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THE
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CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL :
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

O THOU THAT HEAREST PRAYER, UNTO THEE SHALL ALL FLESH COME.

PSALM LXV. 2.

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Missionary Register.

JANUARY, 1839.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

GOD'S PRESENT CONTROVERSY WITH THE WORLD.

THE state of men's minds who take the lead in society, except so far as they are enlightened and controlled by the grace of God, is such as to awaken fearful apprehensions in the thoughtful. Political integrity is nearly gone. In very many public men, all principle gives way before the endeavour to gain present ends. Not even the Atheist must be offended: men will banish God from His own world, in order not to offend His impious enemies. Old institutions are shaken to their foundations. No honest and adequate reform arrests their fall. No wisdom or power is seen able and willing to build up better. Good men are alienated from one another by party interests. Atrocious principles and practices are avowed and defended. Every step toward the removal of evils and the melioration of the world is to be resolutely won by self-denying courage and zeal.

Alarming proofs have been given that nothing can controul the evil nature of man but the power of God. Wicked man perverts every thing to self-gratification. All the mutual compliments and flatteries of theorizing politicians and so-called philosophers vanish like a dream, when passion begins to stir.

Every attempt to govern nations by mere human devices, without a distinct and perpetual reference to the will and blessing of God, ends in disappointment and shame. *In the wisdom of God, the world by wisdom knew not God, that God might make foolish the wisdom of this world, and, by what that vain world counted foolishness, save them that believe.* Is He not dealing in like manner with the attempts of vain men to govern and controul one another by devices of their own? Laws and punishments imply the wickedness of mankind. There is no effectual remedy for this wickedness but the renewing grace of the Holy Spirit. So far as this grace lives and acts in men, they need human laws only as guides to social and public duty; but so far as this grace does not influence a man, he must be laid under restraints of one kind or other, to prevent the injurious out-breaking of his evil nature.

Jan. 1839.

B

The resource of legislators who do not avowedly, rule by the Law of God, is the dextrous playing-off of self-love in one man against self-love in another: every man being made to feel that it is most for his present happiness not to interfere with that of others, is supposed to be the perfection of legislation.

But the whole history of the Civilized World since the Kingdom of Christ began to be established among men is an awful comment on the declaration, *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt: there is no peace, saith my God, to the wicked.* And on Societies and Communities of men this retribution falls as surely as on individuals. Nay, more surely: for the Divine Displeasure, in its most awful form, is reserved for the future state of the individual reprobate; and there the Holiness and Justice of God will be vindicated throughout Eternity: but Communities must receive their punishment in this world, while they can receive it in that form in which they insult the throne of God.

The extent and depth of irreligion and depravity in our own country are most fearful. If any strong excitement of the evil passions begins to act widely on the community, all fear of God is swept away in multitudes. If a good per-centage can be got for their money by those who have money, or if a promising speculation is held out to those who have little or none, what matters it to the men who will be rich, that a Rail Road, for example, makes up its dividends by inciting and enabling millions to profane the Holy Day of God, and by oppressing thousands of men in its employ with the worst of Slavery! What matters it to the holder of East-India Stock, who holds it for any other reason than to assist in removing the evil, that he is fed, and clothed, and indulged by participating in the gain of *abominable Idolatries*! If base excitement can be awakened and sustained, by hiring men made in the image of God to bruise, and deface, and maim, and even kill each other, brutal feelings hurry multitudes to such scenes. If the Infernal "Palaces" throw open their oiled doors, and burn up present care with their liquid fire, what concern for wife and children, what fear of Judgment and Eternity shall arrest the myriads who recklessly crowd these portals of Hell? Shall a wise, moral, religious Government? — Yes, a wise, moral, religious Government might abate this nuisance—but *the whole Head is sick, as the whole Heart is faint.* The Government which can deliberately prefer the revenue to the morals of the people is ever adding to the amount of the national sins; and the flimsy pretext that the prohibition of Ardent Spirits would only increase smuggling will not stand a moment before an honest inquiry. Nine-tenths of the evil would vanish on the upright determination to suppress it.

All efforts to be happy without enlightened and joyful repose in God recoil on themselves. He is now teaching the world, by His dealings with the Church and the Nations, that all other attempts than repose in Himself are but that *kindling of a fire,*

and that *compassing about with sparks*, of which He has indignantly said, *Walk in the light of your fire and in the sparks that ye have kindled : this shall ye have of my hand — ye shall lie down in sorrow.*

But there is another order of men : and we proceed to shew that there is a

SPECIAL DUTY OF TRUE CHRISTIANS ONE TOWARD ANOTHER, IN THESE DAYS.

We have noticed, from year to year, the growing fierceness of the conflict between light and darkness, truth and error, good and evil. The infection of evil is fast spreading. The danger to souls is rapidly increasing. The hindrance to the work of God becomes more threatening. The difficulty of pressing on the War of Truth in a right spirit augments daily. But let Christians watch that they may keep their garments clean. Let them yield one to another every thing but the saving truth of the Gospel. Let that unite them, every man to his brother, more closely than any other tie unites them to other men.

Never, than in these our days, was there a louder call on true Christians to distinguish the things which differ—never, to approve the things which are more excellent. The roaring lion does not yet walk abroad throughout Christendom in the terror of racks and flames ; but, with the subtlety with which the serpent beguiled Eve, he is seducing the wayward from the simplicity which is in Christ, and plotting with all his *depths* and *devices* again to enslave the Christian World. Few are there of the Protestant Communities which do not manifest the effect on them of his deadly influence. The *filthiness of the spirit* is fast defiling the whole face of Christianity. The believing, the pure, the meek, the penitent, the gentle, the *followers of God as dear children*, must cherish that heavenly love toward one another which belongs to no other human beings. This is that only portion of the Earth's inhabitants which forms part of the Family of Heaven. By these, ultimately, the promised conquest of the world will be achieved. All men, enemies as well as friends, will be made to serve the Divine Will ; and out of the bitter hostility of devils and of men, God will perfect His own praise : but the people of God, of whatever community, who, reconciled to the Father by faith in the atonement and merits of the Son, and restored to His image by the grace of the Holy Spirit, shall have contended earnestly for this Faith once delivered to the saints, shall sit with Christ in His throne, even as He also overcame, and is set down with His Father in His throne.

The *signs of the times* are such as to lead thoughtful and devout men to special jealousy over themselves, and to peculiar simplicity of affiance on God. The tendency of public affairs for the last two generations, rapidly developed in the last of the two, has been to effect a change in the whole frame of civilized society. That such a change was to be expected, Christians have understood from the Scriptures ; and they have been led to believe, also, from the

Scriptures, that this change was to be mainly effected and confirmed by the Gospel. How far it might please God to employ, in His providence, preparatory and subsidiary means for effecting this change, has not been much considered. It was natural to expect that the old frame of society would not be taken down without a fearful shaking. Inveterate habits and deep-rooted interests would oppose all change; while discontent, and envy, and sensuality, and ambition would urge forward, with violence and to extremities, every change which should hold out the prospect of self-indulgence. On another ground, also, Christians might expect the change in view to be accompanied by severe suffering: so far as the Gospel was used as a means, and the blessing of God seemed to rest on it, His enemies would be roused into opposition to it; and that controversy of God against them would be provoked which must end in their utter ruin:

The Providential Government has, of late years, forced the consideration of this subject on the watchful observers of its course. They have seen an impious conspiracy formed among the vain and wicked, avowedly to "crush Christ"! They have seen this conspiracy recoil on the countries where it was formed, in the infliction of tremendous sufferings. Yet all has issued in breaking up the old foundations of the social edifice, and the propagation of principles which will overturn every fabric against which their force shall be fully brought into action.

This state of things is become a severe trial of men's minds. The temptation, on the one hand, is—to resist that change which submission to God requires; and, on the other—to desire that which God does not require.

The due consideration of this will go far to shew us what course we should pursue. Let us open our eyes to the fact, that we are, in these days, under a temptation, either unreasonably to resist change, or unreasonably to require it. The great difficulty is, to follow only *WHERE* and *AS* the Providence of God shall lead. The self-deadness, the superiority to party-spirit, the singleness of eye to the glory of Christ, the comprehensiveness of view, the largeness of heart, and the clear discernment and resolute grasp of the saving truths of the Gospel, required in these days in the conductors of our Religious Communities and Societies, render it necessary that as near an approximation in sentiment as practicable should preclude from their deliberations all needless grounds of difference.

The governing bodies of these Societies receive new infusions every year; and when matters of public controversy are pursued out-of-doors under great excitement, it is to be expected that some vehement spirits should carry some measure of this excitement within. We are not prophets of evil. Our apprehensions are grounded on the weakness and waywardness of our fallen nature, which call on us to make the best provision in our power against its obliquities. Till that time shall come, when we shall *all speak the same thing, and be perfectly joined together in the same mind and*

in the same judgment, let us employ all the most suitable means to enable us, by the blessing and grace of God, to *keep the unity of the Spirit in the bond of peace*: and we deem it far more likely that this unity may be maintained where bodies of Christians agree to labour side by side, each pursuing the course which its convictions and habits prescribe, than among individuals who must continually concede one to another in points, which, though not needful for Salvation, are conducive, in their judgment, to greater Edification.

Our hearty advice to all the guides and directors of our Religious Societies is, to seek unfeignedly and earnestly the constant supply of the Spirit of their Great Master, while exercising by His grace that wisdom which is from above. In doing this, let them open the ear to the counsels of good men, but *know no man after the flesh*. Their dangers arise chiefly from themselves. If they are right within, no enemy can ultimately injure them or their cause.

We have long watched the course of the Divine Government in regard to the Societies engaged avowedly in promoting the Kingdom of Christ. If any departure from the Christian Spirit, toward other bodies or toward their own Missionaries, be found in Societies, they must expect the chastening of the Divine Hand; but if they maintain that spirit, a Hand of special Protection and Blessing is, we are persuaded, extended over such Societies: false accusations are made to die away, or turn to the furtherance of the Cause: men, breaking away in their own spirit, have not been suffered to disturb, as they thought themselves called to do, the peace of the Society which had fostered them.

The same Fatherly Hand shields the Truth, which shields the faithful propagators of the Truth. We shall close our Introductory Remarks with a few words on the

SECURITY AND TRIUMPH OF THE TRUTH.

The Truth will ultimately prevail against the propagators of Error, who are springing up in all quarters. The rivalry, for instance, and even superiority of Tradition to the Scriptures, which has been set up in every age by him who was *a liar from the beginning*, has led to a better understanding and more intelligent reception of the Truth. This grievous error has broken forth in our own day, but it will be overruled for good. Already is the authority of those sources from which it is derived more justly appreciated, and exclusive deference to the Inspired Word increases. The shameless errors grounded on Tradition, by which the Sacraments are perverted from their designed use, and made virtually to supersede the Atonement by Christ and Sanctification by the Spirit, will be driven away with indignation.

But, in the meanwhile, this *hour of temptation* serves, and will serve, to try them that dwell on the earth. Who continues ignorant, under the full means of knowledge?—Who is superficial, while the

abundant stores of Divine Truth are open to him?—Who is proud, self-righteous, self-dependent, while he avows himself in his creed and his prayers a guilty sinner?—Who is worldly, selfish, *earthly, sensual, devilish*, while he preaches the necessity of holiness of heart and life?—All these, and all other forms of hypocrisy, will be made to stand out before the world. The conflicts, and trials, and privations, and sufferings of the present and of the coming days will shew what men are. *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.* Dan. xii. 10.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

* * * The references to pages are always to those of our last Volume, when not otherwise specified.

Western Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B. F. BIBLE SOC.—Grants of 50 Bibles and 100 Testaments each have been made to *Macarthy Island* and to *Cape Coast*—The Auxiliary at *Sierra Leone* has remitted 42l. 6s. 4d., and received a supply of 300 Bibles and 200 Testaments. The Secretary states, that as the Colony becomes more enlightened, the Word of God is more desired—P. 12.

PRAYER-BK. AND HOM. SOC.—The Auxiliary in *Sierra Leone* has remitted 26l. 12s. 10d., and has been furnished with a fresh supply of books—P. 12.

RELIG.-TRACT SOC.—A remittance of 48l. has been received from *Sierra Leone* for books sent on sale. Grants to the extent of 4843 Tracts have been made to friends proceeding to the coast.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Labourers.

The Rev. G. A. Kissling and his companions (see p. 12) landed Dec. 4, 1837: they were three Ordained Missionaries (two of them with their Wives) and four Catechists: some of them had previously laboured in the Mission, and others were entering on their course: arrangements were made, at an early meeting of the Local Committee, to distribute their augmented force most advantageously through the different Stations. On the 19th of March following, Mrs. Graf departed to her Rest. Mr. Walter Croley, Catechist at Kent, arrived in London on the 28th of June, on account of ill health—Pp. 12, 175, 301, 342: and see, at pp. 111—114, notices of the Rudeness and Intemperance of many of the Liberated Negroes, and Encouraging Indications among some Mahomedans and Heathens; and see, at p. 176, an Engraving of Freetown, as seen from the land.

Stations.

Freetown—1804—G. A. Kissling; James Beal, Cat.; Jos. Bartholomew, Nat. As.—The Chapel has overflowed on Sunday Mornings—P. 13.

Feb. 12, 1838: *Lord's Day*—Divine Service was regularly and numerously attended on the past day: in fact, on each returning Lord's Day I see some new faces in or outside the Chapel during the Morning Service. The Evening Service I generally devote to a lecture on the Second Lesson of the Holy Gospel appointed for the day. These lectures, I believe, are both interesting and instructive to the hearers, who are chiefly Communicants and Candidates for holy Baptism. But we feel the want of a larger and more suitable Place of Worship very sensibly, as our congregation increases: the present one in which we assemble being but a board building, the heat is intensely felt. This inconvenience, however, we would bear without a complaining word, could we but accommodate the number of hearers who are desirous to attend; but to see people turn away because they cannot find a seat fills my heart with grief. The Mahomedans in our neighbourhood raise one mosque after another, twice or three times the size of our Chapel, and call from morning to night upon the Liberated Africans to join in their delusive services; while those who come to us of their own accord, to hear the Gospel of Jesus Christ, and

to worship God in spirit and in truth, cannot find room. [Rev. G. A. Kissling.]

A Subscription has been opened in the Colony, for a New Place of Worship in Free Town.

Christian Institution—1828—G. A. Kissling, Superint.; Sam. Crowther, Nat. As.—Students, 13.

Mr. Kissling reports, March 20, 1838, the studies of the Youths to be in Writing, Arithmetic, History, Geography, the Principles of Christianity, Composition, Singing, and a knowledge of the Infant-School System and of Systematic Education in general. He adds, in November—

The thirteen Youths in the Christian Institution lead me, on the whole, to anticipate that they will prove blessed seeds, which after a time may be scattered abroad in the Colony, and bring forth much fruit.

RIVER DISTRICT: comprehending *Kissey*, *Wellington*, and *Hastings*; lying E and S E of Freetown, from 3½ to 13 miles—C. F. Schlenker, J. U. Graf, John Warburton, W. Young, H. Townsend, H. P. Stedman, T. Peyton, Catechists; John Attarra and 6 other Nat. As.—P. 13.

Kissey—Congregations: Sunday Morn. 980—Even. 660, Week Evening, 550—Communicants, 180; candidates, 210—Scholars: Day 429, with an average attendance of 380; Sunday 437, with attend. of 360; Evening 12, with attend. of 6. There are 186 Girls included in the total: they receive instruction in needle-work.

Feb. 18, 1838—It is very encouraging to see the great attendance on the Lord's Day here at *Kissey*. There are often more than 1200 present in the morning. I often wish that our friends in England or Germany could see such a congregation in Africa, as I am sure that they would see much more than they would expect. The congregation sing the hymns pretty well, especially the children, who are instructed in singing in school: and as I usually choose such hymns as are more or less known to the whole congregation, they join with all their heart. All are decently dressed; and if their faces were not black, one would think he was in a village in Germany. [Rev. C. F. Schlenker.]

Wellington—Congregations: Sunday Morn. 584, Even. 314, Week-Even. 200—Communicants, 146; candidates, 154—Scholars: Day, 245, with an average attend. of 196; Sunday 150, with attend.

Church Missionary Society—

of 130; Evening 14, with attend. of 6. Girls included in the total, 128: here, also, needlework is added to their other instruction. The people have shewn much zeal in the repair of their Church, which they built, about eight years since, at a cost to themselves of upward of 200*l*.

The Rev. J. F. Schön, since removed to Kent, says of his labours at Hastings—

June 24, 1838—I feel thankful for the increase of the number of attendants at our Public Services. I have been laid up several times, and therefore unable to conduct them myself. At such times, all has devolved upon the Native Catechist, John Attarra. On Lord's-Day Mornings, we have several times had a congregation of nearly 500 persons; who have behaved very well, and paid much attention to the Word of God. The Evening and Week-day Services are not so well attended.

MOUNTAIN DISTRICT—comprehending Gloucester, Leicester, Regent, Bathurst, and Charlotte; lying 8 and S 8 E of Freetown, from 3 to 6 miles—J. W. Weeks, Fred. Bültmann; Isaac Smith, Cat.; Matt. T. Harding, and 8 other Nat. As.—Several adults have departed in the peace of the Gospel. Converts are, from time to time, added to the Lord—P. 13.

Gloucester—Congregations: Sund. Morn. 650, Even. 400, Week-Even. 290—Communicants, 135; candidates, 65—Scholars: Day 262, with average attend. of 205; Sunday 251, with attend. of 160.

Leicester—Week-Day Congreg. 30—Communicants, 25—Day Scholars 52, with attendance of 40.

Regent—Congregations: Sunday Morn. 760, Even. 400, Week-Even. 300—Communicants, 224; candidates, 184—Scholars: Day 341, with an average attend. of 270; Sunday 229, with attend. of 196.

Bathurst—Congregations: Sunday Morn. 400, Even. 200, Week-Even. 180

The malignant fever, with which this Colony was last year afflicted, has, through the Divine Mercy, abated. The sparing hand of God was signally manifested toward the large family of Missionary Labourers in this Colony; not one having been removed by death. During this season of affliction, a day of general supplication was appointed.

During the past year, the Committee have been induced, both by the urgent wants of the Colony, and the evident tokens of the Divine Blessing resting on this Mission, to send a considerable reinforcement of Labourers. How seasonable, and how welcome, they were, will appear from the reception which they met on arriving in the Colony. One of them, describing his arrival, and his subsequent journey through the country-parts to his Station, relates:—

This day, a little incident came under my notice, which, although simple in itself, kindled in my bosom a Missionary zeal and love for the souls of these benighted Africans. On my way from Freetown to Gloucester, there were many children in the road; who, when they saw me, as

—Communicants, 69; Candidates, 50—Scholars: Day 270, with av. attend. of 188; Sunday 250, with attend. of 190.

Charlotte—Congregations: Sunday Morn. 314, Even. 200, Week-Even. 200—Communicants, 48; candidates, 101—Scholars: Day 213, with av. attend. of 170; Sunday 190, with av. attend. of 170.

SEA DISTRICT—Kent, the most Southern Station in the Colony, lying on the Atlantic, has been lately re-occupied by the Society, to the great joy of the inhabitants. It had been relinquished for some years, from want of Labourers—James Fred. Schön; 1 Nat. As.—Congregations: Sunday Morn. 340, Even. 280, Week-Even. 200: Communicants, 21; candidates, 35: Marriages, 37: Baptisms (children chiefly) 85: Scholars; Day 88 boys and 56 girls; Sunday, 26.

Of Mr. Schön, while labouring at Hastings, it is said in the Report—

The Rev. J. F. Schön has suffered much in his health. He has also been recently called to mourn the death of his wife: she was a young person peculiarly dear to the Mission, as being the orphan daughter of the late Rev. G. R. Nyländer, one of the first Missionaries in Sierra Leone; and had been latterly much afflicted in her health.

Summary.

Stations, 10—Missionaries, 6—Catechists, 7—Native Assistants, 19—Average Attendance on Public Worship: Sund. Morn. 4023, Even. 2454, Week-Even. 1950—Communicants, 848; Candidates, 799—Scholars: Day 2414, Sunday 1656, Even. 26.

The preceding abstract is formed from Returns up to Lady Day: it includes no Returns from either Freetown or Hastings, except the Hastings' Schools. In a future part of the present Number, and in that for February, various encouraging details will be given.

I passed by them, said to each other, "New white man—new Mission!" All of them exclaimed, with a smiling countenance, "Thank God!" This little occurrence opened to my mind the readiness and willingness of native children to receive those who are sent to instruct them.

On occasion, likewise, of its being announced by the Catechist in charge of Bathurst and Charlotte, that the increased number of Labourers would enable them to establish separate Services and Schools at Charlotte, "Thank you, Sir! thank you, Sir!" was answered by a hundred voices in the congregation. "I bade them," says the Catechist, "thank, not me, but God."

In former Reports, mention has been made of the devout regard paid to the Lord's Day in those parts of the Colony where the influence of the Missionaries prevails. The following description shows the impression made by this circumstance upon the mind of a newly-arrived person. Mr. H. Townsend observes—

No one arriving here would imagine that he was in a country the inhabitants of which have been accustomed to idolatry; but in one where God had been for many years worshipped in *spirit and in truth*. The solemn stillness of the Day of Rest reigns around: business and work are laid aside; and numbers of both sexes are seen hastening to school, to learn to read, and to be instructed in the Christian Religion.

It is matter of thankfulness to your Committee, to be enabled to state, that the Native Teachers, proceeding generally from the Christian Institution at Fourah Bay, increase in efficiency: and if any additional proof were wanting of the benefits which, through the Divine Blessing, have attended the Society's labours, the Committee might refer to the narratives given by three Liberated Africans of their former life, and of that remarkable course of providence by which, having been brought as slaves from the interior, they have eventually become Teachers of the Gospel to their countrymen in Sierra Leone. One of them thus sums up his remarks:—

Undoubtedly the Lord is carrying on His good work of grace in the heart of many a one, even in this Colony. When I look back at the former state of some of our people, a few years ago, and at the present, it is indeed an object of joy and gladness to me to see many whose hearts were hardened against the preaching of the Gospel of Jesus Christ, but who now are inquiring after the Way of Salvation with much earnestness. I doubt not that the Lord is blessing the labours of His Servants in this Colony.

The Committee, while recording the many instances of spiritual blessings received in this Mission, regret to state, that the outward circumstances of the Missionaries have been peculiarly trying, in consequence of the dilapidated state of the churches, and of their dwelling-houses. The dwelling-houses needing much repair, and, in some instances, total rebuilding, will require, as being the Society's property, considerable outlay of the funds.

[Report,

One of the Narratives mentioned by the Committee appeared at pp. 433—440 of our Volume for 1837.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821—James Parkinson; Amadi Gum, Nat. As. The Rev. Thomas Wall arrived Nov. 26, 1837; but did not labour long, departing in peace on the 24th of August, on the day twelvemonth from the death of his predecessor, Mr. Wilkinson. The Rev. Edward Peard and his Wife embarked at Gravesend, on the 23d of November last, in the "Columbine," for this Mission; but the ship was wrecked on the 28th, on the Pebble Beach, near Weymouth, with the loss of life to all on board.—Members, 386—Scholars, 182—Pp. 13, 14, 429, 517, 556.

Mr. Wall, soon after his arrival, thus feelingly anticipates the event so soon to be realized:—

Jan. 1839.

When we reached the Gambia, the scenery was truly grand: the palm and mangrove trees spread lovely foliage to our view: the sky was cloudless, and the sun poured his unmitigated rays upon us. I gazed with pleasure on the beautiful scenery, as we sailed up the smooth stream of this noble river; but emotions of no common kind were created in my mind. I viewed this as the scene of my future labours; and it may be the place where my flesh shall rest in hope, till the trumpet shall be sounded, and the dead raised; but this I leave to Him, who is too wise to err. I entered on my work with fear and trembling as to my providential path: but, I praise the Lord, these gloomy doubts have been removed; for the Lord has condescended to give me a token for good in the conversion of souls.

The Cause of God is in a flourishing state. Our Schools are doing well. Christmas Day was the time appointed for the Public Exami-

C

Wesleyan Missionary Society—

nation: it excited great interest in the island: the people came from the different places to witness the delightful scene. The children did remarkably well—far surpassing any thing which I could expect, and to the great satisfaction of the European Friends who favoured us with their company.

The following brief sketch of this Mission, taken from a recent Quarterly Paper, will shew the difficulties which the climate occasions:—

In the year 1820, Messrs. Baker and Morgan were appointed to the Gambia Mission. Mr. Baker shortly afterward went to the West Indies for the recovery of his health; and Mr. Bell was sent to the assistance of Mr. Morgan, but was soon removed by death. He was succeeded by Mr. Lane, who afterward removed to Sierra Leone; and Mr. Hawkins was sent to Mr. Morgan's assistance in 1823. The Jaloof and the English Languages were then used in the Public Services, which were well attended; and the Schools, and other means for the instruction of the Natives, were successful to an encouraging degree. Mr. Morgan returned to England in consequence of failure of health; and when Mr. Hawkins was removed to the West Indies in 1826, he was succeeded by Mr. Dawson, whose health also failed, and he returned to England. Mr. Marshall proceeded to St. Mary's in 1828: his successful labours were soon terminated by death; and he was succeeded by Mr. Moister in 1831. He afterward removed to the West Indies, where he still labours; and, in 1833, was succeeded by Mr. Fox and Mr. Dove: Mr. Fox is now the senior Missionary at the Stations on the Gambia. His valuable coadjutor, Mr. Wilkinson, sailed for the Gambia early in 1835; and, we regret to record, died of a malignant fever on the 24th of August, 1837.

Macarthy Island: 300 miles up the Gambia—1832—W. Fox, W. Swallow, W. Moss; John Cupidon, Pierre Sallah, W. Juff, Nat. As. Mr. and Mrs. Moss sailed on the 15th of October—Members, 173—Scholars, 74—Pp. 14, 517.

We have not as yet been favoured with any thing very extraordinary on this Station; though, looking at the past, present, and future, we do thank God, and WILL take courage. The whole of the first floor, 66 feet by 16 feet 10 inches, is tolerably well filled with attentive hearers; and we are not unfrequently visited with some refreshing seasons from the presence of the Lord: and, but for an unusual number of removals during the past year, we should have had the pleasure of recording a gratifying increase of Members.

The horrors of war, and the number of ban-

ditions constantly going about literally seeking whom or what they may devour, is truly terrific; and the desolation and misery which follow are very deplorable. [*Rev. W. Fox: Jan. 1838.*]

Mr. Fox has made enterprising visits to the Kingdoms of Barra, N. yari, Woolli, and Bondou; which will be followed, it is hoped, by consequences of immense and eternal importance to the Chiefs and people of that region of interior Africa, hitherto almost unknown to Europeans. Measures are already in progress, and contributions promised, one, of the munificent amount of One Thousand Pounds, toward the formation of an Institution on Macarthy Island for the education of the children of such Chiefs and others of the Natives as are willing to place them under the care of the Missionaries for the acquisition of religious knowledge and general education.

[*Committee.*]

SIERRA LEONE.

Freetown, with Out-Stations—1817— Thomas Dove, Henry Badger, Thomas Edwards, Henry Fleet. Mr. Sanders has returned home on account of illness. Mr. and Mrs. Dove and Mr. Badger arrived in November 1837. Mr. Edwards embarked on the 15th of October last, and Mr. and Mrs. Fleet on the 19th of November—Catechists and Readers, 42—Salaried Teachers, 22—Members, 1862—Scholars, 1134—Pp. 15, 120, 301, 429, 517, 556.

In this, as in other parts of Western Africa, the persevering faith of the Church has been severely tried by the early removal of many valuable Labourers to their eternal reward. They have however, in general, witnessed a degree of success, which has cheered them even in the prospect of death: having lived to a valuable purpose, they have finished their course with joy. With great thankfulness we report the health of the Missionaries at present in Sierra Leone. Additional agency is required for the oversight of the increasing Society, and to enter on the openings for further usefulness.

[*Committee.*]

The Rev. W. Sanders, in a Paper laid before the Committee on his return home, gives the following account of the labours and success of the Mission:—

The Wesleyan Mission was commenced in the Colony by Dr. Coke, in the year 1811. Mr. William Davies was appointed to Sierra Leone in 1815. He remained there until 1818, leaving Mr. Samuel Brown to carry on the work. But there are not many persons now alive who recollect any thing of peculiar importance that occurred before the time of Mr. Baker: there are numbers who recollect and often talk about his zeal in travelling and

preaching the Gospel; and there are several who date their conversion from the time of his residence in the Colony. Not long after that time, a number of persons separated from the Society, and succeeded in drawing away many of the Members; so that only a remnant was preserved, and that remnant was shortly afterward deprived of the labours and pastoral care of the Missionary, by death.

In 1829 they were again bereft of their Missionaries; but they continued to meet together and watch over one another, until another Missionary arrived among them: since which time, though several Missionaries have died there, they have not been entirely bereft; the merciful Lord having preserved one, at least, to watch over them, and minister unto them the Word of Life.

During the last six or seven years, especially, there has been a gracious outpouring of God's Spirit upon the people: hundreds have been savingly converted, and added to our Societies. At the close of the year 1835, there were upward of 1000 persons meeting in class, about 1000 adults and children in the schools, and the number of Missionaries was increased to three; in consequence of which they have been enabled to extend their labours to a greater number of villages: the result has been an increase of 800 more to the Societies.

At the close of last year, there were 1862 persons meeting in class, and 1134 children and adults in the Day and Sunday Schools; but still the wants of the people are not half supplied: there yet remain populous districts to which we have been often invited, but we have not been able to visit them for want of a larger number of Labourers.

The Committee remark—

Messrs. Davies, Brown, and Baker—the three Missionaries whose names here occur—are still living, and are usefully employed in the Ministry.

Mr. Dove, under date of the 30th of June, gives the following most recent report of the Mission:—

Of late, we have been under the necessity of dividing and even sub-dividing some of the classes, and appointing several additional Leaders. We have now fifty-four Leaders among us, most of whom I have the pleasure of meeting every Saturday Afternoon: they are men of sterling piety. We have great peace among ourselves, and the God of Peace dwells among us: we know the blessedness of brethren dwelling together in unity. I believe that our Local Preachers, Exhorters, and Leaders, have no other end in view but God's glory in the salvation of the perishing sons and daughters of Ham.

CAPE COAST.

Cape-Coast Town, with Out-Stations — T. B. Freeman. Mr. Wrigley died on the 16th of November 1837. Mr. and Mrs. Freeman arrived on the 3d of January following; but Mrs. Freeman was soon added to the dead who had died in the Lord in this afflicted Mission: she departed to her Rest on the 20th of February — Members, 428 — Scholars, 105 — Pp. 15—17, 224, 430.

Mr. Freeman writes on his arrival—

I cannot find language sufficiently powerful to express our feelings when the painful intelligence reached the vessel that Mr. Wrigley was no more. In that trying moment, we endeavoured to cast our burden upon the Lord; and, blessed be His Holy Name, He sustained us! Neither can I tell you our feelings on entering the hallowed chamber "where the good man met his fate"—where four of your servants have breathed their last. The house is considered very unhealthy; being surrounded nearly on all sides by the houses of the Natives, from whence a noxious effluvia is constantly arising. Mr. Wrigley intended leaving it as soon as possible. I find the Society in a prosperous state as to their souls, though they have been as a flock without a shepherd. They are indeed a loving and enterprising people.

The Society is daily increasing. The Sabbath School is exceedingly well attended, and continually increasing in number. I have at last succeeded in putting on the roof of the Chapel, a work which some almost feared would never be accomplished: the Natives are continually looking at the roof with admiration and astonishment, having never seen any thing like it before. On every side I find things to pain and distress my mind: here are several places continually sending demands for Teachers and Missionaries, from 20 to 80 miles around me, and I scarcely know what to do for them.

[Mr. Freeman: May 8.

Since my last, I have been 20 miles into the Interior, to visit the Society at Domanasse, which I found in a very prosperous condition. Since I have sent a Teacher to this place, the Society is increased from 50 to 61 in number. Domanasse will be a place of great importance to us in carrying the work further into the Interior. There are many large places in the neighbourhood ripe for the introduction of Christianity. I have just received a pressing call from Accra, the second town of importance along the coast. There are twelve persons in that place who have a desire to flee from the wrath to come. I think of sending a Teacher there, and establishing a school as early as possible.

[Aug. 20.

Wesleyan Missionary Society—

The past year has been a year of unprecedented trial. During the prevalence of the fatal epidemic which has been permitted to ravage the coast of Western Africa, Messrs. Crosby and Patterson died at Sierra Leone—Mr. Maer died in the ship in which he had embarked, on his return to his native land—and, at St. Mary's, Mr. Wilkinson was removed to a better world, after a short affliction. Cape Coast has been the scene of a similar mortality; and tidings have successively been received of the death of Mr. and Mrs. Harrop, and Mrs. Wrigley, and latterly of Mr. Wrigley. The removal of so many valuable agents, which, to short-sighted mortals, may appear untimely, calls for the full exercise of faith and resignation, on the part of the friends of the Society.

But while they feel the painful bereavements which have been experienced, the alleviating features of the affecting case must not be overlooked. That the beloved Brethren and their Wives were all permitted delightfully to experience, in the hour of death, the consolations and enjoyments of that Religion to the spread of which among the children of Africa they had devoted themselves, demands the most heartfelt gratitude; and that the various Stations should, at the same time, be blessed with great spiritual prosperity, ought to be regarded as an indication, that, though Almighty God has been pleased to remove many of the workmen, it is His will that the work itself in Western Africa shall be prosecuted, and as a pledge that it shall gloriously succeed, if the Society continue faithfully to provide the appointed instrumentality. Additional encouragement is derived from the twofold consideration, that the Society has not yet lacked a supply of Missionaries for this part of the world, who freely and nobly offer themselves to be *baptised for the dead*; and that a Native Agency is rising up, which, ere long, may take a very important part in the work of diffusing Christianity through that benighted country. [Report.]

GERMAN MISSIONARY SOCIETY.

We have received from the Society the following notices relative to this Mission:—

Animated by an anxious desire to carry the blessed light of the Gospel to the benighted sons of Ham, the Committee made up their minds to establish a Mission among them. In the year 1828, four devoted Young Men were sent out, and settled in the neighbourhood of Fort Christiansburg; but before they could begin their labours in good order, all four were carried off by the violent fever of the climate.

Three other Missionaries—Heinze, Jager, and Riis—appointed to the same Station, were already on their way. At their arrival, in 1831, they were deeply affected by the melancholy tidings of the death of their Brethren. They entered, however, with zeal on their labours among the Negroes in the neighbourhood of Christiansburg; but considered it very desirable to obtain a more healthy spot for their Mission on the Mountains of Aquapim, which were represented to them as very convenient for a Missionary Station. Before they could remove thither, Mr. Heinze fell a sacrifice to the fever in the year 1832; and, three months afterward, Mr. Jager followed to the peaceful mansions of his Heavenly Father.

Mr. Riis, thus left alone, suffered severely under several attacks of illness, and confidently expected soon to be carried away from this valley of death. By a special leading of Di-

vine Providence, he was invited by a friend to restore his health in his country-seat, which was situated on the Mountains of Aquapim. There he rapidly recovered, in the fresh breezes of the fertile hills. Immediately he resumed the former plan of establishing there a Settlement—built a small cottage—endeavoured to get master of the language—and opened the Gospel to the Negroes, in private conversations by means of an interpreter. The Natives appeared glad to have a Teacher among them, and treated him with respect and kindness.

Encouraged by these favourable events, the Committee, in 1836, sent two fellow-labourers to his assistance, Messrs. Stanger and Mürdsær, who arrived safely at the coast, and joined Mr. Riis. A convenient small dwelling-house was erected by their own hands: the climate seemed to be exceedingly favourable to their health: and the Committee thought that all climatic dangers were overcome. But the Lord pleased to try anew their faith, in taking away one of them, Mr. Stanger, who died at the end of 1836.

Hitherto the two surviving Missionaries have continued their dangerous work, without venturing to call on the Society for other fellow-labourers; seeing that, already, Seven Young Men are resting in their silent graves in that mortiferous country.

Amidst these troubles the blessed seed of Divine Truth could but sparingly be spread; but there is another circumstance, by which

they are greatly hindered in leading the Negroes to the spring-wells of everlasting life—the Natives are, at present, engaged in a bloody

civil war, and the whole country is in a distressing state of confusion.

AMERICAN BOARD OF MISSIONS.

CAPE PALMAS.

Fair Hope—John Leighton Wilson; B. V. R. James, Printer; 3 Nat. As.—Pp. 18—20.

The Boarding School is an interesting feature in this Mission. The number of scholars is 50, a fourth part of whom are females. One of the lads gives evidence of piety, and others are silently inquiring what they must do to be saved. There are 4 Day Schools, containing about 100 pupils: they are taught by coloured people. Of a First Reading-book of the Greybo Language, of 16 pages, 400 copies have been neatly printed at the Mission Press.

There is, probably, no field occupied by the Board, which promises, through the blessing of God, a speedier or more abundant harvest for those who can endure the climate of Western Africa, than the one now under consideration; and the call is urgent for two or three Clerical Men from our Southern States, to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they will use the precautions which experience suggests, to mitigate the violence of those constitutional changes, by which the system is accommodated to the climate.

[Report.

The following notices by Mr. Wilson shew the most recent state of the Mission:—

The surrounding tribe is numerous, and may justly be considered as an interesting and promising people; and there is reason to believe, that considerable progress has already been made toward enlightening their minds and preparing their hearts for the reception of the Gospel. The attendance at Church is generally from 50 to 100, chiefly men. Of late we have succeeded in securing the regular attendance of a few families. Besides one Service on the Sabbath in the Church, I have a Meeting in a village half-a-mile distant; in which all the instruction communicated is done in a colloquial and familiar style: the people are drawn out to make remarks and inquiries; and, in this way, I am enabled to get hold of their views and feelings, and can, in consequence, suit my discourse better to their wants: how far their hearts may have been affected I am not able to judge, but they are generally orderly in their behaviour and attentive to what is said; and I have the satisfaction to know that in many cases they understand what they hear, and, in some, are afterward able to relate it.

[Aug. 1837.

The people have grown more averse to

attending preaching; and, for the most part, we have no other audience on the Sabbath than the boys and girls connected with the school. Every Sabbath Evening I have a meeting in the Native Town, for a class of men who speak broken English. The attendance is from 10 to 25, and generally the meeting is solemn and interesting.

[Feb. 1838.

It is our expectation to admit four or five Native Converts to our Church at our next communion. One of these persons is my teacher and interpreter: the others are members of our Boarding School.

[April, 1838.

An opening for a New Mission in the Interior appears to the Board to offer itself: it is stated—

The desirableness of establishing a Mission at some point in the Interior, removed from the unhealthy climate and the unfavourable moral influences which prevail on the coast, has often been mentioned in the communications of Mr. Wilson. The Providence of God seems now to be opening the way and furnishing facilities for such an undertaking, by means of some commercial arrangements which it is expected will be carried into effect on the Niger, by the West-Africa Company of London. The mouth of the Niger, it will be remembered, the course and termination of which were first discovered by Messrs. Richard and John Lander in the year 1830, is near Cape Formosa. Rabba, a large interior town mentioned by Mr. Wilson as being probably a favourable location for a Mission, is on the east bank of the Niger, north of that extensive range of highlands called the Kong Mountains. Considering its distance from the coast, and the intercourse which it must readily have with a wide and populous country around, a Mission there must, of course, be of great importance in its bearings on the tribes in the heart of that continent.

The state of the Funds will prevent, for the present, any considerable enlargement of the Mission. The ill effects of their inadequacy to the wants of the Board has been felt in this Mission. Mr. Wilson, in one of his latest communications, mentions the ill health of Mrs. Wilson and Mr. James, and adds—

Now, the posture in which these afflictions leave our Mission fills us with the deepest anxiety; and is such, if properly heeded, as will awaken the most intense concern in the minds of all who feel any interest in its prosperity and success. My own health still continues good; but how long will it, with the accumulated weight of care and labour which

American Board of Missions—must now devolve upon me? During the next three months, so far as I now can see, I must preach, teach, study the language, write for the press, visit and supervise the Day Schools, give medicines to the sick, and act as nurse at the same time; and I must attend to every particular of secular and domestic business, however numerous, varied, and minute. The chief assistance which I shall have is a feeble lad of 12 or 14 years of age, while each item in the above specifications would be sufficient to engage the time and attention of at least one person in good health. What, then, is likely to be the consequence? My health may fail under this extraordinary weight of labour; or the work must be done superficially, and our operations remain stationary, if they should not retrograde.

I trust it will not be said that we ought to diminish the extent of our operations still further. We cannot do this without jeopardizing our characters as individuals, and destroying our influence as a Mission. We have already injured our reputation in consequence of the pecuniary restrictions which have been imposed on us: and it will complete the destruction of our influence, if we proceed any further in the work of retrenchment. Ignorant communities, like those in which we live, are utterly incapable of appreciating the reasons of our actions; and their perverted minds are always inclined to put the worst and most unfavourable construction on such things.

And besides, would it not be much more creditable to the Cause of Christianity and Missions to provide more help—not only to carry forward what has been in operation already, but to originate other plans for the extension of the Redeemer's Kingdom among these people? Three years ago, when we received applications from so many quarters for Teachers and Missionaries, I thought I hazarded nothing in assuring them that before the lapse of the period mentioned, all, or most of them, would be supplied. But alas! alas! I misjudged; and now I am exposed to the charge of deception, in the view of the people here. I would not now encourage such an expectation on any consideration whatever.

The Board observe on this statement—

The remarks of Mr. Wilson bring to view one of the calamitous consequences of the deficiency of Funds. That portion of the Heathen who dislike the Mission are led to exult over its weak and crippled state; while they who desired that Schools and Christian Teachers should be established among them are disappointed—lose their confidence in the Missionaries—and accuse them of practising deception, because all is not done which they were encouraged to hope for. The patrons of Missions are probably little aware how much Christianity itself and the character of its Missionaries are suffering at this moment, from the reproaches cast upon them on this account.

South Africa.

THE relations of the Colony with the Bordering Tribes are not yet satisfactory. On this subject we quote from the "Watchman," which Paper is well informed on the condition of the Colony. After alleging the continued depredation of the Caffres along the whole line of the frontier, and the treacherous hostility of many of the Hottentots themselves, it is stated—

Our apprehension of coming evil, excited by the consideration of such stubborn facts as these, is strengthened by the conduct of the Government. Two very important documents have appeared in the "Government Gazette."

The first is a copy of a Treaty which the Governor has entered into with the Amagonaquabie Tribe. It is in evidence, that the Lieutenant-Governor Stockenström held the opinion, that if this tribe had joined the hostile Caffres in the late war, the ruin of the Colony would have been inevitable; and, also, that it was solely owing to the teaching of the Missionary, William Shaw, and his colleagues, that it was preserved in friendly alliance with the Colony. The new Governor, Napier, is endeavouring to attach more firmly to British Interests this powerful tribe, by entering into a League "offensive and defensive" with its ruling Chiefs. What does this fact indicate?—that his minute personal examination of the state of things on the frontier has convinced him of the policy of guarding against the threatening storm.

The second document to which we advert, is a Proclamation of the Governor, inviting the Emigrant Farmers to return to the Colony. It also is especially deserving of notice;—instead of adopting the measures which had been clamorously urged upon him, his Excellency uses the language of conciliation; and assures them, that if

they will come back, all their real grievances shall be redressed. This important paper points, as we judge, to the same conclusion as the former; and strengthens the presumption that the Government is aware that the welfare and safety of the Colony are really endangered.

On the whole, setting the representations of party aside, and looking only at such independent evidence as is afforded by official returns, proceedings of Courts of Justice, and the acts of Government, we are compelled to admit that there is too much reason to conclude that the Colony on the Caffre Frontier is placed in critical and trying circumstances. While the Caffres are evidently in an unsettled state, the Colony has lost much of its former strength. The serious defection among the Hottentots proves that they are not to be depended upon in any future struggle; and the help of the Emigrant Farmers is no longer at hand: they have not only impoverished the Colony by withdrawing their cattle and property, but greatly lessened its means of defence; for whatever may be their faults, the Dutch-African Farmers are undoubtedly to be classed among the bravest and most fearless of men.

The subject of the Emigrant Farmers is noticed at pp. 318, 384, 474, 475, 478, 556, of our last Volume. Bp. Hallbeck thus speaks of them, on his late visit to the eastern parts of the Colony:—

We saw a caravan of twenty-four waggons, with large herds of cattle, belonging to a company of Dutch Farmers, who were making for the Interior. This emigration has been going on for upward of a year; and it is computed that 4800 or 5000 persons have thus left the Colony. This rage for emigration, it is feared, will be attended with disastrous consequences, both to themselves and to the Native Tribes: for they seem to carry with them an hereditary contempt for the rights of the Natives—whom they consider themselves entitled to shoot, like wild beasts, if they offer any opposition to their encroachments; and to keep or sell their children for slaves. Government, unable to recall the Emigrants or to prevent others from following them, appear desirous to cultivate amicable relations with them, that they may find them allies, and not enemies, should hostilities re-commence: at least, I am at a loss to account in any other way for their forbearance toward them. Yet, whatever the designs and plans of man may be, we would fain hope that these remarkable changes may be finally overruled to the extension of God's kingdom.

Whatever may be the character of some of the Hottentots, the great body of that people deserve public commiseration and relief. The Committee of the Aborigines' Protection Society thus plead their cause:—

Some efforts in favour of this oppressed but deserving class of Aboriginal Natives have been made during several past years; especially through the medium of Missionary Institutions, formed expressly for the protection and religious improvement of the Aborigines in the Colony. To these has been, unequivocally, attributed the preservation from utter extinction of this ill-fated race.

The testimony of several highly-respectable witnesses, including some who were not easily convinced of the aptitude of the Hottentots for any kind of culture, is conclusive as to the success of the experiment of these Settlements. No reasonable doubt can, therefore, be entertained, as to the eligibility of encouraging the formation of other Settlements for the same class of Aborigines of the Cape Colony. Such Settlements cannot but awaken a powerful interest in their favour, when looked on as the means of giving a place and a home to the forlorn remnant of a once numerous and happy pastoral people—as opening new markets for British Manufactures—as constituting localities for the direct efforts of Christian Instruction, without which, all attempts to civilize must prove abortive—as training up a class of Natives who may prove, under the Divine Blessing, of immediate and extensive benefit to the yet-numerous tribes beyond our Colony, and especially to their fellow-countrymen within the Colonial Boundary—and as forming a valuable preventive to those mutual losses of property and subsequent retaliations, which have for so many years irritated both the Colonial and Caffre Farmers.

In no part of the world, where European Colonies have been formed, have the Aborigines greater reason to complain of cruelty, oppression, and injustice, than have the Hottentots of South Africa. Once the free, the numerous, the independent occupants of the soil, they have gradually perished before the European

American Board of Missions—

Settlers; and the remnant of this persecuted Nation, unable to retreat on their more-powerful and warlike neighbours (the Caffres and other Tribes who were residing beyond the country which they once possessed), have degenerated into the feeble, scattered, and impoverished servants of the new masters of the land of their fathers.

The Hottentots have not only been driven from their paternal inheritance, but left without a home. Even their right in the soil, once exclusively belonging to their race, has been so far denied, that, as late as the year 1826, it is stated, in the law passed by General Bourke for their relief, that doubts existed upon the competency of the Hottentots and other free persons of colour (the recent possessors, be it remembered, of the whole soil) to purchase or possess land in the Colony! It is not then surprising that their numbers should have diminished. South Africa once counted at least 200,000 Aboriginal Hottentots, but they now do not exceed 32,000.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Capetown Auxiliary has remitted 50*l.*, the Grahamstown 44*l.*, and the Salem 60*l.*—Supplies of 825 English Bibles and 2000 Testaments, and 500 Dutch Bibles and 1000 Testaments, have been sent to different places.—The Grahamstown Report states that the New Testament, and a great part of the Old, have been translated into Caffre, and that measures were in progress for printing the New—P. 22.

An additional supply of 1000 Bibles and 2000 Testaments having been recently forwarded, Dr. Philip writes, in June—

We were at a great loss for Bibles, particularly for Dutch Bibles; and the present supply has afforded us the most lively satisfaction. I know not how we should have carried on the work of God in this country without the liberal aid afforded us by the British and Foreign Bible Society; for we owe the most gratifying fruits of our labours, and the hope of their extension by a Native Agency, to the access which our people have to the copies of the Scriptures furnished us by your Society. From the emigration of the Boors, and other causes, we are placed in a critical situation, as a Colony; but the Word of the Lord continues to run and to have free course and is glorified, among the people at our Missionary Stations.

The following notices appear:—

The farmers themselves are eager to carry this treasure with them into the wilderness. One party, who has left this district, has bespoken the whole of what Dutch Bibles you may have sent for sale; and, a few days since, a member of the Scotch Church of Uitenhage, who is about to leave that district, applied for 200 Dutch Bibles. [From Grahamstown.

The distributions at Salem are carried on with much activity; and its Committee express themselves as greatly encouraged in their

work, by the readiness which is displayed by different classes around them to obtain the Scriptures, the demand for which, they state, exceeds their most sanguine expectations. Many of the Dutch Inhabitants are extremely anxious to possess again the Word of God, especially those who are emigrating from the frontier; nor are the Natives, who can read, less desirous to obtain the heavenly treasure.

[Report.

A Bible in our country is an extraordinary book, and is generally looked upon as THE BOOK. A man of the Malotta Tribe heard of the arrival of the Bibles soon after they were unloaded from the waggon, and immediately came to my house in quest of three. He wanted, he said, one for his wife, another for his son, and a third for himself. "But why," asked I, "do you want so many? Is not one sufficient?" "Oh no," said he, "we shall all be wanting to read it at once; and but one of us can have it: the other two must, therefore, in that case suffer loss." On being told that I had not received Dutch Bibles, but English, he was much disappointed; and inquired, with considerable emotion, how long it would take him to acquire English, so that he might read the Bible in that language, and be beforehand with such accidents.

Among the Heathen who can read, the eagerness to possess this treasure is indescribable. I do not think any equivalent could be given them for a Bible; which, when they possess, they are exceedingly careful, that while they do not neglect interior instruction, neither do they abuse its exterior. Hence, we often find leather cases or pockets made for their preservation; and I have known instances where the Wife has actually refused the Husband the loan of her Bible, lest he should injure it.

[From Thaba Ukhulu.

CHRISTIAN KNOWLEDGE SOCIETY.

The sum of 120*l.* has been granted for Schools at Cape Town, and 50*l.* for a

Sunday School and Girls' School of Industry: books to the value of 80*l.* have been sent—The Albany District Committee received, in their second year, 93*l.* 2*s.* as contributions, and 107*l.* 3*s.* from sales of books, and granted books to the amount of 17*l.* 2*s.* 3*d.* The volumes lent during the year were 434. The Board have granted 200*l.* toward a New Church in the District.—P. 23.

RELIGIOUS-TRACT SOCIETY.

The "South-African Tract and Book Society" has distributed, in Cape Town alone, upward of 25,000 Tracts; and has sent a considerable number to Missionary Stations. There is a great demand for cheap books from almost every part of the Colony. The Committee have forwarded to the Society 32,000 Tracts, and a farther consignment on sale. Six New Tracts and five small Books have been printed—A New Society has been formed at the Cape, called "The Cape-Town

Religious-Tract Society," the objects of which are to circulate English Tracts, and to increase the supply of Dutch Works for the population. The Committee have made to it a grant of Tracts—The Committee have printed 2000 copies of the Dutch Hymn-Book now in use in most of the Churches planted in the Colony—P. 23.

BRITISH AND FOREIGN SCHOOL SOCIETY.

School materials have been supplied in different quarters; and have also been consigned to a house at Cape Town, for sale at low prices—Miss Rickards and Miss Matthews, who were trained at the Central School, have arrived to the assistance of Miss Buzacott—Pp. 24, 120.

EASTERN-FEMALE-EDUCATION SOCIETY.

The Committee have acceded to the repeated entreaties of friends in the Colony, and now include it in their sphere of labour. Miss Hanson has proceeded hither, as their Agent. A Local Committee guarantee her salary.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

See, at pp. 107, 108 of our last Volume, an Obituary of Dr. Lees—at p. 160, the Synodal Committee's Summary of the Mission—at p. 318, various Notices—and, at pp. 482—486, Brief Obituaries of Twenty-one Hottentot Men and Women, who died at Genádendal, Groenekloof, and Elim.

HOTTENTOTS.

Groenekloof: 40 miles N of Cape Town: 725 inhabitants — 1808 — Lemmertz, Lehman, De Fries, Franke—P. 24.

Of late, we have been often cheered by the return to the fold, of sheep who had formerly strayed, or been excluded on account of transgression; and of whom we have reason to believe, that the Lord himself has sought and found them, and brought them back. Such restorations to church-fellowship, as well as the admission of persons as inhabitants of our Settlement, never take place without the sanction of the Committee of Overseers; which, including nine Chapel-servants, forms, at present, a Board of 21 members. The faithfulness, with which these our esteemed assistants perform their allotted duty, is a great support to us in the discharge of our own.

In the Laweskloof, a valley about two miles from our place, the Hottentot Captain, Klapmuts, has resided for above thirty years; having occupied his present dwelling previous to the occupation of Groenekloof by our Brethren.

Jan. 1839.

There live with him two families of his relations, among whose members a real work of grace has for some time past been observable: most of them are already in connexion with us; and it is a great pleasure to us to witness their eagerness to attend the Services at our Church, few of which they ever miss. Oh that we could trace something of the same hunger after the Word of Life in the aged Captain, who, though he has spent a third part of his long life of near a hundred years, within reach of the Gospel, continues apparently as indifferent to it as ever. He seems, indeed, to be visited with spiritual as well as with natural blindness.

[Dr. Lemmertz: Jan. 1838.

We have had a very blessed celebration of the Passion-Week and Easter Festival. On Maundy Thursday a large company of our communicants assembled, to partake of the sacred feast of the Redeemer's love. All the Services during this solemn season were, indeed, numerously attended by our Hottentots; and strangers from the neighbourhood were not wanting. The Annual Service, on the Sunday after Easter, was attended by 41 persons of both sexes, who had been admitted to church privileges within the preceding twelve months.

[The Same: April, 1838.

Genádendal: 130 miles E by N of Cape Town: 1446 inhabitants — 1736: renewed, 1792—Bp. Hallbeck, Superintendent of the Missions; Brn. Stein,

D

United Brethren—

Brauer, Nauhaus, Sonderman, Schopman—Communicants, 644; candidates, 114: Baptized; adults 113, children 400; candidates for baptism, 52—New People, 123—Pp. 24, 25.

Bp. Hallbeck was occupied in the latter part of 1837 in a visitation of the distant Settlements of Enon and Shiloh. He left Genádenal on the 19th of September, and returned on the 4th of January. Br. Küster accompanied him, and entered on his labours at Shiloh. The following series of extracts from Bp. Hallbeck's Letters after his return give an encouraging view of the Settlement, and serve to explain the course pursued by the Brethren in their regulation of their Missions:—

Jan. 29, 1838—We soon found that Sr. Hallbeck and myself, after so long an absence, must embrace the first opportunity of speaking with the different classes individually. We began a day or two after our arrival; and though it was fatiguing and laborious, it was certainly a very pleasing and encouraging task: we were anew convinced of the importance and extent of the work of the Holy Spirit among us; and felt constrained to thank the Lord for the great things, which, among many imperfections, are effected through His gracious influence, attending the preaching of the Gospel. Long before we reached Genádenal, we were told by farmers and others, who had visited here on the Festival Days, of the great blessing which had been experienced; and all which we heard from the Missionaries, and those with whom we conversed at the general speaking, corroborated the reports which had met us on the road. The blessings of the Festival Season were sealed by those which accompanied the celebration of our First Congregation Day on the 18th January; when, in consequence of the individual speaking, 66 persons were advanced in the privileges of the Church; viz. 5 to become candidates for Baptism, 24 adults to be baptized or received into the congregation, 11 to become candidates for the Holy Communion, 12 to be partakers for the first time, and 14 to be readmitted to the privileges of the baptized or communicants. May they all remain faithful, and be steadily growing in knowledge and grace!

Our schools are carried on with zeal, and in the right spirit. Br. Franke has already succeeded in training a choir of vocal performers among the Young Hottentots, who sang "Hosanna," and other musical pieces, at the late festival, to the great delight and astonishment of the congregation and many hundred visitors.

Several of the Missionaries here complain of various ailments. Sr. Kohrhammer, nearly 81

years of age, begins to suffer from the pressure of bodily infirmities and of declining years, though she is at this moment in the garden, assisting in cutting up peaches, peeling pears, apples, &c. Br. Stein, though moving about, and even attending to the English School, which I keep with the Mission Family every morning from 6 to 7, is disabled from holding any meetings. Br. Sonderman is nearly deaf, by which he is hindered in his usefulness; and Sr. Nauhaus is obliged to go to the sea-side, to try the effect of bathing on her enfeebled health. The rest of our party are well, and particularly my own family. Sr. Lees is gone to Elim; and her little Samuel, who is becoming a fine healthy boy, gladdens her heart and soothes her sorrows. My daughter Gustava now manages the Sewing School, commenced by Sr. Lees; and keeps English School with a number of Hottentot Children twice a week, and also with a company of Single Sisters in the evenings. With the Missionaries' children we have not been able to commence a separate school, for want of room; and, with the exception of two whom the parents wish to send to Europe in a couple of months, they are all so young, that they could not well bear the needful confinement, beyond the three or four hours which they spend daily in our Infant School. Of this, Ezekiel still proves himself a superior teacher: you would be delighted to see this Hottentot now presiding at our Organ, when musical pieces are performed by the choir; for he is our regular Organist, and in this respect the successor of our late Br. Lees.

Feb. 6—We have reason to rejoice in the quiet, and, on the whole, satisfactory course of our Congregation. For weeks I have not heard of a single disagreement between any of our people, though this is the season when a greater number are at home than in any other part of the year, and when the gathering of the fruit, irrigation of the numerous gardens, &c., easily create differences between neighbours. Three of our elderly people lately departed to our Saviour in peace; whose edifying declarations on a sick and dying bed afforded abundant proofs, that they had been brought to a wholesome knowledge of themselves in their sinfulness, and were also acquainted with the Saviour, as the Lamb of God which taketh away the sin of the world. "I know," said one, "I am an unworthy creature; but I know, also, that there is no salvation for me but in Christ: and therefore, I lay hold of Him; and, whatever the tempter may whisper in my ear, I do not let go my hold. In my heart I feel the peace of God: but this is mingled with such a sense of my own unworthiness, that I am always more inclined to weep than to sing songs of praise."

Feb. 27—About 50 people, several of them apprentices, and children of apprentices who

purchased their entire freedom before their state of dependence fully expires, have received leave to live here since the beginning of the year; and no doubt a very great number of this class will seek an asylum here, after the 1st of December next, when the system of apprenticeship is at an end. Our schools are therefore overflowing with children; but the church is not so crowded as usual in this season, since a greater number of adults find profitable employment in the neighbourhood, owing to the abundance of money. Those who are not too far off come here on the Saturday, and spend Sunday with their families; so that our church is, every Lord's Day, quite filled with attentive hearers.

April 12, 1838—I can truly say that we have abundant cause to be thankful. There are, indeed, instances of unfaithfulness and backsliding, but they have of late been very few; and, on the whole, the course of our congregation is remarkably lively and encouraging. Numbers apply for leave to become residents here, who appear to be influenced by the right motives; so that we hardly know what to do to avoid a too-sudden increase: 69 have already obtained leave to live with us, since the new year; and 30 more applicants are on my list, who will be taken into consideration at the next meeting of the conference of Overseers. In the course of last week, 57 individuals were advanced in the privileges of the Church; and the several meetings in commemoration of our Saviour's sufferings and death were crowded to excess: indeed, on many occasions, numbers were obliged to stand and listen before the open doors and windows. We had, also, the happiness to hear, both from strangers and residents, many encouraging testimonies to the blessings which they enjoyed in thus worshipping a Crucified Saviour: numbers of the strangers, on taking leave, burst into tears; only regretting that they could not always enjoy these high privileges. The solemnities were not a little increased by the singing of our newly-formed choir, in the training of which Br. Franke is indefatigable. Having spent the two last Passion-Seasons wholly or partly at sea, I was particularly edified and delighted to enjoy this season in the midst of this congregation; which, on such occasions, is, I believe, more favoured than any other in our whole Unity, as far as I know by personal observation or by the relation of eye-witnesses: some are hindered in their enjoyment, on such occasions, by the state of society in which they live; as, for instance, in the West Indies and elsewhere, where slavery is not yet abolished; others by the severity of the climate, as in Greenland and Labrador; others by the smallness of their number, and perhaps, also, something more to be deplored; but here every circumstance combines to render such GREAT

DAYS, as the Hottentots call them, unusually impressive.

May 21—In the first days of this month we had unusually interesting examinations with our several schools, when the children, for the first time, shewed their proficiency in English; and when, among the rest, Br. Franke exercised the children, both boys and girls, in the art of singing, exactly as he used to do with his scholars in Niesky, two years ago, for the entertainment of the synodal visitors of Herrnhut. Upward of 370 children attended the examinations; and, as usual, none pleased me more than the infants, who are under the direction of Ezekiel Pfeiffer: they went through their exercises, and repeated their lessons in a very pleasing manner.

July 10—The quiet satisfactory course of our congregation was, some weeks ago, interrupted by a disagreeable occurrence. A number of our young folks, who returned from military service last year, took it into their heads to have a merry day, after the fashion of soldiers; and, after having procured several bottles of brandy from a neighbouring farm, which they emptied in a distant glen of our lands, were involved in dispute and fighting. They were, of course, publicly excluded; and a meeting for all our adult inhabitants was convened, in which the necessity of united exertions for the total abolition of the use of brandy was strongly, and, I believe, successfully urged—so much so, that I am fully convinced the unprincipled vendor of this pernicious drug will have to wait long before he pockets another penny from our people.

Unpleasant as this whole affair was, it cannot be denied that it was connected with several consoling circumstances, and has eventually been productive of good. It is, for instance, satisfactory to know, that the young, thoughtless persons were obliged to have their meeting in the field, at a distance from the place; there not being a single house in Gená-dendal where such disorderly conduct would have been tolerated: it was, also, some consolation to us, that none of them attempted to deny or palliate their guilt; and that all appear to be truly penitent, and fully determined to amend their ways, and to avoid the use of brandy; and, above all, we have reason to rejoice, because the measures adopted to prevent similar scenes, in future, have evidently made a salutary impression on the whole congregation, and roused many a one seriously to consider his ways.

Of this we have had several pleasing proofs of late, and particularly in the course of last week, when we held the general speaking with all the inhabitants. Faithful members of the congregation seemed more than usually earnest in seeking the one thing needful, and in preventing others from running into mis-

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chief: those who have been led astray were, to a man, ashamed of themselves, and anxious to retrace their steps; and several individuals made voluntary confession of former deviations, in order to obtain peace for their consciences.

In consequence of this speaking, 44 adults were advanced in the privileges of the Church; and, the day before yesterday, we had a very solemn Congregation Day, when 6 persons became Candidates for Baptism, 6 were baptized, 7 received into the congregation, 16 were spectators at the Lord's Supper, and 9 were re-admitted to the congregation or the communion. With a view to meet the wants of our young and middle-aged Brothers and Sisters, and gradually to lead them into the habit of using their leisure hours for reading and mental improvement by which much mischief may be prevented, we have resolved to hold an Evening School for Adults once or twice a week: 112 individuals have applied for admittance, with whom the school will be opened this evening, all the Missionaries taking a share in the instruction, which will consist in reading both Dutch and English, learning passages of Scripture and Hymns, writing, and mental arithmetic. May our Saviour add His blessing, and make it conducive to the great object of our Mission—that of winning souls for Him!

Aug. 21, 1838—On the whole, we never witnessed more earnestness in seeking the one thing needful; nor was there ever a time when it could, with more truth, be said, that there was but one heart and one mind among the whole flock. Our School for Adults is increasing from week to week, and our Lending Library is in brisk circulation, so that we have not one volume on hand; for as soon as one is brought in, it is immediately issued to fresh applicants. The people are particularly anxious to learn English; though as yet I have had no other means of instruction than writing English verses and passages of Scripture with chalk on a black board.

Of a new Institution forming at the Settlement, Br. Teutsch wrote, before he left the Station—

On the 1st Nov. 1837, the foundation-stone was laid of the building which is intended for the Training-School for Hottentot Assistants. The edifice is to be 74 feet in length, and 23 in depth, and of two stories; and as it stands very near the church, it will constitute a real ornament to our Mission-Premises.

In reference to the same, Br. Franke states—

Br. Schopman has for some time past been occupied in giving suitable instruction to a number of Youths, who are destined for the service of our schools. Of this number, four

have been admitted into the Institution which we are now forming.

Hemel-en-Aarde: a Hospital, supported by Government, for the relief of Lepers: about 12 miles from Caledon, and near the sea: patients 82—1823—Br. Fritsch. Br. Tietze has been taken to his Rest. He died on the 19th of April. "His end," it is stated, "was as gentle as his sufferings had been long protracted; and he fell asleep in Jesus almost imperceptibly." Br. and Sr. Fritsch removed hither from Shiloh—P. 25. Bp. Hallbeck writes, in April—

The people were very thankful to receive a new Teacher; and promised me to make a faithful use of the privileges which they enjoy, and of which they acknowledge themselves to be wholly unworthy. There are, at present, a Dutchman, an Englishman, and a German among the sufferers in the Leper Hospital; and, during a vacancy which occurred, when one of us visited the Institution once a week, an active, clever, and faithful Hottentot was left in charge, and performed the current daily business with great punctuality and success.

Elim: about 60 miles from Genáden-dal, and near Cape Aiguilla: with an Out-station at *Houtkloof*, nearly half-way to Genáden-dal; and another in contemplation, at *Duinfonteyn*—408 inhabitants—1824—Brn. Luttring, Mayer—Pp. 25, 26. Bp. Hallbeck writes, on the 10th of July—

On the first of this month, I had the pleasure to administer Holy Baptism to 5 adults, and to partake of the Holy Communion with 100 Communicants at Elim; on which occasion, 9 were present as spectators.

The neat village of Elim now consists of 73 finished Hottentot Dwellings, besides the Missionaries' Houses, and several buildings not yet completed belonging to the Members of the Congregation. A tannery has been established, which promises well; and a Hottentot, trained at Genáden-dal, has established a joiner's shop on his own account, and the Missionaries do their best to help him forward.

The course of the congregation is, on the whole, cheering; and the inhabitants of Houtkloof continue to give the Missionaries much pleasure.

Enon: on the White River, near Algoa Bay: 420 inhabitants—1818—Brn. Genth, Halter, Stoltz—P. 26.

Br. Halter, under date of Feb. 16, 1838, gives the following view of this afflicted Station:—

I have never seen this place in so melancholy a condition as it is at present. The heat of the atmosphere continues so extreme, that to sow

or to plant is quite impracticable; and the drought is such, that it is scarcely possible to obtain water sufficient even to wash our linen. Water for drinking is exceedingly bad: the beautiful yellow-wood trees, which were once the ornament of Enon, are dying one after the other, the roots obtaining no nourishment. In short, those who knew Enon fifteen years ago can hardly believe their eyes, when they behold the change that has been effected by successive seasons of drought.

As it might be expected, under such circumstances, provisions are so scarce, that the poor can scarcely procure what is necessary to preserve life. You may, therefore, form some idea of the state to which our people are reduced, at a period when employment of any kind is extremely scarce; partly owing to the refugee Fingoes, who are spread over the land, and work at a cheaper rate than the Hottentots can afford to do. There are many who are suffering all the torments of famine, and who have assured me that they are often obliged to retire to rest without having tasted food the whole day: by tying a cloth tightly round their emaciated bodies, they fancy that they can, in some measure, repress the cravings of hunger. A great number of cattle have been already slaughtered, simply because there is no pasturage to be found for them—a great sacrifice for the poor people to make, since their maintenance depends in no small degree on their herds. Milk, and esculent roots which they dig up out of the earth with great labour, are now the only food of a great number.

That great depression of spirit prevails, you may easily conceive; but I am bound to add, that murmuring or complaining is seldom heard—a circumstance which has often edified me. From time to time the hint is however dropped, that it would be better to remove from this arid valley, to a place where water is to be obtained, and the ground may be cultivated. Where such a spot is to be found we do not know, nor have we any hope of discovering one. Meanwhile, a number of our people have resolved to emigrate to Shiloh; and as we must, for the present at least, give up the expectation of any increase from without, it seems likely that the population of Enon will experience a considerable reduction. From upward of 500 it has already declined to 420; and of this number a large proportion are ordinarily absent, endeavouring to earn a livelihood.

In the course of the past year, 3 adults were baptized, 9 received into Church fellowship, and 3 admitted to the Holy Communion. The people who remain at home are, in general, faithful attendants on Divine Service; and many have afforded us much encouragement, by their simple trust in our Saviour, and their confident persuasion that even the sore trials

to which they are subjected are appointed for their good. On His help they rely; and they declare that His presence sweetens to them the cup of affliction which they are required to drink. Some, however, there are, who remain careless and light-minded, and give offence to others by their conduct: with these we must still exercise patience, and cast out the Gospel-net toward them as well as toward others; in the hope that some may be taken in the Lord's own time and way, and gathered into the vessel of His true Church.

The schools have been, for the most part, diligently frequented by the children, who have numbered about 50 on the average. The Sunday School, which was established about ten months ago, on a new plan, is also well attended: formerly, we only admitted such as had already learnt to read in the Day Schools; but since all, without exception, adults as well as children, are allowed to attend, the Institution has assumed a much more lively and gratifying character. To assist in this important work has become a pleasure to all the Missionaries, who are thankful to have the willing co-operation of several well-qualified Hottentots. It is truly cheering, to see grey-headed men sitting on the same forms with infants of five or six years old, and receiving the same instruction; for the infants are so eager to learn, that nothing will keep them back. The school is always opened and closed with prayer, and the instruction afforded includes a familiar exposition of the leading doctrines of Holy Scripture.

Last Tuesday there was great joy in the Settlement, owing to the report that an elephant had been killed at a place about five miles distant. You should have seen how our whole population, old and young, hastened to the spot, in order to obtain a share in the booty, and partake for once again of a little solid food. Both they and we were the more thankful for this capture, because, for many years past, elephants have almost ceased to visit this neighbourhood.

We shall hereafter give Bp. Hallbeck's account of his visit to this Station. It is remarked in the "Periodical Accounts"—

The once-beautiful and comparatively-fertile Valley of the Witte River appears to have been visited, for some years past, with almost entire sterility—the effect of a state of the atmosphere resembling that with which the Children of Israel were threatened by Jehovah, as a punishment for rebellion against Him: *Thy heaven, that is over thy head, shall be brass; and the earth, that is under thee, shall be iron*: Deut. xxviii. 23. What may be the issue of the present sore trial it is impossible to foresee. We would, however, hope, that it may not be found needful to abandon a Station which has experienced, ever since its founda-

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tion in 1818, many striking proofs of the providential care of the Lord, and His help in time of need.

A friend has given a benefaction of 50*l*. for the relief of the pressing necessities of the Hottentot Population.

TAMBOOKIES.

Shiloh: on the Klipplaat River: 496 inhabitants—1828—Brn. Hoffman, Bonatz, Küster—Pp. 27, 28: and see, at p. 318, notice of the Prosperity of the Station; and, at p. 384, notice of the Death of Sr. Bonatz, on the 20th of January of last year. Of this bereavement, Bp. Hallbeck writes from Genadendal, on the 6th of February—

She had to suffer much from violent spasms, which caused her excruciating pain; and this feature of her complaint, together with almost entire loss of sleep, at length brought on delirium, so that for some days previous to the 18th she was not herself. On the 18th she became more composed; and spent her remaining hours in constant prayer, and singing the praises of her Saviour, till the very moment of her dissolution. Scarcely two months have past, since I was rejoicing in the gifts and grace bestowed on our late Sister, and counting on her active assistance in making arrangements for the future service of the flock at Shiloh; and now she is gone, and all our plans are for the present frustrated.

Br. Bonatz thus speaks of the Mission at the close of 1837—

By God's mercy, peace reigns; and the quarrels among the various tribes who live here are far less frequent than in former years. Both Church and School are numerously attended; and we live in hopes that the time may not be far distant, when the Tambookies also shall experience the outpouring of the Spirit of God. In our neighbourhood, however, there has been but little tranquillity throughout the year: companies of Tambookies and Caffres have repeatedly engaged in war with the Sootos or Bechuanas; and they have returned home with great plunder, after committing the most atrocious murders: hereby others have been induced to do the like; and we must, therefore, account it as a Divine Interposition in our behalf, that the Tambookies residing here have hitherto kept so quiet. We have very lately received intelligence, that a body of 300 men, chiefly Sootos and Corannas, are on their way to this neighbourhood; and the consequence has been the retreat of numbers of Tambookies to the fastnesses of the mountains: we await the issue of this new movement with some anxiety.

We had recently the joy to admit another

Tambookie Woman to the ordinance of the Lord's Supper. We may say of all the converts of this nation, that they maintain a consistent profession, and grow in grace and in the knowledge of our Lord Jesus Christ.

Of the increased activity and industry of the people, Br. Bonatz gives a striking instance. The Settlement is subject to tremendous storms: after describing one which took place in December 1837, he writes—

On the 10th Jan. we were visited by another, if possible, more violent hail-storm, by which 26 of our sheep were killed in the field. The hollow, which was the site of the Old Settlement, was completely laid under water; and large masses of stone and of sand were brought down from the mountains, in sufficient quantities to fill the low grounds, and to choke the water-courses and the smaller channels. Although the most serious injury was done to all the gardens, it was soon wonderfully repaired; and, through the blessing of our Heavenly Father, in the short space of a month their appearance was more flourishing than before. Some years ago, a Tambookie Man thought it the greatest disgrace to engage in manual labour; but, on the present occasion, the great majority of our people resolved, of their own accord, to undertake the somewhat severe and tedious task of clearing the water-courses of stones and sand: for several days I counted above 30 of these tall strong men; and it was quite a pleasure to observe the lively and even mirthful spirit in which they did their work: in ten days they had finished it, in a most masterly manner, and without requiring any pay. I was, at first, somewhat anxious lest they should lose their courage, and advised them to do no more than was absolutely necessary to make the water flow again; but they kept to their original purpose, to make a thorough clearance; and on the tenth day I had the pleasure to see them as brisk and active as on the first.

We shall, at an early opportunity, give Bp. Hallbeck's report of his visit to Shiloh.

Summary.

Stations, 6—Missionaries (exclusive of Females) 20—Converts of the Hottentot, Caffre, Tambookie, and other Native Tribes 3577; of whom, 1176 are Communicants.

Notices on a Seventh Station.

Br. Teutsch has been appointed to take charge of a body of Fingoes. Bp. Hallbeck thus speaks of this people, on his visit to Enon and Shiloh—

Mr. Meeding, the Field Cornet, informed us that he had just located about 800 Fingoes in the wooded range of the Zitzikamma. He stated, that they were in a very destitute condition, and that numbers of them went about from place to place begging food. We, too, met several families of them, who appealed to our charity, as well as their imperfect knowledge of the language would allow; but were respectful withal, and far from importunate: some even offered us money, of which they had already learned the use, if we would only supply their wants.

The Fingoes are the relics of several inland tribes, who have been expelled, and almost annihilated, by their more powerful neighbours, probably the horde of the ferocious and plundering Chaka. The survivors took refuge with the Caffres in 1828, who treated them as serfs. When the Colonial troops overran a large portion of Caffraria, in 1835, they sought the protection of the British Government, who assigned them a tract of country on the borders. This gave great offence to the Caffres; who alleged, probably not without reason, that the Fingoes had carried off with them many of their cattle: several bloody skirmishes have taken place, in consequence, between the two Nations, since the peace. Our Government have, therefore, made them an offer of a settlement within the bounds of the Colony, which, if wisely managed, may be productive of important advantages to both parties: the Colonists will be supplied with labourers; and they, in return, will be gradually civilized, and led to embrace the Gospel. Their pitiable state, both as to soul and body, excited our inmost commiseration, whenever we met them.

On the 27th of April, he writes from Genadendal—

By the last post, I had a Letter from Br. Halter, dated 13th April, written at the express request of his Excellency the Governor, and the Lieutenant Governor Stockenström, who were both on a visit at Enon. Under a conviction of the usefulness of our Missionary Labours, it is their earnest wish that we may, without loss of time, commence a Mission among the Fingoes on the Zitzikamma. The Governor has promised to call here, on his return; but wishes us to take the subject into consideration, without loss of time, and preliminarily to inform him whether we are able and willing to enter on the undertaking.

We have, from the beginning, felt deeply interested in the welfare of the Fingoes; and the offer appears so providential, that we do not feel at liberty absolutely to decline it. After conferring with my fellow-labourers, I have, therefore, written both to the Governor and Mr. Stockenström, thanking them for the confidence reposed in us—requesting information on certain points connected with the undertaking—

and promising to take preliminary measures for the commencement of a Mission in the Zitzikamma (subject, however, to the approval or disapproval of our Directors at home), without loss of time. As soon as I receive an answer to the Letter just despatched, we mean, in the first instance, to send one or two of our Missionaries into the Interior, to visit and spend some time with the Fingoes.

It is remarked, in the "Periodical Accounts," in reference to various New Openings, noticed at p. 318 of our last Volume—

Application made to Br. Hallbeck relative to the establishment of a Missionary Station in the vale of the Knysna, near Plettenberg Bay, and wishes expressed by friends in Cape Town and Uitenhage that Missionaries should be appointed to labour among the neglected Hottentot and Negro Population in those important places, should be received by ourselves as well as by our South-African Brethren as an incentive to increased prayerfulness and zeal in behalf of the work committed to our Church; and, at the same time, as a proof that, even in the comparatively-settled districts of the Cape Colony, *there remaineth yet much land to be possessed by the faithful soldiers of the Cross.*

It will be seen, by a reference to a Letter from Br. Hallbeck, dated April 27th, that the establishment of a Seventh Missionary Station in South Africa, of which some distant prospect was held out in one of his former Letters, is likely to be carried into effect earlier than was anticipated, though in a different locality from any of those that had been previously suggested. Passing by, at least for the present, the vale of the Knysna, the town of Uitenhage, and the South-African Capital, our Brethren have directed their attention to the long-despised and neglected Fingoes; who, delivered from the state of bondage and oppression in which they had been long held by the Caffres, have, to the number of many thousands, found an asylum within the colonial frontier. To the urgent request of his Excellency the Governor of the Colony, seconded by the Lieut. Gov. Stockenström, whose philanthropic views, in regard to the aboriginal tribes, are well known, Br. Hallbeck and his colleagues felt it right so far to accede, as to engage to send a deputation of their number to visit the Fingo Refugees, and to examine into the existing facilities for the formation of a Settlement among them. The ultimate decision of the question, relative to the establishment of the proposed Station, will, of course, rest with the Directing Board of the Brethren's Missions. Meanwhile, we can do no other than earnestly implore the Lord to provide a sufficiency, both of Labourers and means, for the occupation of this, or any other additional sphere of useful activity.

LONDON MISSIONARY SOCIETY.

The Rev. John Locke and Mrs. Locke arrived at Cape Town in August 1837; and Dr. Philip and his companions on the 6th of February last—Pp. 29, 120, 302.

Cape Town.—John Philip, D.D. Superintendent of the Society's Missions in South Africa; John Locke, G. Schreiner. Dr. Philip's absence was supplied by Mr. Williams (now removed to Hankey) and Mr. Locke—P. 29.

The interests of Religion and Education are rapidly advancing in this part of the Colony; and extended means are either contemplated, or in process of development, to promote the evangelization of Africa.

The South-African College, established at Cape Town, it is hoped will continue to furnish valuable facilities in aiding the studies of young men of talents and piety devoted to the Missionary Work among the Nations of Africa.

Four new School-Houses, each to contain from 150 to 200 scholars, have been provided in Cape Town. The means of Christian Instruction, especially for the apprenticed labourers and their children, have thus been greatly enlarged and improved; and Dr. Philip will direct his early attention to the extension of the British System of Education, by the employment of the most suitably-qualified teachers that can be obtained.

In the course of the year, eight Members have been added to the Church, and the congregation continues good. Many of the Members take an active part in Sabbath-school instruction and the distribution of Religious Tracts. There are 4 Bible Classes. [*Report.*]

HOTTENTOTS.

Bosjesveld: 40 miles N of Cape Town: inhab. 300, Colonists and Free Blacks—1834—Cornelius Kramer—P. 29—No Report.

Paarl: 35 miles N E of Cape Town: inhab. more than 500; consisting of Emancipated, Free Blacks, and Colonists—1819—W. Elliot—Congregations at the Paarl, 230 persons; at five Out-stations, 240. Attendance of Europeans has been unusually good—Baptized in the year, 7 adults; candidates, 4; Communicants, 38—Scholars: Day, 113 boys and 141 girls; Sunday, 35 adults and 55 children. The Schools make excellent progress—Books distributed: 6 Bibles, 62 Testaments, 400 Religious and 500 Elementary Books—P. 29.

Mr. Arbouset, one of the French Missionaries, in returning to Morija from the Cape, visited the Paarl. He gives a lively description of Mr. Elliot's manner

of conducting his Infant School:—

Every thing serves him for a subject, in teaching his infants: a piece of plastering which falls from the ceiling, a swallow which flies into the school, a lamb which he brings into the midst of his little scholars, a man passing on horseback—no matter what—all is action, interest, life in his school.

Tulbagh: 75 miles N E of Cape Town—Arie Vos. Mr. Zahn, of the Rhenish Society, continues to labour with Mr. Vos—Sunday Cong. 120—Communicants, 6—Scholars: Infant, 59; Evening, 49; Sunday, 44—P. 29.

Caledon: 120 miles E of Cape Town: inhabitants connected with the Station, 819—1811; renewed, 1827—Henry Helm; Dan. J. Helm, As.—Communicants, 60: Adults baptized, 12; one of whom has departed, "believing and rejoicing in Christ"—Scholars: Day, 101: Infant, 83—P. 29.

Inquiry on the subject of Religion extensively prevails; and the Missionary is gratified to perceive a favourable change of feeling on the part of many of the Dutch Farmers toward the Hottentot Population. The Members, with few exceptions, manifest in their consistent lives the influence and operation of Christian Principles.

In April of last year, an Auxiliary to the Parent Society was commenced under peculiarly encouraging circumstances: the contributions amounted to 25*l.* 1*s.*

The Cause of Temperance is gradually acquiring vigour and stability, notwithstanding the pernicious influences to which the men were exposed while serving on the frontier: in November, the Society had 224 members, 17 of whom were subsequently excluded for infraction of the rules. [*Report.*]

Bp. Hallbeck visited this Station in September 1837, and bears to it the following testimony:—

It was commenced in 1811; but, owing to a variety of circumstances, made little progress for many years. Since 1830, however, its prospects have materially improved under the faithful labours of Mr. Helm. In 1834, a handsome New Church was built, which will accommodate between 400 and 500 persons. About the same time, a water-conveyance was effected, by means of iron pipes, presented by the Colonial Government; so that gardens may now be laid out and trees planted close to the houses, of which good work a beginning has been already made. Several substantial Hottentot houses have been erected, or are in progress; and the foundation of a New School had

just been dug out on a pleasant-looking hill, in the middle of the valley. Caledon numbers, at present, 800 Hottentots; half of whom, however, are scattered through the neighbourhood, as there is little employment for them in the place itself, where the trades of the carpenter and the smith are the only ones carried on, and farming is nearly at a stand, owing to the drought. From the same cause, we found only about 50 children present out of 100 who belong to the school, where they are taught both English and Dutch. There is, besides, a small Infant School, attended in the afternoon by Miss Anderson, daughter of the Missionary at Pacaltsdorp. On the whole, Caledon possesses superior advantages to many other Missionary Stations; and will probably, by God's blessing, become a flourishing spot.

Pacaltsdorp: 245 miles E of Cape Town: 828 Hottentots were connected, at the last Return, with the Station—1814—W. Anderson, John Melvill; T. S. Hood, As. Mr. Melvill removed from Hankey, and labours at Dysal's Kraal, at a short distance from Pacaltsdorp—Congregation increased to 600: Communicants, 69—Pp. 29, 30.

Among the younger members of the Native Congregation there has been a pleasing revival of Religion; and the meetings for prayer and mutual edification are marked with unusual seriousness and interest. The Bible Class, conducted by Mr. Anderson's daughters, is found highly beneficial. The Temperance Society, commenced in 1831, continues to operate in the most salutary manner.

In connexion with the Schools, there has been an ample measure of encouragement. The Infant School, under the care of one of Mr. Anderson's daughters, wears a delightfully promising aspect, and attracts the attention of all who visit the Station: the number of children taught in this school amounts to 160: on the Sabbath, they are also instructed in the Scriptures; and the gratifying fact is stated, that many of these children, on returning to their homes, are in the habit of communicating to their parents the lessons of Divine Truth which they receive. The Day School has declined in number, in consequence of several of the most-advanced scholars having entered, with the advantage of the education afforded them, on various occupations, to obtain a livelihood: this diminution is not a subject for regret, but for congratulation; as it is hereby shewn that the school is fulfilling one of its chief ends. [Directors.

Bp. Hallbeck thus speaks of Pacaltsdorp:—

Like our Enon, this Settlement suffers severely from want of water, which many a season renders the gardens useless. Most of the Jan. 1839.

houses are in a state of decay; being built of wood, which is plentiful here. Pacaltsdorp, however, possesses a neat and massive Church, for which it is indebted to a legacy of the late Missionary; and a beautiful Infant School. A substantial School House is also about to be erected for the elder children, who are under Mr. Hood's care. Mr. Anderson, who has been engaged in Missionary Service for 37 years, labours here in blessing, beloved by his flock, and respected by the colonists, whose indifference, however, to spiritual things occasions him sincere regret.

Hankey: near Chamtoos River: inhab. 665—1825—Edward Williams; W. Kelly, As.—Mr. Melvill has been succeeded by Mr. Williams, from Cape Town—P. 30.

Bethelsdorp: 450 miles E of Cape Town: 1200 Hottentots, at the last Return, were connected with the Station—1802—James Kitchingman; T. Merrington, As.—Communicants, 116: adults baptized in the year, 8—Scholars: Day, 56; Infant, 70; Adult Sunday, 90—Collection at Missionary Anniversary, 37*l.* 16*s.* 9*d.*—Books distributed: Bibles and Testaments, 13; Religious and Elementary Books, 180—P. 30; and see, at p. 349, an Obituary Notice of a Native Schoolmaster.

Although the progress of the Institution is still impeded by many difficulties, the Missionary is not without a measure of encouragement in his arduous and persevering labours. The Native Congregation, during the last year, has generally been good; and, while the prevalence of spiritual apathy among the people affords matter for regret, Mr. Kitchingman has still the pleasure to know that a few are seeking the Lord apparently with full purpose of heart.

The Temperance Society continues its useful operations; which seem to be greatly needed, as the temptations to intoxication abound in the neighbourhood. Mr. Kitchingman has made vigorous efforts to stem the current of intemperance. A few of his people have fallen a prey to the baneful allurements of drink: others have occasionally violated the rule of abstinence; but the greater number have firmly adhered to it. [Report.

Port Elizabeth: Out-station to Bethelsdorp: 1100 inhabitants—Adam Robson—Communicants, 64—Scholars: Day, 125, with an average attendance of 85; Sunday, 175. The Schools are highly prosperous. They have suffered severe loss by the death of the Native Schoolmaster; who "bore his long illness," says Mr. Robson, "with Christian E

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fortitude and resignation, and peacefully fell asleep in Jesus"—P. 30.

The congregations, both Dutch (Hottentots who speak Dutch) and English, are improving. I trust that vital piety is on the advance. There are many Candidates for Baptism; some of whom, I have reason to believe, are the subjects of Divine Grace, and whose uniform deportment adorns the Gospel. We are praying and waiting for a more copious effusion of the saving influences of the Holy Spirit, the Author of all true Religion in the souls of the degenerate sons of men. I never expected, in commencing my services at this Station, that I should see what I have seen. [*Mr. Robson.*]

A great number of Fingoes have taken up their residence in Port Elizabeth and its vicinity. Many of them speak Dutch, and they appear to receive the Word with joy. The Missionary and some pious members of his English Congregation have paid them all the attention in their power, by Prayer Meetings and domiciliary visits; and strongly recommend that more regular efforts should be made for the promotion of their spiritual welfare, as they appear ever willing to listen to the Gospel.

[*Report.*]

Uitenhage: Out-Station to Bethelsdorp: Inhabitants; 642 Whites, and 386 Hottentots, Free Blacks, and Apprentices—J. G. Messer—The Chapel now holds 500 persons, and is always full—Communicants, 153; of whom, 31 were added in the year: Adults baptized, 35; candidates for baptism, 20—Scholars: Day, 90; Sunday, adults, increased from 80 to 142: the desire among the Apprentices to be instructed in reading is become very earnest: in a Sunday and Monday School, there are 227 names on the books; and from 150 to 200 always attend—The Temperance Society has 237 members, all coloured people—P. 30.

The Anniversary of the Auxiliary Missionary Society was held on the 4th of December. The meetings were unusually large and interesting, and it was evident that the friends of the Society were rapidly multiplying in this part of the country. Two of the apprenticed labourers addressed the meeting in favour of the claims of the Heathen, and produced a deep and lively impression on the hearers. The Collection amounted to 46*l.* 1*s.* 6*d.*

[*Report.*]

Mr. Messer gives an instance of social improvement among the people:—

June 29, 1838—To-day a child was buried, and the funeral train consisted of more than 100 persons, nearly all members of my church: the males as well as the females were clad in black: all was in such an order and style, that

even the white people said, "Now there is a proof that the coloured ones begin to be civilized also, intending to do as we do." After the burial of the child, one of the members of the Church came to me, and spoke about that funeral procession, saying, "Sir, this is the fruit of the Gospel. Oh, what have we been, before you came! We were stupid, ignorant, despised, and foolish creatures; and what has the grace of God wrought among us!"

Theopolis: 550 miles E of Cape Town: inhab. 382—G. Barker, Christopher Sass; Thomas Edwards, As.—Congregation, 300 to 350—Communicants, 90: 9 candidates for baptism, noticed in the last Survey, still remain on probation—Scholars: Infant, 90, with an average attendance of 85: Day, 57, of whom 44 read the Scriptures—P. 31.

The habitual conduct of the members testifies that they have not received the grace of God in vain; and the people generally, though deficient in spirituality of mind, indicate, in the usual tenor of their lives, the salutary operation of the moral restraints of Religion.

The Day School has not yet ceased to be subject to the disadvantage of irregular attendance; but the children, nevertheless, are making fair progress, especially in reading. The Infant School, which is under the care of one of Mr. Barker's daughters, forms a source of the most pleasing hope in reference to the future interests of the Mission: 13 of the children read in the New Testament. [*Report.*]

Grahamstown: in Albany District—John Monro—The congregations have been large—Communicants, 106: baptized, 4 adults; candidates, 8 Hottentots and 3 of Slave descent—The Auxiliary Missionary Society raised in the year 50*l.* 14*s.* 1*d.*—P. 31.

Mr. Monro has established a separate Service in Dutch, for the benefit of Natives whose extreme indigence prevents them from attending the Chapel.

The Day School sustains the pleasing hopes which it formerly afforded. Many of the pupils can read in the New Testament with fluency, and the attendance has been regular.

In the Hottentot Village great distress still prevailed; and the inhabitants were removing, as fast as circumstances would allow, to the locations on the Kat and Fish Rivers. [*Report.*]

Bp. Hallbeck thus speaks of Grahamstown, in his report of his visit to the eastern parts of the Colony:—

Near Bushman's River we regained the high road to Grahamstown; and had a proof of the activity of this important frontier-town at the first halting-place we came to, as we found there a train of no fewer than 19 waggons, the

oxen of which were grazing on the neighbouring heights, while their drivers regaled themselves under the shade of the trees and bushes. We counted more than 50 waggons, in the next 24 hours, between here and Grahamstown. Twenty years ago there was not a single European dwelling-house there, beside the barracks; and the traffic with the Native Tribes, to which it owes its prosperity, had not commenced 12 or 15 years back.

Grahamstown, named after Col. Graham, who rendered so many signal services to this part of the Colony, was founded in 1813; and is already one of the most populous towns in the country. Most of the inhabitants are English, who emigrated hither in 1820, and are principally merchants. There is a spacious Episcopal Church—two Methodist Chapels, one for the White and the other for the Coloured Population—the Mission Chapel of the London Missionary Society, where is Service alternately in Dutch and English—and a Baptist Chapel; but no Dutch Reformed Church. The houses are built in very different styles, most of them with gardens intervening. Outside the town are the kraals of the Fingoes, who are very numerous here; and who are valued above both Caffres and Hottentots, for their temperance, frugality, and industry. The Methodists take charge of their religious instruction, and educate their children.

Graaf Reinet—A. Van Lingen—P. 31.

Mr. Van Lingen holds a Service every day, and frequently preaches in the prison; where he finds the most decided encouragement to persevere. He also visits the lepers in the vicinity of the town, by whom the consolations of Religion are not less prized than needed.

On two evenings in the week, the children are catechized in the Scriptures; and, on Saturday Evening, a Service, attended by congregations varying from 100 to 200, is held preparatory to the Sabbath: experience has proved it to be of peculiar value and importance.

On the Sabbath, Mr. Van Lingen generally holds two Services, being sometimes kindly relieved of one of them by the Rev. Mr. Murray. From the increase of the congregation, an enlargement of the Chapel is contemplated.

The Mission Church has 8 members; who are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

A Sabbath School has been formed, the progress of which is encouraging. [*Report.*]

Kat River—1829—James Read, James Read, jun., James Clark; 2 Nat. As. Mr. Read, sen. returned from his visit home early in June—Pp. 31—33, 302: and see, at p. 406, a statement of the Revival of the Settlement; and, at pp. 530, 531, a report, by Mr. Read, sen., of

the Prosperous State in which he found it on his return.

On his arrival at the Kat-River Station, in March of last year, Mr. Read, jun., immediately commenced a personal inspection of the whole of this extensive Settlement. On examining into the state of the Church and congregation, he found that, with a few exceptions, the Members had, through Divine Grace, been enabled to walk consistently and keep themselves unspotted from the world. Considering the destitute situation in which the people had been placed, and the varied and strong temptations to which they were exposed, it can only be ascribed to the unflinching watchfulness of the Great Shepherd of souls, that numbers had not forsaken the ways of rectitude and holiness. The patient meekness with which they have borne long-continued provocation and injury—the fortitude exhibited by them under protracted trial, especially when deprived of their esteemed Pastor—the industry and sobriety with which they have endeavoured to surmount the pressure of external difficulties—and their steady allegiance to the British Crown, under circumstances calculated to try the most devoted loyalty—have all contributed to strengthen the conviction of their Christian worth and moral excellence among the friends of Africa at home and abroad.

Mr. Read found it necessary to separate 10 Members from the fellowship of the Church: but it was his happiness to re-admit 12, who had long given cause for sorrow; and 53 new Members, most of whom had been on probation for two or three years, were added to the Church.

Among the Fingoes and Gonah Hottentots residing in the Settlement, the work of the Lord is prospering. To this portion of the community the labours of the Native Teachers have been extensively blessed.

Since the report furnished by the Rev. George Barker in 1836, the number of Schools has increased from 9 to 15, and that of children from 400 to 1120. [*Report.*]

On the progress of Education, Mr. Read, sen., states—

The Native Schoolmasters are performing their duty with great credit to themselves, and improvement to the children. The Governor, Major-General Napier, was lately here, and expressed high satisfaction at what he saw and heard. A part of the children, from nearly all the schools, were present, it being the yearly examination. One class of one of the out-schools was examined. The children read English very fluently, repeated many Scripture Texts, were examined in grammar and in geography, and that by a Hottentot Boy, their own schoolmaster, and all in English. The Governor has promised us every protection and

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encouragement. The Fingo Children begin to attend our schools in great numbers. Two of my daughters have the care of the Infant School, which contains 60 children; and two others conduct the Sewing School.

The Directors add, in reference to Mr. Read and his associates—

Mr. Read has carried from England many and lasting proofs of the deep interest which is taken in their welfare, and of the sentiments of approbation with which their conduct is regarded; and he has had the happiness of not returning to Africa until it was first clearly established and fully recognised, that there existed no valid reason for his long detention by the Colonial Authorities from the Kat-River Settlement.

Great Fish River—The formation of some Hottentot Settlements on the Great Fish River was stated at p. 33 of the last Survey. To this promising field the Directors have resolved to send a Missionary: a Native Schoolmaster from the Kat River has entered on this field. Mr. Monro thus writes, on the 8th of March, of a visit which he had recently paid to these Settlements:—

I left home on the 25th of January, intending to visit the locations on the Fish River. On the 27th, I reached Caffre Drift Settlement, and was refreshed in spirit by seeing my old friends there. It was late when we met, yet expressions of joy were neither few nor partial: for as the fact of my arrival was communicated from cottage to cottage, the inmates hastened to meet the waggon; and I was soon surrounded by the joyful cries of a mixed multitude of men, women, and children.

The following day was the Sabbath. I left the waggon before five o'clock in the morning, and directed my steps to a precipice overhanging the river at a considerable distance from the Settlement. Taking my station on the cliff, the scene before me was delightful: not a ripple could be observed on the surface of the broad sheet of water which lay below, and the thick jungle around appeared in harmony with the placid river, for not a breath of air capable of moving the tenderest leaf was felt, while the birds of the wild forest were praising God in their own sweet way. Some say that African birds do not display many musical notes; but such is not the case: from break of day till sun-rise, the sweet warblers of an African bush shew no deficiency in this respect.

On either side of the spot which I then occupied, an immense bush or jungle stretched away as far as the eye could reach—the former abode of the lion, the elephant, the buffalo, and the tiger: but these have fled from the face of the

White Man; and now, with the exception of a solitary wanderer, and that but seldom, the original possessors of this forest are only known by report to the Colonists.

While meditating on these things, the voice of prayer rose in the sunny stillness by which I was surrounded. I listened, but could only hear the sound of one human voice. The suppliant manifested no pharisaical spirit: hid from the view of his fellow-men, he literally poured out his soul in secret, in the assurance that his Heavenly Father, who heareth in secret, would reward him openly: and while attempting to praise God for this proof of the power and efficacy of the Holy Spirit's influence on the heart of a poor Hottentot, I was delighted to find that his was no solitary instance, even in this wild and lonely place; for soon, from a deep dell in another direction, came the sweet sound of praise and thanksgiving. The Hottentots are justly praised for the peculiar melody of their voices; but, on this occasion, I felt it to be past description. As the day advanced, I found that the immense oratory by which I was encircled—an oratory not of human construction, but the workmanship of the Great Architect of the Universe—had been visited by others for the same sacred purposes.

Public Worship was well attended throughout the day. From that period until Tuesday Morning, I preached nine times. The Settlers told me, that, from the excessive drought, all their expectation was blasted in respect to the harvest; and requested me to lay their case before the Lieut.-Governor, for an increase of rations, and, if possible, a new site for their village; both of which his Honour has since kindly acceded to.

At the Junction, the most populous of our Settlements on the Fish River, containing 215 souls, the Settlers have exceeded my most sanguine expectations. Their industry, it is true, failed of success, for three large gardens are totally burnt up; but not a complaining word was heard: on the contrary, one said, "This is a trial of our faith:" another said, "Well, if our crops have failed, see the kindness of God—we have had an increase of 492 kids:" and a third added, "We ought to be thankful; for even the river supplies us with fish, and our young men are frequently successful in hunting: why should we complain?" They have failed in leading out the water; but the Governor has granted, from my representation of their case, a farm formerly possessed by a Dutchman, where a water-course is begun, and which, when completed, will irrigate many hundreds of acres. My stay at the Junction was, I trust, both pleasant and profitable, preaching twice every day, and four times on the Sabbath.

CAFFRES.

The Rev. Henry Calderwood and the

Rev. Richard Birt, with their Wives, sailed in July, to labour among the Caffres—P. 393.

Buffalo River—1826—John Brownlee; Jan Tzatzoe, Nat. As.—P. 33.

In the last Report it was stated that the Caffres were beginning to rebuild on the sites of their former kraals. During the past year, this work has been vigorously pursued; and since June last, the population in the locality has been rapidly augmenting. The congregation on the Sabbath is again nearly equal to its amount before the war; and the Missionary hopes that the number of those who worship God in spirit and in truth is also increasing. In December, Mr. Brownlee had the satisfaction of admitting five Members. There are seven Inquirers who give serious attention to the Gospel: the rest of the Inquirers live at a distance, in various parts of the country; but so far as Mr. Brownlee can learn, their conduct is subject to no reproach.

Mr. Brownlee and his Native Assistant, together or alternately, continue to visit the Caffre Kraals; endeavouring to sow the good seed of the Word. Itinerary labours might be profitably extended, if the means allowed.

The Infant School, under the care of the wife of Jan Tzatzoe, is continued, and a school for adults has been commenced. The number in the Adult Sabbath School is 25, by whom an anxious desire for improvement is manifested. In the Sabbath School for Children, 30 young people receive instruction.

The aspect of the Institution in secular matters is, on the whole, favourable, and the people seem to be rapidly acquiring a desire for an improved system of agriculture. [Report.]

In August last, Mr. Kayser, referring to a visit which he had lately made from the Keiskamma, observes of this Station—

I was informed by Br. Brownlee, that the seed long sown now begins to grow up, especially among the Caffre Women: those with whom I conversed seemed to be all in the good way, seeking salvation through the Lord Jesus Christ. Among the Converts there is also a Chief who was once very proud and wild: on a former occasion, I was called to dress a wound which he had received in his arm from an assegai: at that time he would hear nothing of God and His Word; but now, by the grace of our God, how meek and lamb-like!

Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—P. 34.

From the abundance of the pastures, many Caffres removed, at the beginning of 1837, to this locality, and were thus brought under the sound of the Gospel. The congregation on the

Lord's Day was increasing; and Mr. Kayser had been enabled to form a Sabbath School of 15 children. At one period of the year our brother was painfully tried by the conduct of Macomo, who, in consequence of the impious practices of a rain-maker residing in the vicinity, had been led to forsake the House of God, and to discontinue Family Prayer; but the pernicious influence which this native impostor acquired did not long prevail. A favourable opportunity having occurred, Mr. Kayser gently expostulated with him on his sinful practices, and a salutary impression was apparently produced. [Report.]

A simple Caffre Woman, who had often visited this Station to hear the Gospel, has received a deep conviction on her heart of its truth, and of the value of salvation by Jesus Christ. On a journey some time ago, I found her in her father's kraal praying with the people, and exhorting them to come to Christ, and to desist from sin and all their evil ways. She also kept her relations from going to a great heathen dance which occurred at that time.

[Mr. Kayser.]

In reference to these two Stations among the Caffres, the Directors say—

The congregations at both the Stations were gradually increasing; and the Infant and Day Schools, together with those for instruction on the Sabbath, were beginning to revive. On the subject of Religion, a growing spirit of inquiry was observable among the people; and their state of mind generally appeared to indicate an unusual preparedness for the reception of the renovating principles of Divine Revelation, and of the great and precious promises which it unfolds. The Brethren also experienced much encouragement in their itinerant labours; the fields in every place which they visited appearing white unto the harvest.

The present period is one peculiarly favourable to the extension of Missionary Labour in Caffraria. For a considerable time past, the Chiefs and people themselves have evinced an earnest desire, and made repeated applications, for Missionaries. Macomo, Botman, Tyall, and other Caffre Chiefs were greatly disappointed when they found that Mr. Read, whom they met on his way to the Kat River, returned unaccompanied by Missionaries to labour among their people.

GRIGUAS, CORANNAS, AND BECHUANAS.

Grigatoun: 530 miles N E of Cape Town: a neat village of brick or stone houses, in the European form; the centre of Seven Out-stations: population, at the last Return, 2100 adults and 960 children—1801—Peter Wright; Isaac Hughes, As.; with Eleven Native Assistants—The Gospel is regularly preached

London Missionary Society—

to between 4000 and 5000 souls—Communicants, 394: one female member had died in the Lord: 3 members had been excluded—Scholars: Day, 850; Infant, 120: in the Day School at the Head Station, 160 scholars have attended, and their progress has been highly satisfactory—The contributions of the Auxillary Society have amounted to 26*l.* 5*s.*—Pp. 34, 35; and see, at pp. 362—364, various interesting details of the Work of God among the Natives.

During the year, the Means of Grace have been regularly dispensed; and Day Schools have been conducted, under the superintendence of the Missionaries, at the several out-stations: and it has pleased the Lord to crown the labours of His servants with a most abundant blessing. The extent to which Divine Grace and Compassion have been manifested, is signally attested by the soul-cheering fact, that there have been added to the Church, during the brief period now under review, not less than 248 Members. Of this number, 185 are of the Batlapi Tribe. With regard to the Members generally, the Brethren observe, "We have much cause to be grateful for the grace of God bestowed upon them. We endeavour to engage them all in the work of the Lord. It gives us great pleasure to see them desirous of doing good; and we doubt not that, under the Divine Blessing, they are exerting a powerful and salutary influence in the country."

Sabbath Schools for adults and children have been commenced at all the Stations: as many as could read have been formed into Bible Classes, and the rest are learning to read in order that they may enjoy the same advantage: this arrangement gives much satisfaction to the people: it has the effect of inducing a more regular attendance in the House of God on the Sabbath—provides employment for a considerable number of Teachers—and is attended with those various beneficial results, which have ever marked similar institutions in our own country. The Infant School constitutes an object of peculiar interest to the people, who generally acknowledge the system on which it is conducted to be a powerful means for the moral culture and good training of the children: the Teacher is a pious Griqua Woman of superior talents: of her, the Brethren say, "Her success in this department has far exceeded our expectations: she is devoted to the cause, and, from the religious instruction which she is constantly imparting to the little-ones of her charge, we have reason to expect, that, through grace, she will prove an instrument of good to their souls—fitting them for the service of God on earth and for His glory in eternity." The Sewing Schools (one for Griquas, the other for Bechu-

anas) conducted by Mrs. Wright and Mrs. Hughes, are increasing in interest and usefulness, and materially aid in promoting the domestic improvement and comfort of the people.

There is a rapidly-increasing demand for books suited to instruct and edify the mind. The Station has been supplied from Lattakoo with Portions of Scripture and School Books, which have been highly acceptable. Tracts and Catechisms have been distributed gratuitously and by sale to an extent far surpassing that of any former year; but the supply of Dutch Bibles, Testaments, and Hymn Books has fallen considerably short of the demand.

[*Report.*

It ought to be no small cause of gratitude, that while many parts of the country are filled with rapine and blood and every evil work, we, by the mercy of Divine Providence, have been kept in peace throughout our extensive district, and our people have hitherto uninterruptedly experienced the enjoyment of all their privileges. We have indeed much to be thankful for in our Chief, who has borne the heat and burden of the day in his department; but he, and we, and the people, are all indebted to the influence of the Gospel alone for the peace, order, and security enjoyed in this locality. It is owing to the system of operation pursued by the Mission in extending its labours to every section of the district for the instruction of every class of our people, and the Divine Blessing on those labours, that we are enabled to say that God is round about us as a wall of fire, and the glory in the midst of us.

[*Missionaries.*

Mr. Hughes, after an interesting visit of three months to the Out-Stations and surrounding Natives, writes—

The extensive work of God among these people, and that by means of Teachers raised up from among themselves, is the most interesting feature: at Mateebe's Town, I had a congregation of more than 800 souls; and at Simeno's Town, not less than 600: there is still another division of the people, a day's journey higher up the river, which we have not yet visited, but which we shall include in our next tour. The riveted and anxious attention to the Word of God in my last visit, the general spirit of inquiry on religious subjects which prevails among all classes, and the great concern evinced and expressed by the people to flee from the wrath to come, filled my soul with wonder and praise. The demand made on my physical strength during the week I remained among them—in preaching the Gospel, in attention to the young, in conversing with inquirers, not only between the Services, but also during the chief part of every night, for the purpose of administering comfort, solving difficulties, &c.—perfectly exhausted my strength.

We have applications from large parties, not in our district, for Native Teachers. The sphere of our labour is daily growing upon us: and the general feeling of approbation expressed by the country toward us and our plans, we dare not disregard; nor refuse the means of instruction, improvement, and happiness, to those who ask them from us.

BOSJESMANS.

Philippolis: on the north side of Cra-dock River: inhab. 357 men, 358 women, 900 children—1831—Theophilus Atkinson—Congregation, 60 to 200—Communicants, 35: 4 had been excluded. Baptized, 11: candidates for baptism, 28—Scholars: Day, including adults and children, 140: Sunday Adult, in the summer months, 150: Bible Classes, one for males and another for females—P. 35.

In the month of May, Mr. Atkinson made a journey to the distant parts of the district; and was much encouraged by his occasional labours among the villages and kraals in his route. He preached frequently to the people, directing them to Him who is *the way, and the truth, and the life*. On this journey, as well as at the Station, he distributed a number of Testaments, Books, and Tracts, which were eagerly solicited and gratefully received. [Report.]

BECHUANAS.

Lattakoo: 630 miles NE of Cape Town: resident population, at the last Return, 1916; with an Out-station at *Hambana*, on the Kuruman, comprising six Villages, containing upward of 2000 inhabitants—1817—Robert Moffat; Robert Hamilton, Rogers Edwards, &c.—Communicants, 55, of whom 20 were added in the year; candidates, between 60 and 70: adults baptized, 18, who afford "very satisfactory evidence of a real change of heart"—Scholars vary from 40 to 100, from numerous temporal difficulties; but "an extreme desire to be instructed in reading pervades the whole population"—In the Sewing School, there are 50 females, adults and children, with an average attendance of 30—Auxiliary Missionary Society, 181. 6s. 1d.—Pp. 35, 36; and see, at pp. 514, 515, Notices of the *Sichuana New Testament*, and of the Good Progress of the Gospel.

The leaven of the Gospel is operating with power among the Natives, throughout a wide extent of country in this part of Africa. The true light has arisen on these once-benighted people, and Satan no longer reigns over them with undisputed dominion. At the Station itself, the measure of encouragement is such as calls for renewed acknowledgments of gra-

titude to God. The number of applications for Elementary Books has tripled that of any preceding year. The distribution of Hymn Books and Scripture Selections by sale has been considerable; and it is remarked, that in every case in which a book is purchased it is carefully preserved, but gratuitous distribution tends to a directly opposite result.

By means of the Sewing School, a truly gratifying change has been effected to a considerable extent among the Natives. Comfortable and decent attire has been substituted for the uncouth half-garb of their progenitors; and it is observed that this reformation in dress has produced an effect favourable to Christianity, even among those who give no indication of a change of heart.

The principal out-station, *Hambana*, continues to be regularly visited by the Brethren. It comprises a number of towns or villages, (containing collectively about 2000 inhabitants,) in each of which there is a Christian Congregation. "A saving change," the Missionaries observe, "is evidently in progress among these people. The truth commends itself to their hearts and understandings, and they are rapidly discarding their heathen customs and absurd superstitions."

The itinerant labours of the Missionaries in territories north of the Station, on the banks of the Kolong, or Hart River, and in various other directions, have been marked with peculiar interest and augmenting encouragement. In these distant fields, they sow the good seed of the Word as often as opportunities occur; committing it in faith to Him, who guards the germ of spiritual life and brings it to maturity.

In reference to the *Baclarous Tribe*, Mr. Hamilton writes, "Our preaching is continued to these people, among whom we see a great work of grace going on. We had long laboured, and reaped no fruit; but now God is stretching forth His arm of mercy, and calling them with the effectual call of His Holy Spirit." [Report.]

Sixty-three adults were baptized and added to the Church during the year—29 males, and 34 females. Yesterday, 8 more were added—6 men and 2 women: the congregation was so great, that many were obliged to remain out-of-doors.

Our Church is composed of people of Ten different Tribes. It is always an animating sight, to see them all uniting in ascribing praise and glory to the Lamb, who redeemed with His blood and gathered them to the fold of God.

The outward appearance of the people improves wonderfully, considering their limited means. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people

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wishing to purchase handkerchiefs, gowns, &c., which could not be obtained. [*Mss. July 1838.*]

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town: 670 inhabitants—1829—John H. Schmelen—Sunday Cong. 100 to 120—Communicants, 30: candidates for baptism, 6—Scholars: Day, 115; Sunday, 45 adults and 95 children: many can read the Scriptures—P. 36.

A cheering revival of Religion has taken place at this Station: the wilderness is made glad, and the parched ground has become a pool. In the former part of the year, the people had fallen into a state of exceeding apathy with respect to their spiritual concerns, and the Missionary was deeply grieved to find all his labour apparently lost. Having tried in vain the ordinary means of producing a moral change, he betook himself to special, fervent, and unceasing prayer; and He, who has declared that the prayer of the righteous availeth much, at length vouchsafed an abundant answer by means of providential dispensations.

After referring to the death of one of the Natives who to the last appeared impenitent and unbelieving, Mr. Schmelen observes—This circumstance made a deep impression on nearly all the people; and we soon perceived a great

change among them. They now began duly to consider their spiritual condition, and to take the truths of the Gospel home to their hearts: they now receive the invitations of mercy with a seriousness and fixedness of attention which they had not for a long time before evinced.

Mr. Schmelen records the death of another Native, under circumstances the complete reverse of the one above noticed, and productive of effects not less powerful but still more salutary. [*Report.*]

Steinkopff—in 8 Lat. 29° 32' E Long. 17° 35'—1817—Michael Wimmer, Catechist—Scholars, 40 to 50—P. 36.

The latest accounts from this Station communicate its state and progress nearly to the close of 1836. In the course of that year, Mr. Wimmer made strenuous efforts to wean the people from their migratory habits, in which consist some of the chief impediments to their spiritual welfare, as well as to their social interests. After repeated remonstrances and continued persuasion, they at length began to build more substantial houses, and to erect a Place of Worship with stone and timber.

As regards the religious state of the people, Mr. Wimmer was unable to speak decisively. In some he had been disappointed: others afforded him hope, and in none could he rejoice except with trembling. [*Report.*]

Peace has continued unbroken in the Colony during the past year; and many of the Stations are recovering, though but slowly, from the injury which they have sustained by the long absence of many of the men from their homes while engaged with the army in the service of the Government, and from other effects of the war; more especially from the efforts to extend the use of ardent spirits among the Native Tribes—a means of destruction to the Aboriginal Tribes, less direct and immediate, but more fatal than the musket or the bayonet of war. To these may be added the trials arising from the unusually protracted season of drought which has prevailed in many parts of the Colony; but, notwithstanding these discouragements, the Brethren are cheered by the evident tokens of Divine Favour resting on their labours in this important and interesting field. [*Report.*]

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Stations—T. L. Hodgson, Richard Haddy, Edward Edwards, James Goodrick. Mr. Goodrick arrived on the 27th of May, after a passage of 105 days—Gratuitous Teachers, 54—Members, 133—Scholars, 682—Pp. 65, 119, 430.

Mr. Hodgson is exerting himself to furnish, to a still greater extent than the Society has hitherto done, the means of religious instruction to the Malay and Coloured Inhabitants; many thousands of whom have long been left in a state of entire religious destitution. An additional preaching-place has been opened in the centre of the town, in which regular Service is held in Dutch: there is a large attend-

ance, and the Word preached has been accompanied with saving results to many of the hearers. New Schools have likewise been commenced: three Day Schools are now in active operation.

The promised blessing of the Great Head of the Church has accompanied the ministration of His servants: many have been brought to experience the consolations of divine mercy, and the power of converting grace.

The state and prospects of this Mission, generally, are encouraging. Mr. W. Shaw, who called at the Cape on his voyage from England to Algoa Bay, remarks, "Your Mission there is rapidly increasing in importance and usefulness." [*Report.*]

Lily Fountain: near Khamiesberg, in Little Namaqualand: persons who regard the Station as their home, 800—1807—

Joseph Jackson : Gratuitous Teachers, 8—Members, 80—Scholars, 85—P. 65.

The religious aspect of the Settlement is very encouraging: not only are the greater part of the Members walking in the liberty wherewith Christ hath made them free, but most of those who are on trial appear to be enjoying the same blessing. The number resident on the Station during the past year has been from 600 to 700. In the School, principally managed by a Native Teacher, there are from 120 to 130 coloured children; eight of whom read the Bible, and a good number read the Scripture Lessons. [Mr. Cook.

Nisbet Bath: in Great Namaqualand—1834—Edward Cook; Peter Links, Nat. As.—Members, 20—Scholars, 126—P. 65.

The School has many interesting features connected with it, considering the difficulties with which it has to cope. We have a Native Schoolmaster, who receives an annual present. There are in the school 126 children; sometimes more, sometimes fewer; as the habits of all the Natives of this country are more or less migratory. About an equal number of boys and girls attend. Several read in the New Testament: a good number read Scripture Lessons: a few are making pleasing progress in writing; and I have commenced teaching the English language to about twelve, which will be continued by Mr. Cook; and a Sewing School is also to be established. Their progress is necessarily slow, as our instructions for the most part must be conveyed through an interpreter; but when their disadvantages are considered, their progress is as rapid as can be expected. In addition to all this, five or six of the children are seriously impressed; and, so far as I can judge, are endeavouring to serve God in earnest. [Mr. Jackson.

ALBANY.

Grahamstown; with *Salem*, *Bathurst*, *Fort Beaufort*, and *Lower Albany*—W. Shaw, James Cameron, George Green, George Bingham; Gratuitous Teachers, 74—Members, chiefly Europeans, 813—Scholars, Europeans and Natives, 889—P. 66.

With more than ordinary satisfaction, and gratitude to Almighty God, the Committee report the prosperous state of the interesting Missions comprised within the limits of this district. A remarkable revival of Religion has taken place at Grahamstown; and the number of Members in society at that place, and in its vicinity, has in consequence been doubled. The hope expressed by the Committee, on a former occasion, that the events of the war, which had led to so great an increase of the
Jan. 1838.

Native Population at Grahamstown, would be overruled for the extension of Christianity in Caffraria—that many of the Caffres would there be brought to experience the saving power of the Gospel, and on their return would become the instructors of their countrymen—this hope, they have now the pleasure to state, appears likely to be realized. That about one-third of the entire number of young converts at Grahamstown—100 to 130 persons—*are* Caffres, Fingoes, Mozambiques, Bechuanas, and other Natives, cannot be regarded otherwise than as a token for good; calculated to awaken the expectation that the Lord's time to favour His Zion in South Africa—*yea, the set time—is come.*

The work in the Native Department at Grahamstown is prosecuted with vigour. Regular Services are held in Caffre and Dutch; and such is the eagerness of the Natives to hear the Gospel, that the Chapel, in which the Caffre and Dutch Worship is celebrated, has become far too small to accommodate the people. Great attention is paid to the Schools; and "the eagerness which the Natives, especially the Caffres and Fingoes, manifest to learn to read, is very striking. The Sabbath School is invariably crowded. Indeed, there are some Fingoes who come from a distance of 16 or 18 miles on foot, on the Sabbath Day, to our school in Grahamstown; a circumstance which strongly marks their intense anxiety to be taught the things of God."

The "Watson Institution," designed for the training of Native Teachers, has been commenced; and already, seven Youths—three Caffres, three Bechuanas, and one Mozambique—have been placed under a competent Teacher. In addition to the study of their own languages, they are all learning to read English and Dutch. [Report.

Our two congregations in Grahamstown average together from 1000 to 1200 persons; the entire population probably not exceeding 4000, and there being an Episcopal Church and an Independent and a Baptist Chapel besides our own Places of Worship. These facts will give you some idea of the degree of religious influence which pervades this community: for although a mere attendance on religious ordinances may co-exist with great neglect of the soul; yet, as divine and saving truths are heard every Sunday by so large a portion of the inhabitants from each of the pulpits of the several Places of Worship, it is neither irrational nor unscriptural to suppose that great good is the result. [Rev. W. Shaw.

CAFFRES.

AMAKOSA: *Newton Dale*, in Kama's Tribe: W. B. Boyce—*Beka*, in the same Tribe: W. Shepstone—*Mount Coke*, in
F

Wesleyan Missionary Society—

Islambie's Tribe: Henry H. Dugmore—*Wesleyville*, in the same Tribe: John Ayliff—*Butterworth*, in the late Hintza's Tribe: W. J. Davis—*Amaveketo*: one is desired.

AMATEMBU: *Clarkebury*, in Vossanie's Tribe: John Richards—*Morley*, in Dapa's Tribe: Samuel Palmer—*Colosa*: one is desired.

AMAFONDO: *Buntingville*, in Faku's Tribe: Thomas Jenkins—*Capai's Tribe*: one is desired. AMAZULU: *Port Natal*, in Chaka's Tribe: two are desired—Gratuitous Teachers, 46: Members, 1003: Scholars, 1158—Pp. 66, 67; and see, at pp. 515—517, notices of Favourable Indications among the Caffres, an instance of Avowed Dependence on God for Rain graciously answered, and an announcement of a Quarterly Periodical in the Caffre Language.

The Missions are prosperous. A New Mission has been formed for the benefit of Kama's Tribe, at a place now called Newton Dale, by removing one of the Missionaries across the colonial border, and fixing him at this new locality; and this arrangement has been made so judiciously, that the claims of the congregations at Bathurst and its neighbourhood, to which Station he was previously attached, are not neglected. The Fingoes near Fort Peddie are now regularly supplied with the Ordinances of Religion. The Mission at Mount Coke has been fully resumed, with the special sanction and under the protection of Umhala, the son and representative of the late great Chief Islambie.

[Report.

Circumstances rendered it necessary that I should proceed to Caffraria. On this journey I was occupied from the 24th of April to the 27th of May, 1837. The toil of riding about 800 miles was compensated by the opportunity afforded me of seeing my Brethren; and assuring them of the continued sympathy of our people in England for them, notwithstanding the clamour which designing individuals had endeavoured to excite against them. I visited all the principal Chiefs, whose Tribes occupy the coast country, betwixt the great Fish River and the Zimvooboo. They all expressed their gratitude for the friendly services rendered them by your Missionaries. Umhala, now the principal representative of the Islambie Tribe, together with Kye, his Brother, and the rest of the Chiefs of that family, earnestly entreated for the re-establishment of our Mission among them, to which in your name I consented; and the Mission has now been for some months in renewed operation.

A considerable Chief of the Amagcalcka, or Hintza Tribe, sent special messengers to me, while I was at Butterworth; requesting that a

Mission might be established among his people. I entreat you once more to SEND US HELP, that we may embrace so favourable an opening. The Station would be 50 miles from any other; and in the midst of thousands of Caffres, for whom as yet no provision has been made by any Society.

[Rev. W. Shaw.

FINGOES.

Fort Peddie—R. Walker, Cat. Under the superintendence of the Missionary at the Beka, four or five miles distant—P. 67.

BECHUANA MISSION.

This Mission is carried on among various Tribes located or scattered over the country formerly occupied by the Bashtas (or Bassoutos), many of whom are found in various quarters.

STATIONS AND LABOURERS: *Thaba Unchu*, among Bechuanas: Richard Giddy—*Lishuani* and *Plaatsberg*, among Griquas: W. H. Garner—*Umpukani*, among Corannas and Mantatees: John Edwards—*Thaba Kuruhela*, among Mantatees: Mr. Allison—Mr. Archbell has returned home, from *Thaba Unchu*: he had laboured 20 years in South Africa—Gratuitous Teachers, 11—Members, 180—Scholars, 257—Pp. 68, 69, 517: and see, at pp. 346—348, a Memoir of Jan Kapitein, a Coranna Chief; and at p. 430, a Native Prohibition of Spirits, by a Borolong Chief.

The Rev. W. Shaw makes the following report of a visit which he paid to this Mission:—

This journey employed me from the 3d of August to the 22d of September. The Brethren have a most important and interesting field of labour among the Bechuana, Bassouto, and Mantatee Tribes; as also among what have heretofore been called Bastards, a semi-civilized race, who may be of great service in aiding the propagation of Christianity in that direction: they reside chiefly at the Station now called Plaatsberg; and are the same race of men as those who live at Griquatown: but, as these are of another class and have a government of their own, while I was with them they took the name of "Newlanders," to distinguish them from the other Bastards. They are of the same origin as the Griquas, but are not much connected with that people by family ties; having chiefly emigrated, within the last few years, from the Colony, and purchased lands, on which they now reside, from the Native Chiefs. The Griquas formerly resident at Buchuap are now to be considered as more especially connected with Lishuani; but, for the present, this clan is in an unsettled state.

In the same assembly in which the Bas-

taards of Plaatsberg resolved on taking the name of Newlanders, they also, jointly with the Missionaries, signed a code of municipal law for the better government and regulation of their affairs. In this compact it is agreed, that whatever pertains to Public Worship or the establishment of Schools, shall be left to the exclusive management of the Missionaries; who are to be suffered to discharge all their duties without let or hindrance from any one: but the Missionaries will have no right to interfere in the civil and municipal government of the people: this is to be left wholly to the "Chief and Council" for the time being; with this limitation, that it is to be regarded as a CHRISTIAN CLAN, and therefore no laws are to be enacted which would manifestly tend to retard the progress of Christianity, but rather such as may be calculated to promote it.

The following notices are extracted from various communications:—

Bechuanas—The Adult Natives under instruction make considerable progress in learning to read. I have printed for them, in Sichuana, the "Prodigal Son," and the "Good Shepherd": the "Good Samaritan" and the "Pharisee and Publican" will be worked off in a few days. I often observe them, when not in school, sitting on the ground in small groupes, reading their lessons: they select one who can read somewhat better than the others, who helps them over the difficulties with which they meet; and, in this way, their progress far exceeds expectation.

I hope, before the next District Meeting, to have ready for the press a translation of St. John's Gospel. I have translated into Sichuana the first of Dodd's "Lectures for Children"—a book which I conceive to be very suitable for Natives beginning to read.

[The Survey will be continued in the February Number.]

Among those Natives whom I am instructing in the school, there are six intelligent and pious Young Men, whom I hope very shortly to employ as local preachers.

[Mr. Giddy: March 1838]

Griquas—Soon after my arrival on this Station last year, I made known to the Members our rule with regard to class and ticket money, and the necessity of doing all that could be done to support the Work of God. The Committee will, doubtless, be glad to hear, that, on this infant Station and under peculiar circumstances, upward of 300 dollars, or 22l. 14s. sterling, was obtained; besides nearly 10l. in Missionary Subscriptions. The people felt it a privilege to be allowed to contribute to the support of the Work of God: and I doubt not, if all go on well, this Station will do much toward the support of its own Preacher in a short time.

[Mr. Garner: Oct. 1837.]

Mantatees—In the General Report of 1836, it was announced, that a portion of the Bechuana Mission had been removed into the country of the Mantatees, a very numerous and warlike Tribe. They are described as a savage and marauding people, but not unwilling that a Missionary should reside among them; and some of them, awakened to the importance of spiritual things, are desirous to hear and receive the Gospel. In addition to the Mantatees at Umpukani, there is a large settlement of them at Thaba Kurabele, about 30 miles distant. The latter place is the residence of their Chief: here Mr. Allison, a schoolmaster, has been located, and very usefully employed under the direction of the Rev. John Edwards, the Missionary who resides at Umpukani. The Chapel at Umpukani will hold 200 hearers; that at Thaba Kurabele 300. The Schools are well attended.

[Committee,

Biography.

MEMORIAL ON THE LATE REV. THEOPHILUS BLÜMHARDT, OF BASLE;

ADOPTED BY THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

At a Meeting of the Committee of the Church Missionary Society, held on the 14th of January, the death of the Rev. Theophilus Blümhardt, on the 19th of December, after some months' illness, was reported, when the following Minute was adopted:—

The Committee, in recording the lamented death of the Rev. Theophilus Blümhardt, Inspector of the Missionary Institution at Basle, desire to express their deep sense of the mercy of God in raising up that eminently-gifted indi-

vidual, and in so long continuing to His Church Mr. Blümhardt's valuable labours.

Mr. Blümhardt had largely contributed to the formation of that Institution over which, for upwards of twenty years, he so ably presided. It was at the termina-

tion of the war in 1815 that a few pious individuals, grateful for the remarkable preservation of the city of Basle from destruction by bombardment, resolved to rear some appropriate monument to the praise of their great Deliverer. A Missionary Seminary was in consequence projected, and gradually established. To this Institution, Mr. Blümhardt, from its commencement, devoted all his powers, in the training of Candidates—in correspondence with the Continent and Missionary Stations—and in co-operation with the general labours of the German Missionary Society.

This Committee having twice had the advantage of a personal visit from Mr. Blümhardt in this country, and having been in constant communication with him on occasion of their annually receiving Students from Basle, feel themselves specially bound to express their strongest sympathy with the Committee of the Basle Institution; being able, in some measure, to appreciate the magnitude of the loss which they have sustained.

Several individuals of this Committee can likewise, from personal acquaintance with Basle, bear witness to that rare combination of firm authority and tenderly affectionate deportment which cha-

racterized the late Inspector; and the Committee therefore cannot forbear expressing their sympathy toward those, whether Missionaries or Students, who have formerly enjoyed, or were at this time enjoying, the benefits of his counsel and example, and who now feel as children bereaved of a parent.

The Committee, with lively thankfulness, express their gratitude to God that his valuable life was so long spared to the Missionary Cause; and that, when about to be separated from his beloved charge and his mourning family, he was enabled to exhibit to all around the brightest evidences of his possessing peace and joy in the Holy Ghost.

On the removal of this beloved and venerated Father in the Missionary Work, the Committee earnestly entreat the prayers of all who love our Lord Jesus Christ in sincerity, that He, as Head of the Church, would renew the strength of every Member of His mystical Body; and that he would be pleased to raise up a succession of faithful and simple-hearted Labourers—men, sound in the faith and abounding in the spirit of love, to meet, at this momentous period, the spiritual wants of Europe, and of the whole world.

OBITUARY OF MOHESH CHUNDER GHOSE,

A CONVERTED HINDOO, LATE A SUPERINTENDANT IN THE SCHOOLS OF THE CHURCH MISSIONARY SOCIETY IN CALCUTTA.

MOHESH Chunder Ghose was a young Hindoo of great respectability, in station as well as character; and for some time before his death superintended the Schools of the Church Missionary Society, near Calcutta, with the view of eventually entering into the service of the Society, as an Ordained Missionary. On occasion of his death, a Funeral Sermon was preached by the Rev. Krishna Mohana Banerjea, at the Old Church, Calcutta, on the Evening of Thursday, October 12, 1837, from Revelation xiv. 13. The course through which, under the providence and grace of God, the Preacher himself had been led, are so remarkable, that we prefix a brief notice of the circumstances.

The Author of the Sermon from which the following account is taken, was first a Student at the Hindoo College, where he became acquainted with the English Language and Literature. Renouncing the folly of his Hindoo Superstitions, he became an

infidel; but subsequently attending the Lectures of the Rev. Dr. Duff, the able Missionary of the Scotch Church, under the Divine Blessing he became a decided Christian. Upon its being submitted to him, through the liberality of Dr. Duff, to which body of

Christians in India he would choose to attach himself, after much consideration he expressed his decided wish to become a Member of the Church of England. He then became connected with the Church Missionary Society, and for some time superintended the Mission School on their premises at Mirzapore, near Calcutta. He was subsequently ordained as a Clergyman of the Church of England, by the Bishop of Calcutta. It is an interesting fact, that Krishna Mohana was the editor of an English Newspaper, at Calcutta, called "The Enquirer"; which he conducted, first on Infidel, and afterward on Christian Principles. The fact of his having been thus occupied will account for the knowledge of the English Language which this Sermon evinces.

From the Sermon itself we now proceed to give Extracts, in which the Preacher explains the methods by which the mind of his deceased friend, and Christian fellow-labourer, was brought to know and to embrace *the Truth as it is in Jesus*.

Commencement and Progress of his Religious Inquiries.

Our friend, *being dead, yet speaketh*; and woe be unto us, if we do not listen to his voice! You may well imagine him telling you, with unutterable joy [and gratitude, the difference between the faith which he had entertained for the first nineteen years and half of his life, and that which for the last five years was the centre of his affections. He spoke to us audibly enough, while in the midst of us—he bore expressive testimony to the power of the Gospel in pacifying the alarmed conscience. But listen to him in your imagination, now speaking more audibly than ever, and calling upon every one of you to cling closely unto Christ, as unto the Rock of your salvation.

Although my object is far from eulogizing the man, yet I should be belying my own feelings, and overlooking the grace of God, were I not to notice, more particularly, the power of the Gospel exemplified in his conversion, and the important testimony which our brother bore

to the Truth. In early life he was sent for his education into the Hindoo College, with all the prejudices of Hindooism influencing his mind. But he did not continue long in this Institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahminism. He could not any more so far lower his thoughts as to recognise a god in the sun or the moon; neither could he believe that idols made by the hands of men were entitled to Divine honour. He was accordingly led to dismiss Hindooism from his belief. But as the mind, when once moved, naturally flies to sad extremes, unless restrained by Divine Grace, our friend did not stop where his conviction of the fallacy of Hindooism, if properly regulated, should have kept him. From worshipping *many* gods, he ran to the opposite and more dangerous error of worshipping *no* god; and thus he shook off the trammels of superstition and idolatry, merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally *without hope and without God in the world*. But the grace of the ever-merciful Jehovah prevented him. He was brought into circumstances, and called to form acquaintances, whereby he was led to examine the truths of Natural and Revealed Religion. This at first appeared a graceless task to him. Prompted, however, by a natural disposition to metaphysical speculations, and partly impelled by the evidently rational calls of several friends, he undertook to inquire into the evidences of Christianity. But the subject was too solemn to be profitably handled without a serious conviction of its high importance; and so he did not for a long time make much religious advancement. The evidences of Natural and Revealed Religion were too overwhelming not to produce some impressions upon his mind; and a better opinion of the Gospel was undoubtedly generated within him. But as to any feeling of the force of the Truth, he was quite a stranger to it; until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him: he found that there had been no sincere inquiry on his part: he became

humbled at the idea—and he prayed for Divine forgiveness and direction. He asked and he received: he sought and he found: he knocked, and the door of mercy was opened to him.—I speak what I personally heard from his own lips.

Entrance of Divine Light into his Mind.

It was then that all the arguments which he had been reading in favour of Christianity, and some of which he had been secretly trying to rebut against the light of his conscience, struck him with irresistible force. "A flood of light," said he, "rushed into my mind." His soul now found an anchor to rest upon. He now saw things differently. That point concerning the salvation of the sinner in consistence with Divine Justice, which had puzzled him so much—that knot which Nature could not untie without doing violence to one or other of the Divine Attributes—that difficult question, *What shall I do to be saved?*—was now no mystery to him. He believed in the Scriptures, and he understood how *mercy and truth had met together*; how *righteousness and peace had kissed each other*; how God could be *just, and the justifier of him that believeth in Jesus*.

Thus did our friend bear testimony to the Truth, in opposition to Hindooism and Infidelity. He was no blind convert, even in an intellectual point of view. He did not take up the Christian Question with any prepossessions in its favour. On the contrary, he often desired to turn his reading on the subject into a weapon to refute the Gospel. But he little knew what a rock he was going to encounter: he little knew that the instrument of the Spirit was *sharper than any two-edged sword*, or that the battle would end in the happy overthrow of his scepticism, and in the submission of his mind to the grace of God. Let us all take a lesson from his experience; and if there be any one present in this congregation that did not listen to him while he was in the land of the living, let him now hear what he being dead speaketh.

But I must not silently pass over the great change which the grace of God had produced in his character and disposition. The question concerning the truth of Christianity can, after all, be rendered very simple, if we try the system by the maxim that *a corrupt tree cannot bring forth good fruits*. This consideration is

founded upon an appeal to our moral sense, which ought to be appositely competent to decide on religious subjects. If a minute examination of the external evidences of Christianity may be said to be difficult for the unlearned, a view of its beneficial effects upon the characters and dispositions of men is much more easy and simple. If it be found, after all, to make good its pretensions practically—if the truth be observed really making its recipients free—then may we be said to be in possession of an evidence which it would be unnatural to gainsay or resist. Look upon the Gospel as a healing balm proposed to counteract the spiritual maladies of men, and attach due importance to every instance of its practical success that you meet with. If you find that, with reference to many, it may be said that they were at one time *dead in trespasses and sins*, and that they have been *quickened* by the Gospel, it is your duty to concede to the system the favourable opinion which such a circumstance is calculated to produce.

Transforming Influence of Grace on his Temper and Character.

Our departed brother was a living monument of this quickening power of the Gospel. Every one that knew him before his conversion will be able to testify what Hindooism and Infidelity had done for him. The records of the Hindoo College will shew how turbulent and overbearing a student he was, and how it was found necessary at last to turn him out from the Institution. His intimate friends all know how haughty and insulting his conduct was very often discovered to be, and what a sad mixture of some of the worst passions of human nature was to be seen in him. But the truth made him free; and the wolf was transformed into the lamb upon his embracing Christianity. His fierceness was changed into humility, when he considered the wonders of the Cross; and his self-conceit into meekness, when he reflected upon his natural depravity. In fact, all his passions and affections were sanctified in a manner that was calculated to astonish those who had known him before. Instead of the violent caviller, they found in him the humble believer; and Moheah Christian was a creature very different from Moheah Pagan.

His Baptism and Course of Studies.

His decision of character was very remarkable. No sooner did God reveal his Son unto him, and he feel the necessity of baptism, than he resolved to pursue his course without conferring with flesh and blood. He was accordingly baptized, with as little delay as possible, in this church, by our present respected Archdeacon.

He continued to grow in grace and in spiritual wisdom, and diligently to pursue his studies in Bishop's College, where he had succeeded in gaining admission through the assistance of a kind friend. Although his mind was harassed for the first two years after his baptism by conflicting opinions on the subject of Church Government, yet, upon being satisfied of the Apostolical Origin of Episcopacy, his sentiments became settled, and the Christian Graces shone in him with more than ordinary splendour. His conduct at Bishop's College was highly satisfactory to the Authorities of the Institution. His piety as a Christian, his diligence as a student, his attainments as a scholar, and his courtesy as a man, had rendered him an object of love and regard to all around him; and I do not believe there is any person on the establishment to whom his memory is not very dear and precious.

His Last Illness, and Peaceful Death.

His untimely death has been felt as a severe shock by every one who knew him. He had just begun his initiatory labours as a Missionary Catechist: he had just begun to realize the promise which his natural abilities and his collegiate education had given to the Society with which he was connected: he had just begun to appear in active life as *a burning and a shining light*—when he was *cut off from the land of the living*. This is a painful reflection. Much usefulness was expected from him. Few persons were more competent to promote the glory of God in this country than himself. He had all the attainments which characterized the European Missionary; and in addition to these, he had advantages, as a Native, which no foreigner could be expected to possess. His familiar acquaintance with the language, habits, and customs of his countrymen, and his personal knowledge, from past experience, of the prejudices which reigned in their minds, were strong weapons for combating Hindoo-

ism and Infidelity. At the very time when he had only recently entered into the field, when he was just hailed by Missionary Labourers as a valuable auxiliary, it pleased the Almighty to remove him from the midst of us. Let us be humbled, but not discouraged. Our Heavenly Father has inflicted this blow in order to teach us holy lessons. He can raise from the very stones themselves Labourers for His vineyard, and He does not need our feeble instrumentality. Let us remember, that the work is done *not by might nor by power, but by the Spirit Himself*. Let us remember, that *by the grace of God* our brother was what he was; and that while this grace is not abated, other Labourers can and will be raised, in God's own good time, for the harvest.

I must also bring to your notice the triumphant effects of grace in our late friend during the protracted indisposition which eventually brought on his death. It is not necessary here to state particularly the nature of his disease, or the different turns which it had taken, before it put a period to his life. Suffice it to say, that he had burst a blood-vessel in the month of February last, and that, in consequence of some circumstances, he was subject to exposures which augmented the affection in his lungs, and finally brought him to what might be called his death-bed. He did not at first believe that his disease was serious, nor did he expect that it would prove fatal to him; and consequently he did not think he should be justified in refraining from his active duties. And it was not before his return from Kishnaghur in very bad health, that he thought he was probably *sick nigh unto death*.

It was about this time that the Christian's triumph over the world and death could be seen in him. Knowing full well that his Redeemer lived, he had always a very expressive glow of joy on his countenance. Still, since he valued life as a great gift, he was anxious that every practical remedy should be tried for his recovery; and a conviction of his numerous short-comings had produced penitence and humility in him, so that he could not, as he should not, *presumptuously* wish to close his earthly career. But there was resignation on his part to the will of God; and his faith exempted him from that fear with which persons *having no hope* are disturbed on their

death-beds. His appearance and his conversation—although owing to his peculiar disease he spoke very little—were calculated to edify the Christian, and astonish the Infidel. Verily he was in possession of a power which spake peace to his conscience, and prepared him to meet death, not as a foe, but as a friend. Let us all consider this great triumph of Divine Grace, that Christianity may be still dearer unto us.

What a contrast did the resignation and hopeful expectation of eternity in our late friend exhibit, to the cheerless manner in which his heathen countrymen meet their end! Bereft of the hopes of the Gospel, and troubled with doubts and uncertainties on the subject, it is awful to reflect upon the conflicting emotions

which must haunt them. Even if all the other blessings of Christianity were overlooked, still its power in sweetening affliction, and spoiling death of its terrors, must be acknowledged to be a very great boon to the human race.

Thus early, before he had completed his twenty-fifth year, was this hopeful Labourer in Christ's vineyard removed from this world *to be with Christ, which is far better*. He is one more added to the number of those whose end constrains us to look upward, with simple faith, to 'our Unchangeable Friend, *Jesus Christ, the same yesterday, to-day, and for ever*.

Proceedings and Intelligence.

United Kingdom.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

A BRIEF notice of this Institution appears at p. 429 of our last Volume. From a Circular lately issued, we extract an account of the

State and Prospects of the Institution.

About eight years since, it was felt by the Rev. C. Simeon, the Rev. C. S. Hawtrey, and other friends of Israel, that some attempt should be made to provide destitute Jewish Converts with the means of earning an honest livelihood. An asylum was accordingly opened, a master appointed to teach the inmates the trade of shoemaking, and the spiritual superintendence committed to the care of the Rev. J. C. Reichardt. Since the commencement, more than fifty persons have enjoyed the benefits which it conferred—have been furthered in their Christian Course—and, by means of the trade, have been trained to habits of order and patient industry.

After stating the substitution, for various reasons, of the trade of book-binding for that of shoemaking, the Committee proceed:—

The number of applications for admission has, within the last few months, greatly increased. The Institution has

had, for several months, upward of Ten Converts on its list, and the present number is Thirteen. It is a fact which can no longer be denied, that the Gospel is making rapid progress among the Jewish People; and, consequently, the number of persons who need the assistance afforded by the Institution is proportionably greater. The Hebrew Service at the Episcopal Jews' Chapel, and the existence of a Hebrew Congregation among whom inquirers find brethren and feel themselves at home, prove a great attraction; and one which must increase with the increase of the congregation. It becomes, therefore, the bounden duty of the Christian Church, to make some provision for the temporal necessities of those Jews, who, by embracing Christianity, lose their former means of gaining a livelihood.

The increased number of such persons is altogether owing to God's blessing on the means used to promote Christianity among the Jews. God's blessing demands the hearty gratitude of all who pray and labour for this success; and gratitude can best be exhibited, by brotherly kindness to those who are the fruits of that blessing.

But it must be remembered, that, in contributing to the Operative Institution, Christians provide not merely for the temporal wants of converts, but secure to them that which is infinitely more important—spiritual superintendence and

pastoral care; from the want of which, many, who have received convictions of the truth of Christianity, have wandered unheeded about the world, until they have fallen a prey to its temptations, if they have not made total shipwreck of their faith. The Christian Church must remember its responsibility; and be assured that the preaching of the Gospel, though the first, is one of the least of its duties. Care for the converted is one of paramount importance. They would be less guilty in refusing to send the Gospel to the Jews, than, having sent it, they must be if they neglect to gather in and house the harvest which the good seed of the Word has raised up.

With these convictions, the Committee earnestly appeal to all who think that the Gospel ought to be preached among the Jews, to assist them to provide for and watch over those Thirteen Converts now under their care; and to enable them to attend to those numerous applications, which are constantly brought before them. The Institution is the only one of the kind in England; and if more liberal support be not afforded, this only place where pastoral care and temporal employment of the converts are combined, must be closed.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Society's Agent in Belgium communicates the following

Instances of the Power of the Scriptures.

I was at a Prayer Meeting, a fortnight since, where I met with an Englishman who appears to be suffering severe pain of mind: he related some particulars of his history to the friends present; and among other things, the following:—Returning one day from the Races (he is a training-groom) near London, he got upon the coach, and placed himself by the side of a Gentleman, who proved to be a Clergyman. The Clergyman spoke to him of Religion; and presented him with a Testament, which he begged him to read, and, indeed, made him promise to do so. The Clergyman took the groom to the room to dine with him, when they arrived at the inn, and, I believe, prayed with him; and then they parted. The groom was faithful to the promise which he had made: and, one day reading in the Hebrews, he came to that passage,

Jan. 1839.

There remaineth no more sacrifice for sin. From that day, he has had no peace of mind: the passage has always followed him. He finds his profession to interfere with his soul's health; so that he is much tried. I have no doubt but that a work of grace is begun in his heart; and there is no doubt that reading the Testament was the instrument. This groom is the son of a Minister—I believe, a Baptist. How many such cases will Eternity disclose! Perhaps the Clergyman may never hear, on earth, of the blessing which he was to this poor man's soul; but he will learn it in heaven: and I have the confidence that we shall hear, too, of many a piece of bread which we have cast upon the waters.

Another little history, and I finish. Last Sunday evening, a person who attends the same Prayer Meeting related to us some parts of his history: for, the Sabbath before, he had said to the Englishman, "Take courage; you have never been so low as I have. I denied the Truth once, but now I enjoy full pardon and peace." He said that he had received a religious education; but, leaving his father's house when young, he neglected the reading of the Word of God; and, from that neglect, he dated his spiritual distresses. He went to Spain (he is a German); and after being there three years, he was induced to become a Catholic, and renounced the name of Christ for that of the Pope. He was asked by the Priest whether he had any books with him. Yes, he said, he had a French Testament. "Give it me," said the Priest: this he did; and the Priest told him that he must not read the Testament: THAT was forbidden. This occasioned him great distress: old scenes passed across his mind: he could not forget that it was the Word of God: in his youth he had been taught to revere this precious treasure. He had still a German Bible with him, which he concealed, and did not shew even to his wife: to this he had recourse, from time to time: at last he became so tormented by what had taken place, that he used to go out of the town where he lived, to a mountain where he was in security; and there he would pray to God to deliver him from that wretched state, and bring him into a country where he might read the Word of God in peace. After some time, God answered his prayer: he landed at Bordeaux, and there determined to follow the Protestant

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Service: at last he told his wife, who was a Catholic, that he meant to join himself to the Church of Christ: he did so; and since that, he has heard that his wife has died in the faith; for he had left her, to come hither on some business. She had to sustain a warfare with the Priests, who tried to prevent her from receiving the Gospel; but all was in vain: some Christians protected her; and, according to the account received of her death, she died in the faith. He himself is now strong, and able to console others with the consolations with which the Lord has consoled him.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee, in their Annual Circular, dated Berthelsdorf, Sept. 3, 1838, give the following details of the Mission.

State of the Funds for the Year 1837.

Receipts.			
	£.	s.	d.
Brethren on the Continent.....	1173	4	2
Friends on the Continent.....	916	0	9
Brethren in Great Britain.....	708	8	9
Friends in Great Britain.....	4796	4	5
Brethren in North America.....	122	7	1
Friends in North America.....	128	11	0
Brethren's Society in Pennsylvania.....	2200	0	0
Legacies on the Continent.....	843	12	7
in Great Britain.....	496	12	2
in North America.....	16	1	0
Interest.....	62	17	9
Total...	£. 11,463	19	8

Payments.

Missions—			
South Africa.....	654	16	1
Antigua.....	1760	5	6
Barbadoes.....	827	16	9
Jamaica.....	1972	4	0
St. Kitt's.....	1094	1	0
Tobago.....	416	6	11
North-American Indians.....	179	12	7
Labrador.....	75	8	4
Greenland.....	533	18	8
Pensions—			
To 15 Married Brethren and 5 Widows.....	670	5	0
To 39 Widows.....	430	14	7
To 128 Children at School.....	2226	8	3
To 24 Youths apprenticed...	180	13	9
To 13 Girls' allowances.....	75	13	0
Expenses of Management.....	935	7	7
Extraordinary Disbursements.....	120	14	5
Total...	£. 12,154	6	5

The charges under the head of Labrador are merely for expenses occasioned by the voyages of Missionaries to or from England; and their maintenance while visiting in Germany, of which country, with few exceptions, they are natives.

Missions in the Danish Islands and Surinam support themselves, by the blessing of the Lord on the branches of business carried on for that purpose.

The expenses in most of the Missions are given under the head of Buildings, Journeys, and Housekeeping. No Housekeeping is charged under South Africa, the Settlements in that quarter defraying this expense themselves. A surplus of 2216*l.* 2*s.* 8*d.* remaining at the close of 1836 has been reduced, by the deficiency of 1837, to 1525*l.* 15*s.* 11*d.*

In the West-India Fund, the Receipts (including an appropriation to this Fund of 2500*l.* from a Legacy of the late Rev. Henry Foster) amounted to 2895*l.* 0*s.* 10*d.*; and the Payments (including the discharge of the balance of 1459*l.* against the Fund at the end of 1836) to 2202*l.* 16*s.*; leaving a balance in favour of the Fund of 692*l.* 4*s.* 10*d.*

The Committee of the Brethren's Society, in London, for the Furtherance of the Gospel add the following

Remarks on the Funds.

The Committee regret to be again compelled to solicit the attention of their esteemed Brethren and Friends to the increasing necessities and apparently-diminishing resources of the work, which they feel it to be their own highest privilege to assist by every means in their power.

1. They think it right to state, that, during the progress of a third successive year, now rapidly approaching its close, the disbursements in this country, on account of the Brethren's Missions, have considerably exceeded the receipts. So far as they have the means of forming an estimate, they have every reason to expect that the surplus of 1525*l.* 15*s.* 11*d.*, which the account of the General Fund for 1837 exhibits, will have been entirely absorbed, by the extraordinary expenses of 1838.

2. In reference to the balance of 692*l.* 4*s.* 10*d.* which appears in favour of the West-India Fund—and which will appear particularly small, when it is considered that the large sum of 2590*l.*, derived from legacies, has been placed to its credit—they feel bound to inform their

friends, that it has not sufficed to defray one half the expense incurred during the present year, in the formation of a New Settlement at Lebanon, in Antigua. The needful means for the erection of a Church, now in progress, at Montgomery, in Tobago, are therefore altogether wanting; not to mention other very desirable objects of a similar nature, the execution of which has been too long deferred; such as, the building of suitable Places of Worship at Bethel and Basseterre, in St. Kitt's.

The Synodal Committee add the following observations on the Expenditure and the Income:—

The removal of many Labourers by death, and the necessity of reinforcing several of our Missionary Stations, especially in the British West-Indies, have led to an unusual number of appointments during the year past. One natural consequence of this has been a proportionate increase in the Disbursements for journeys and outfits; the expense incurred for these objects having amounted to no less a sum than 2443*l.* 9*s.*, nearly twice as much as the average of many preceding years. On the other hand, the cost of housekeeping, personal supplies, &c., proved considerably less than for the last four years; through the blessing which the Lord was pleased to lay on the endeavours of our Brethren to minister to their own necessities, or to exercise strict economy where no such opportunity was afforded them. The general result is, a decrease of expense, as compared with the foregoing year, amounting to 391*l.* 8*s.* 10*d.*

A glance at the statements of the last four years shews us that our Missionary Income has been gradually declining in amount since the year 1834. Were we disposed to indulge in calculations after the manner of men, we could do no other than anticipate a progressive deterioration in the financial state of our Missions; inasmuch as their necessities are continually on the increase, owing to the extension of the work in almost every direction, to which we are obliged to consent. But our trust is stayed on Him, who has promised that He will never leave nor forsake His people; and who knows that we have not advanced heedlessly or presumptuously on the path marked out for us, but have sincerely desired to follow His leading in every step which we have taken for the en-

largement of our sphere of usefulness. We also confidently believe, that neither by our esteemed Christian Friends, nor by our dear Brethren and Sisters, shall we be deserted in the hour of need; and that nothing further is requisite, to excite them to renewed liberality, than that we should call on them for help. We, therefore, address ourselves to them, with the earnest request, that they will not withdraw from us the assistance which we require, but continue to labour together with us, for the maintenance of the blessed and important work, which the Lord has committed to our feeble instrumentality.

BERLIN MISSIONARY SEMINARY.

We are glad to avail ourselves of a visit to London in behalf of this Institution, by the Rev. Dr. Rückert, Son-in-law of the Founder, the late venerable Jænické, to obtain from him some account of the

Proceedings and State of the Seminary.

The Missionary Seminary at Berlin was instituted in the year 1800, by the Rev. John Jænické, the late venerable Pastor of the Bohemian Church. Its existence was scarcely known for nearly twenty years; as it was found expedient to prosecute the important work without much public notice. For the last eleven years, the Seminary has been thought of by some as no longer in existence, because its publications and reports were forcibly suppressed until very lately, when the restrictions were happily removed. During all, however, the Seminary has been continued, under evident tokens that the blessing of the Lord rested upon it, and does still accompany its labours.

During the Thirty-eight years since its formation, the Seminary has sent forth about One Hundred Missionaries, to proclaim the Gospel to various Heathen Nations, and to the Children of Israel. Among these Brethren, are many whose praise is in all the Churches.

It is, perhaps, not generally known, that almost all the leading Missionary Societies, in Holland and in England, have been in time past supplied with Missionaries from among the Students in the Seminary at Berlin; and that, although many have been called to their Rest, many are still labouring with much devotedness and success.

Even during the last Eleven Years, of great anxiety and care, Twenty-four Missionaries have gone forth among the Heathen. At present, the Seminary has Six promising Young Men ready to follow the steps of their Brethren, whenever they shall receive a call.

The Institution has never possessed sufficient resources to enable it to send out and maintain its own Missionaries: nor did it, indeed, ever seriously contemplate this step; but was contented with preparing pious Young Men for the Missionary Work. In a catholic spirit, it taught its Missionaries to devote themselves to the work with all their heart and mind, and to enter into the service of any Christian Society which might be desirous to employ them in the Propagation of the Gospel—adapting for its principle the motto: *In necessariis, unitas: in dubiis, libertas: in omnibus, caritas.*

The Brethren, in following this rule, have been enabled to make themselves generally useful in the Cause of Christ; and have entered the service of various Missionary Societies. Some of them have been employed by the Church Missionary Society; and others are still employed by the Society for the Propagation of the Gospel in Foreign Parts; by the London-Baptist, Dutch, Basle, and Dresden Missionary Societies; and by the London Society for Promoting Christianity among the Jews. The last-mentioned Society, alone, has at this moment Fifteen Missionaries actively and zealously employed, who came from the Seminary.

The three Brethren who were first sent out are still alive. One of them was the instrument, in the Lord's hand, of originating the London Society for Promoting Christianity among the Jews.

The details of the names and labours of all the Missionaries who have gone forth from this Institution would indeed afford an interesting narrative; but would be too long for this occasion: it may suffice to say, that, among them, are men whose piety, learning, and devotedness entitle them justly to be placed in the first rank of Missionaries. The Seminary was, till 1827, under the care of the Rev. Mr. Jænické; and, since that time, has been superintended by the Rev. Dr. Rückert, his son-in-law, and the present Pastor of the Bohemian Church in Berlin.

It is placed under the protection of the State, and enjoys the special favour of His Majesty the King of Prussia: but,

through a variety of circumstances, and many obstacles (now happily removed) thrown in the way, during a period of eleven years, the funds have been greatly depressed; and it has become necessary to make this appeal to the wonted liberality of British Christians, that the Seminary, which has proved such a useful Auxiliary to the Cause of Christian Missions, and particularly to the Missionary Societies of England, may be enabled to continue its labours, in humble dependence on the Lord, and under His blessing.

It only remains to be mentioned, that the affairs of the Seminary are conducted by a President, and eight Brethren of the Bohemian Church.

JEW'S SOCIETY.

Mr. Davenport, the Society's Missionary at Inowracław, communicates some notices of the

[Sceptical Tendency of the Jewish Mind.

There are some conversations, which possess a sort of historical value; as throwing light, not only on the character of the individual, but on the class which he represents. Of such a character I consider the remarks made by an intelligent young Jewish Schoolmaster from Strzelno, who called on me a few days ago.

In reference to the changes taking place in the Jewish Mind, he said, "There is a struggle going on, of which you can have no idea: we do not know ourselves what we want, or what will be the end of it." I remarked, it was well that Jews should reject the superstitions of the Talmud; but I had observed, with pain, that, in rejecting the Talmud, many also rejected Moses and the Prophets. This he fully confirmed; adding, that many, to avoid Infidelity, are falling back into the strict ceremonial observance of the Talmud, especially when they see that many of the modern Rabbies, or Preachers, are despisers of all religion. "I assure you," he said, "I often look with terror on that which awaits us." I replied, "I see no alternative between Rabbism and Deism, except Christianity. Of the 613 Precepts of Maimonides, for example, very few are applicable out of Palestine. I too should, therefore, look with terror on what is taking place both among Jews and Christians, did I not see in it a fulfilment of the prophecy, *I will overturn, overturn, overturn, till He comes, whose right it is; and I will give it Him: then shall they*

look upon Him whom they have pierced, when He, the promised Messiah, shall come in the clouds of heaven." To this he seemed to avoid a direct answer; but afterward, when, in reply to some remark, I assumed that he believed his religious creed to be right, he replied, "Oh, do not suppose that I am certain. I think I am right, but I am in doubt. You never find a Jew who will certainly say he is right." Melancholy admission!—but there is much truth in it.

Western Africa.

CHURCH MISSIONARY SOCIETY.

THE Rev. G. A. Kissling, who has charge of Gibraltar Chapel in Freetown, thus speaks of the

Dedication, by Converts, of their Children to God.

Jan. 28, 1838—I baptized this day, after the Second Lesson of the Morning Service, four children of one family. The peculiar circumstances of this family beautifully illustrate the truth of two passages of the Sacred Scriptures; viz. Heb. iv. 12, *The Word of God is quick and powerful, and sharper than any two-edged sword*; and Rom. v. 20, *Where sin abounded, grace did much more abound*. Both —, and also —, now his wife, were living for a length of time in open violation of the commandments of God; but about eighteen months ago the man used to come occasionally under the sound of the Gospel: the truth came home to his heart; and he came in great distress, to learn what he must do to be saved. The woman with whom he was living soon followed his example. By my advice, marriage was solemnized between them soon after: they continued eagerly to embrace the means of instruction, and were both baptized by the Rev. J. U. Graf on August 3, 1837; and this day they dedicated their whole family, by the same holy Ordinance, unto the Lord their God, whom they now serve in simplicity of heart. It was a most pleasing sight: a girl of eight years, another of four, a boy of two, and a little infant of one year, were brought into the congregation of Christ's Church. Profound silence prevailed while the Service was performed; and almost every countenance shewed that the case had deeply affected their minds.

May it lead others who live in sin to do the same!

The growth of the Congregation has rendered necessary the

Opening of a Subscription for a New Church in Freetown.

Mr. Kissling writes—

Feb. 12, *Lord's Day*—Divine Service was regularly and numerous attended on the past day: in fact, on each returning Lord's Day I see some new faces in or outside the Chapel during the Morning Service. The Evening Service I generally devote to a Lecture on the Second Lesson of the Holy Gospel appointed for the day. These Lectures, I believe, are both interesting and instructive to the hearers, who are chiefly Communicants and Candidates for holy Baptism. But we feel the want of a larger and more suitable Place of Worship very sensibly, as our congregation increases: the present one in which we assemble being but a board building, the heat is intensely felt. This inconvenience, however, we would bear without a complaining word, could we but accommodate the number of hearers who are desirous to attend; but to see people turn away, because they cannot find a seat, fills my heart with grief. The Mahomedans in our neighbourhood raise one mosque after another, twice and three times the size of our Chapel, and call from morning to night upon the Liberated Africans to join in their delusive services; while those who come to us of their own accord, to hear the Gospel of Jesus Christ, and to worship God in spirit and in truth, cannot find room. From these motives, I was prompted to try whether something could not be done toward the erection of a larger Place of Worship at Freetown, which, of course, will be the property of the Church Missionary Society. I named the idea to the Rev. D. F. Morgan, the Colonial Chaplain, and he at once subscribed 3*l.* toward a new Chapel. His Excellency the Governor, His Honour the Chief Justice, and the Hon. H. W. Macaulay, as soon as I apprised them of the subject, gave a donation of 5*l.* each, expressing their great satisfaction with the plan in contemplation. Many Europeans residing in Freetown have also kindly contributed; so that I have now upward of 40*l.* in hand for a new Chapel or Church in Freetown, for the Church Missionary Society. I do not hesitate to say, that,

after some further applications, the above-mentioned sum will be raised to nearly 70*l.* in this Colony. May it please the Lord to incline our friends at home, also, to aid us in this work of love!

Feb. 20, 1838—The Communicants of the Gibraltar Chapel have conducted themselves, on the whole, satisfactorily; though I might wish that some of them would more appreciate the means of instruction. Mrs. Kissling met the females this morning, as she usually does once a week: thirty-three attended. She reads the Gospel according to St. John with them, and makes practical remarks suitable to their respective cases and circumstances.

During the last quarter of 1837 the Christian Institution was under the care of the Rev. C. F. Schlenker. He thus relates the

Death of one of the Youths in the Institution.

Nov. 14, 1837—This morning early I was informed that John Grammar, a student at the Christian Institution, had died on the preceding night. He was unwell some time ago, in the Institution; but nobody thought he was so near his end. A day or two before his death, his father came to take him home till he got better, as our medical attendant thought it advisable for him to have a change of air. His illness was of a dropsical kind. He seemed to be very serious. Once he came to me, and said, "My heart plagues me much on account of my sins." I asked him, "Did you ever pray to Jesus that He might pardon and forgive you your sins?" He said, "Yea."—"And does your heart still plague you?" "Yea."—I said, "You must go on praying to Jesus: perhaps you do not yet feel deeply enough your wretchedness and sinfulness, and have not yet turned to Him with true repentance for your life past, and that may be the cause that you have not yet found rest for your soul; for Jesus will never pardon a sinner till He sees that the sinner, despairing of all other help, takes refuge in Him, and casts himself entirely on His mercy. Pray to Jesus that He may make you such an one as He wants you to be, and He will hear and answer your prayer."—I hope the Lord has been gracious to his soul.

Mr. Schlenker details some.

Encouraging Circumstances at Kiskey.

Jan. 13, 1838—This morning, a man came

to me, and asked me to receive him for instruction, as he wished to be baptized. I asked him, "Why do you wish for baptism?" He said, "I feel the load of my sins; and if I go on in this way, I shall be lost when I die; and the longer I wait, the harder it will be for me to return. I therefore wish now to be baptized, and to join the people of God."

Feb. 17—I solemnized various baptisms. Afterward, fourteen persons of Kiskey applied for instruction. I was, on the whole, pleased with their answers to my questions; and they seemed to have a great desire to become followers of Jesus. One said that his heart told him to join our Church, and to come and hear the Word of God, and to go to class, that he might be assisted to understand the Word of God. Another said, he wished to forsake sin, and to join the people of God. Another, "I want to pray to God to change my bad heart and to give me a new and better one." A woman said, "I want to go back to my Heavenly Father, and to pray to Jesus that He might save my heart." Some of the Communicants here are endeavouring, by speaking to their country-people about the concerns of their immortal souls, to prevail on them to apply for instruction.

Feb. 18—It is very encouraging to see the great attendance on the Lord's Day here at Kiskey. There are often more than 1200 present in the morning. I often wish that our friends in England or Germany could see such a congregation in Africa, as I am sure that they would see much more than they would expect. The congregation sing the hymns pretty well, especially the children, who are instructed in singing in school; and as I usually choose such hymns as are more or less known to the whole congregation, they join with all their heart. All are decently dressed; and if their faces were not black, one would think he was in a village in Germany.

Feb. 21—I visited some sick persons this evening. As I was passing a house, I heard a loud voice, and I thought that somebody was reading in a book; but on my entering the house, I found that a man had tried to sing a hymn from the Cottage Hymn-Book, which lay on his table, as well as a Bible. He himself can read very little; but he has a child which is able to read. I asked him whether he attended Divine Service. He said, "Yes;

but at present I have no good cloth, and therefore I cannot go to church; and I can get no work to deserve some money to buy cloth." I told him that I would endeavour to get some work for him. I left him a Tract; and when I went away he thanked me for having called on him. I afterward visited a sick woman, who is a Communicant. When I asked her whether she felt that peace in her heart which the assurance of the forgiveness of our sins produces, she said, "By God's will." I then told her that it was the will of God that all men should feel and receive it; but that He would not urge it on any body; and that she was not to put her hands in her bosom, and think that God would work on her as on a machine; but that she herself ought also to *work out her own salvation with fear and trembling*. She told me that some of the Communicants had read to her in the Bible, as she herself could not read.

Mr. Stedman, though much interrupted by sickness, remarks on the

State of the Schools at Kissey.

Dec. 9, 1837—I think it no more than just to observe, that the decorum manifested among the children in the school should be deemed, by the friends of the Society, as the incentive to greater exertion in prayer on their part, and likewise a corresponding feeling on the part of the Missionaries. When we reflect what a picture the Colony of Sierra Leone presented thirty-three or four years ago, it cannot but be a season of rejoicing when we hear from the lips of babes and sucklings the praise of the Creator.

I should, however, state, that we have great cause to humble ourselves before God on behalf of these poor African Children, lest they, in their future years, should be drawn aside by the abounding of Heathenism, which is too clearly seen to pervade the Colony. And even we ourselves need the prayers of our fellow-Christians in England to bear us up against it, lest over us also it should gain too great an ascendancy, and our endeavours thereby should proceed no further than a mere round of duty.

Improving Spirit at Gloucester and Regent.

The Rev. J. W. Weeks, and with him Mr. Isaac Smith, were appointed to labour at Gloucester and Regent.

Mr. Weeks writes—

Sept. 29, 1837—Nine persons from Regent applied to me to-day to be received as Candidates for Baptism: they all appear anxious to flee from the wrath to come. It is encouraging to hear them express their conviction that they have greatly increased their guilt by a long neglect of the Gospel; as the greater part of them have been at Regent twelve or fourteen years without manifesting any concern or regard for their souls.

Writing concerning the state of things in the quarter ending March 1838, Mr. Weeks adds the following remarkable facts illustrative of the improving spirit of the people:—

The Church at Regent, on Lord's-Day Mornings, since the commencement of the dry season, has been filled even to the doors, and often many have been obliged to remain outside. The attention observable in the whole Congregation during Divine Service is very gratifying; and it is with sincere pleasure that I have witnessed the regular attendance of the young people—colony-born—whom Mrs. Weeks and myself had for several years under our instruction when in charge of Regent Schools. I have administered the Sacrament twice here during the present quarter. I have suspended two Communicants, and two have died. I trust that many of the Candidates for Baptism will shortly have that solemn rite administered to them. We have every prospect of seeing the Society's House at Regent finished in a few weeks. From this time, I shall rejoice to be able to devote more time to visiting the people under my charge, and to the more exclusively laying myself out for the Missionary Work than was possible for me while living at Gloucester, and superintending the building of a new house at Regent, and a new school at Leicester. The Communicants and Candidates of Regent have rendered me very great assistance, in point of labour for the Society's new house. They brought up 700 bushels of lime from Freetown, and 1900 bushels of sand from the sand-beach, free of any expense. The distance of Regent from either place is six miles. The Day School is going on very satisfactory. The children are making considerable progress in the various branches of their instruction. Every year convinces me more and more of the desirableness

of separating the Infant from the Day School; but we must wait with patience, until we shall be accommodated with a school-room for that purpose.

He adds concerning Gloucester for the same period—

The Lord's-Day and Week-Day Services have been regularly kept during the quarter. Mr. Smith and myself have generally gone to Regent alternately. It is with much thankfulness that I can state that Mrs. Weeks has enjoyed good health, with the exception of a few days, during the quarter; which has enabled her to attend to her little girls, now 83 in number. Mrs. Weeks says that their progress in the different works which they are taught is very satisfactory.

Mr. Smith communicates some

Notices of the Schools at Gloucester and Regent.

Jan. 8, 1838—I had many applicants again this morning; among whom was a woman who begged very earnestly that I would take her child into the school: but, by inquiry and reference to the school list, I found that he had been dismissed by my predecessor; and hearing, also, that if any child should be dismissed for ill-conduct, he could not be re-admitted without paying 1s. 6d., I refused to take him unless she paid the fine. To which she said: "Me a poor woman, Massa; me no get money to pay." I said, "No, I cannot take him back, unless you pay the money;" yet I felt for her, especially when she said, "He no daddy: he no money to buy him shirt: he but one, Massa." I told her that I should be glad to put his name in the book, but that she must do as I had told her. To which she answered, in a piteous manner, "Well, Massa, me go try this week: me work hard: me try to get the money; then, Massa, you make his name live in the book?" I said, "Yes;" for which she seemed very thankful.—I thought this woman valued the instructions given in our school, and that she was sensible that it would be for his future as well as his present good. I admitted him the next week, but without the money, because I could not ascertain the true reason why he was dismissed.

Jan. 16—I attended school; and in the evening met the second class of Candidates, and questioned them upon the Creed. The answers which I received were but few. Thus I find that patience

is a plant of very peculiar growth, which needs to be cultivated with much tenderness; especially here, where the people are so illiterate and dull of apprehension, needing *line upon line and precept upon precept*, before they are able to understand, although they manifest an anxious desire to know the things which belong to their everlasting peace.

Feb. 4: *Lord's Day*—I attended school, and went through some of the classes in order to ascertain their proficiency. My scholars are of different stages in life; many with grey hairs; and mothers with their little-ones either asleep and lying on the floor, or dandled upon their knees, while they learn the alphabet.

The Rev. C. F. Bultmann and Mr. Warburton thus speak of the *Improving State of Bathurst and Charlotte.*

Mr. Bultmann writes—

It affords me pleasure and great satisfaction to be able to state, that there is a continual increase in my Congregation, both at Bathurst and Charlotte; and that, with very few exceptions, the Communicants of both places have conducted themselves consistently with their profession. Though the increase of Sunday Scholars and of Candidates for Baptism is pleasing, yet that of the general attendance at Public Worship is still more gratifying.

Mr. Warburton thus describes the delight of the people on their hearing that more Labourers were come into the Colony; and that, consequently, these Stations would be more adequately provided:—

Dec. 17—I made a separation in the Sunday School of the inhabitants of Charlotte from those of Bathurst; commenced a Sunday School at the former village, and performed Divine Service there in the afternoon. It is necessary here to state, that the inhabitants of Charlotte have been accustomed to attend Divine Service and Sunday School at Bathurst, and a short time ago their children attended our Day School; but by their importunity, not only I trust with *us*, but also at a Throne of Grace, they have now the privilege of attending the House of God in their own village twice on the Lord's Day, and once in the week; besides the advantages of a Day School for their children, and a Sunday School for apprentices and adults. This

the Lord has enabled us to do by His sending forth Labourers into His harvest. I need not say that the people are glad of the change. "Thank you, Sir! Thank you, Sir!" was uttered by a hundred voices, when I informed them of our intentions. Of course, I told them to thank God. The desire of the people now, is, to obtain a larger and more convenient Place of Worship, and a Missionary to live among them. For the former object they have collected above 30*l.*; and they are ready to subscribe as much more "when we begin to build," they significantly observe; for it is some time ago since the above sum was collected, and nothing has yet been done. But this additional sum would not be sufficient, even for a frame building. They want help, and would gladly do what they can.

Discouraging State of Hastings.

Mr. Townsend writes—

Jan. 20, 1838—This evening I walked out to visit and examine into the state of the people. I began at one end of a street, and visited seven or eight houses in succession. I cannot say that I was much gratified with the people. Most of them were as ignorant as possible of the Christian Religion; but one appeared to be desirous to know the things that concerned his everlasting peace. About seven o'clock P.M., I was much startled at hearing a sudden outcry of deep distress in the street. I was informed that it was some females mourning for an individual who had just died. I was much struck by the manner in which their grief was expressed; and was instantly led to compare it to the grief of the Egyptians, as related by Moses. They instantly, at the death of the individual, ran out of the house, shrieking in the wildest manner; at the same time running up and down the street, and being also joined by their neighbours and friends. I endeavoured to speak to them; but their grief was so wild and ungovernable, that I was unable to get them to listen to me. Whenever another friend joined them from a distance, they began anew their grief. Thus they continued the whole of the night, until next morning, when the corpse was interred. I was exceedingly sorry, afterward, to learn that the principal persons were Candidates for Baptism, inasmuch as it shews that they still have a love for their heathen customs: but, doubtless, it is very difficult for them to forget the customs of their fathers.

Jan. 1839.

March 25—With respect to the schools, I cannot now say much, as repeated illness has prevented my doing much in them. The Sunday School is not numerously attended, neither do the scholars attend in time; but I hope, with regard to the latter, that an improvement has taken place. In the Day Schools there are as many scholars as can be expected; but they are not so far advanced as in some other schools. There are one hundred learning the alphabet, and fifty reading the Scriptures. As to their behaviour, I can speak well. The attendance upon Divine Worship is most gratifying. In the morning, the Chapel is crowded to excess; with not a few outside, looking in at the windows.

Circumstances attending the Re-occupation of Waterloo.

This Station is farthest to the east, near the boundary of the Colony. At the close of 1837, Mr. W. Young commenced his residence here: having left Freetown, where he had laboured for some time. John Attarra was likewise appointed from Hastings to join him. Mr. Young relates many curious particulars concerning this Station, which the Society had not been able for some years past to re-occupy.

Dec. 26, 1837—I took my family to Waterloo, the scene of my future labours. We left Freetown in an open boat, about noon; and reached Waterloo in the evening, after having been exposed to the hot sun for more than four hours, during the hottest part of the day. We were refreshed on entering the serpentine creek which leads to the town: the tall mangrove-trees, overshadowing the creek in many places, afforded us a refreshing shade. It was just after sunset when we entered the town. As we passed along the streets with our luggage, men, women, and children came to see us, and, apparently, gave us a hearty welcome; saying, "How do, Master?—Thank God!" Thus the Lord, in His providence, I humbly hope, has placed me in the midst of a population exceeding 5000 souls, including a few hamlets. *Here we have no continuing city.* I desire to dedicate myself afresh to the service of my God, and humbly go on, in my duty and service, in an entire dependence on the strength of the Almighty, who has said, *I will never leave thee, nor forsake thee.*

H

Jan. 2, 1838—Saw two persons reading a book under the piazza of my house. I just dropped over the side of it a Number of "The Children's Friend." This gained the attention of a few women in the market-place, who came running to the spot. The other people in the market soon left their baskets and goods, and came running, earnestly begging for books. This created a great noise; and in a few minutes, men, women, and children were seen running to the spot from every direction. The sight was extraordinary. [I was moved to see nearly one hundred of my fellow-sinners stretching out their hands, apparently as desirous for these little Books and Tracts as for their necessary food. I was totally at a loss how to distribute the books; as it was useless to throw them to the people, for in the struggle who should get them they both destroyed the books and hurt one another. I begged them to be quiet, and then addressed them from the piazza. I went down and took my stand under a plantain-tree, and endeavoured to give the books to those who could read; but the shouting increased more and more, and the people trod one upon another. I was obliged to put up my Books and Tracts as well as I could, and endeavoured to still the people. The burden of the people's cry was, "Master, my pickaninny (child), my pickaninny can read! God bless Master! thank God for Master!" May the precious seed thus sown be followed by the Divine Blessing to these benighted sons and daughters of Africa!—A man brought me, as a present, this evening, two roots of cassada and five cocoa-leaves. He said: "My heart love you too much, Master. Ah! you no sabby how much me love you."

Jan. 11—I went to a party of heathens, who had come to Waterloo from Banguema, a small village of the Colony about three miles from this place. As I approached the spot where they were dancing, the sight was as shocking as it was formidable. The men had guns and cutlasses: the women had sticks and cows'-tails. The absence of dress discovered the depth of sin and ignorance which has dominion over these poor heathens, and is a demonstration how much the god of this world hath blinded the eyes of them that believe not. How just a description St. Paul gives of these heathen, in the Epistle to the Romans! As I stood a witness to these lamentable effects of the fall of our first parents, my heart was moved with pity toward the people; and, if it

were possible, I was determined to speak to them of Jesus, that they might believe on Him of whom, perhaps, they had never heard. The headman was very obstinate, and would not allow the drummers to stop. I then got up on one of the benches which they had brought to the place, with my Bible in one hand, and a bundle of Tracts in the other. I held the Tracts up in the sight of the people, and threw them into the air: they were driven by the wind, and the people ran to get them. Others came running from different parts of the town, and a great shout ensued. I was pushed about on every side, and nearly lost my footing. A woman made a reach at the bundle of Tracts: the string giving way, the whole were thrown among the people. This movement so confounded the idolaters, that they could no longer go on; and the Lord afforded me an opportunity to teach the blessed Gospel of His beloved Son to the people, and direct them to Him for the salvation of their souls. A multitude followed me to my house for Tracts. I made the door fast, to keep them out; but they took it off its hinges, and rushed into the house. I was obliged to satisfy them, before they would depart. Men, women, and children were seen going away reading the books and Tracts as they went along the streets.

Jan. 15—This evening John Attarra accompanied me on the road to Calmont, a small village about three miles from Waterloo. Night coming on, we returned without reaching the place. We spoke to many persons on the road, who heard us attentively; and at one place, where a number of men were collected together, we spent some time in conversation and teaching.

Jan. 17—At ten o'clock, John Attarra and myself set off to visit Calmont. This hamlet lies nearly S.W. of Waterloo, and terminates the boundary of the Colony in that direction. Here are the bamboo and palm-tree in great abundance. The whole of the Natives of this place seem to depend greatly on the produce of these useful trees, which a gracious Providence has abundantly provided for them. Here, also, are numerous monkeys of different kinds, large baboons, wild parrots, &c. Leopards and other wild creatures are frequently seen and hunted by the Natives. I found the people here hospitable and kind, and more industrious than some others of the villages in the Colony. They expressed their wish for the Gospel to be statedly preached to them. About

the centre of the town, we came to a school of about thirty little children, held in a small country-built Chapel, erected by the people. The school was established, a few years ago, by Mr. Jewett, of Freetown, a man of colour. He has a large Chapel and Congregation in Freetown. He visits Calmont twice or thrice a year, to preach to the people, and to baptize. At all other times, the people are left to themselves. I asked the permission of the schoolmaster to question the children. I was highly gratified by their attention and answers. The schoolmaster is paid by the English Government, but the school belongs to Mr. Jewett. I had much conversation with several of the Natives, who assembled in the house of the person where we rested, and who, out of his liberality, provided some rich fowl-soup and some rice for our dinner. The population in this direction is about 450 souls, and poorly provided with the means of Christian instruction.

Jan. 24, 1838—The people have been busily employed yesterday and to-day, building a school-house. All at once, nearly the whole of the people in the house left the spot, and ran away into the bush. A report had reached them, that a leopard had killed a bullock in the bush, and every one ran to see if it were his. They afterward returned with the bullock, quartered, and slung on long poles.

Jan. 28 : Lord's Day—I held Divine Service twice in Government premises. A greater number of adults was present this morning than on any former Lord's Day, since I have kept Service here. If we are to get a large Congregation at this Station, the people must be sought after. They are like sheep without a shepherd : they are far from the fold of God.

Jan. 31—A number of persons, both men and women, have been keeping wake these two nights at the house where a woman died. I find that this is a general practice here, which the people hold religious. Their object is, to comfort the bereaved, and to give glory to God for the salvation of the departed. The whole of the time is thus spent in singing. They neither use the Scriptures nor Hymn-books on these occasions; neither do they pray. Wherever the Scriptures are laid aside—which is too much the case even among professing Christians in this Colony—man's perverse will intrudes, and errors in Religion abound, both mental and practical, that tend to

bring down reproach on the Cross of Christ; of which we have sometimes lamentable proofs in this Colony.

Feb. 19—I opened school, this day, for the first time, in our new school-house. I think, in the present dry season, it is not risking my own health, nor that of my wife, neither do I fear for our Native Assistants and the scholars, to continue school in the present state of the building. The doors and windows are not yet fixed. The floor is well strewn with dry sand; and the mud walls are also hard and dry. We are, upon the whole, comfortable at present. If I should not be able to board the floor, it will have to be raised one foot higher with dry earth, to prevent the damp in the approaching wet season. I had previously given notice to the inhabitants of the town, of my purpose to commence the instruction of their children to-day. It was a pleasing sight to see both parents and children on the spot at the hour appointed—nine o'clock. After admitting the children, they were arranged on each side of the house. I opened the business of the day with singing an appropriate hymn, and a short prayer. Much time was spent in organizing the classes, appointing Teachers, and selecting school-books. The children were lively, and, upon the whole, tractable: 216 were present, and received about two hours' instruction. There is every prospect of a large school here.

A circumstance is related by John Attarra, which shews, in a pleasing manner, the affectionate recollection which the people have of their Christian Teachers. He writes:—

March 6—I met with a woman to-day who had been living once at Charlotte, and who is now dwelling at Waterloo. When she saw me to-day, she said to me, "I thank you, Sir." I asked her what for. She said, "What you had done for me at Charlotte Town; because you used to come to teach me the Word of God at my house. And though at that time I did not know that you were telling me good words, now I have seen that it was good words; and that caused me to thank you." She hoped that I would even here visit her as often as time would allow me. This instance puts me in mind of that passage of Scripture which says, *In the morning sow thy seed, and in the evening withhold*

not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good: Eccles. xi. 6.

Re-occupation of the Station at Kent.

This is the remotest Station from Freetown, being at the extreme south of the Colony, and has for many years been unsupplied with Missionaries from the Society. The Rev. J. F. Schön, and Mr. W. Croley who has subsequently returned to this country, were appointed to Kent, on occasion of the reinforcement of the Mission. Mr. Schön reports—

Dec. 13, 1837—We left this morning in order to proceed to that place to make some necessary arrangements, before we could take our furniture down. We arrived there about eight o'clock P.M.; and were conducted to the Manager's House to take up our abode there for the night, though the Manager himself was not at home. The people with whom we conversed this evening appeared to be very glad that Missionaries were come to reside at the place.

Dec. 14—Early this morning we received visits from the people: nine couples came to request me to take down their names, and to publish the banns, as they wished to be married. We went to the Liberated-African School, which was attended by 162 Boys and 42 Girls, and about 12 or 15 Colony-born Children. On inquiring the reason why so few of the town children attended, we were informed that the people were too careless and indifferent for their children's instruction, and too poor to buy them clothing—a reply not very encouraging to us. We made known to the inhabitants our intention to take down the names of those children who wished to attend the Missionary School on the following morning. We then went about to find a house or two suitable for ourselves; but were much disappointed. There is none in the town in which an European can live, even in the dry season, without much inconvenience and exposure of health.

Dec. 15—The people assembled around us early this morning with their children; and Mr. Croley and myself took down their names. Not fewer than 142 applied for admission; a number sufficiently large to begin with. I explained to them, afterward, the regulations by which our schools were conducted; and told them

that they would have to pay a halfpenny per week for each child; and asked them whether they would be willing to do it: to which they replied, that they were willing and glad to do as we told them.

Jan. 2, 1838—I solemnized ten marriages this morning. It was a day of great joy to the people of the town. When I returned from Church, I asked the constable why the flag was hoisted, it being neither Lord's-day nor holiday. He replied, "It is to honour you, Sir, and the people who get married: such day we no see long time."

Jan. 16—Mr. Croley and myself left this morning in a canoe for Jamboo, a Shaho town, situated about eight miles from Kent, with an intention to purchase shingle. I also wished to learn a few Sherbro words; but the people were not much inclined to teach me; and the Headman requested a reward, before he had told me six words. I asked him whether he thought the people would be glad if a Missionary were to come down and reside in his town, to teach young and old the way of salvation. He coldly replied, that the people were not likely to hear us, because they could not understand English; but that he would inquire, and let me have an answer. I spoke to them, through an interpreter, of the value of their immortal souls; of Heaven and Hell, and the ways that lead to them: they were quiet and orderly while he spoke. In the afternoon, we left for another little town, called Mount, to which I was long since invited by the Headman, who is, I believe, a sincere Christian. He wished me to baptize his children; but as no preparations had been made, and the people did not understand English, I preferred waiting till I shall know more of the Sherbro. We sat under a very fine orange-tree; and refreshed ourselves with some oranges, which proved a great treat after much exposure to the rays of the sun. At the entrance of the town we saw an uncommonly large cotton-tree cut down and set on fire by the Headman, because the poor people worshipped it. An old woman found fault with us, and expressed her dissatisfaction in no very soft terms. We had not treated her, as she conceived, with that marked respect to which her age entitled her. She said we were not at all like other people; because we gave her no rum to drink; neither to her husband, who was old too. We assured her that we respected old people, and

particularly such as were not fond of rum. The rest of the inhabitants were very friendly, and invited us to repeat our visit.

Feb. 13, 1838—We went over to the Bananas, in a small canoe, to see some of the people; and baptized eighteen infants. Many came to me, under serious impressions, as it appeared to me. They long for the means of instruction for themselves and children.

Feb. 14—Eighteen of the Communicants of Kent came to me this evening, to meet in a class. I had long wished for such an interview with them. I considered it a duty to tell them that I could not approve of the method in which their private meetings were held; and endeavoured to explain to them that many things were contrary to Scripture, and therefore not to be allowed. It was my earnest desire to do all in the spirit of love, and to be careful not to offend them with one word, knowing that they would have construed any thing as persecution for righteousness' sake; and one of them was particularly disposed to catch my words. Their questions I answered mostly by Scripture passages; and, after some time they expressed themselves willing "to follow Church Missionary Rule": and after we had called upon the Lord for His blessing upon us, we parted in good harmony.

Feb. 23—I finished to-day a Translation of the First Chapter of St. John's Gospel into Sherbro. I am fully aware that it will want many corrections; and I hope, by God's assistance, to become more qualified, by degrees, for this work. I feel delighted in it, and wish to receive more assistance in acquiring a knowledge of the language; and should be very glad, could I be allowed to devote some weeks entirely to it.

March 16—I got up unwell this morning, and therefore unfit to work: it was no small disappointment to me, as I wished to be much among the people, all being Sherbro, and to learn something of their language. Mr. C. shewed me a copy of the Morning and Evening Prayers in Sherbro, and also a Collection of Hymns, and kindly allowed me to take them with me for my perusal: they are of much value to me, and I rejoiced to see them. I heard of a Dictionary in manuscript; but the person, in whose possession it now is, being not at home, I could not see it. There was formerly a school kept at this island by one of the Chief's sons;

but it seems to be neglected now. I met two boys who read Sherbro and English pretty well, and who would be a great assistance to me. They were both desirous of going with me to Kent, and to stop with me; but as the Chief was not at home, I told them to wait till I should be able to repeat my visit.

Siberia.

LONDON MISSIONARY SOCIETY.

KHODON.

THE Rev. Edward Stallybrass communicates some

Addresses of Burials at a Missionary Meeting.

Our young people met as usual at their annual festival—the white month—to collect their mites to cast into the Missionary Treasury. I shall subjoin a specimen or two of the speeches, which they delivered on the occasion.

Tekshi, the son of Morhozin, spoke to the following effect;—

My dear Friends—We are now assembled here for the purpose of contributing of our own free will, and according to the ability which we possess, that, by the blessing of God, it may serve to help the Cause of Christ. It is not, that, by this means, we may become free from our debt of gratitude to the grace of God, or that we shall by doing good works pay off for our salvation. Oh no! I hope there is not one present in this room, who thinks that this is by way of payment for his sins. The blood of Christ our Saviour, alone, is able to redeem us from our sins—to pay our debts—to make us free—and save us. Therefore let us trust in Him, and we shall be happy. Friends, what great mercy have we received! How is it that we are permitted thus to assemble and praise God, while so many of our brethren are sitting in darkness, and hear not the glad tidings of salvation? Our ancestors heard not of this mercy. They had not the hope which we have. They neither possessed nor read the Holy Books of God: nor did they from day to day hear the Word of God preached. Many of us hear, and still have hard hearts. Many know and feel the truth, and yet remain in a state of unbelief. Oh, let us praise God that we have heard, and that some of us have been enabled to believe! Let us praise God, and ask of Him more strength, more faith, more grace, that we may be renewed in the inner man. But let us not forget our blind brethren: let us beg the mercy of God for them too, that they may be brought from this gross darkness to the wonderful light of Christ.

Badma, the son of Seren-Pil, then said—

You have just heard, my Friends, the object of this Meeting. We are not come here to seek our own pleasure or gratification, by foolish talking, hearing, or telling news. No! we are come to praise Christ; and to speak of the love which He has manifested toward us. We are greatly favoured by Christ. He called us when we were afar off. He invited us to taste of His love; and said, *Come unto Me, all ye that labour and are heavy-laden, and I will give you rest.* And shall we refuse His gracious call, and not come to Him? Ah, my Dear Friends, we are very sinful; but Christ's blood shed for sinners can save us. Let us trust in Him, and we shall have rest. We are few: may we all be of the same mind! Let us praise God: let our hearts be lifted up to Him; and may we be sincere! It is right for us to contribute as we can. It is right of us to desire the promotion of the Cause of our Saviour Jesus Christ. But let us not think that we can thereby pay our many debts. No! it is not sufficient for that. All we have, and even all that the world contains, is not enough to make us free. Only the blood of Christ, that alone can cleanse us from our sins—give us hope—and keep us in a right state of mind. God has a right to all that we have. If He were pleased to take all, could we resist? I think not. Therefore, not to procure the pardon of our sins, but to shew the gratitude of our hearts, and thankfulness to the Most High for His love and mercy to us, let us give willingly. And may each one who gives be made a partaker of the love of Christ! Ah, may not many who are present be excluded from the number of Christ's disciples, but be true followers of Him in faith, hope, and love!

One of the above-mentioned Young Men, Badma, has manifested a desire and zeal to communicate what he himself has tasted of the good word of life to his Heathen Countrymen; and has of late spent his Sabbath Afternoons in going about from tent to tent in the neighbourhood. He is a young convert, of something less than a year-and-a-half's standing: and, therefore, although I have been pleased to behold his concern and zeal, and desire to be useful—which I have every reason to believe are sincere—I have, nevertheless, been cautious of putting him forward till he shall acquire more knowledge and stability himself. He is at present usefully employed in the printing and binding department; and is, at the same time, I trust, daily acquiring knowledge of a higher kind,

which may one day be employed to advantage for his benighted countrymen.

ONA.

The Rev. W. Swan, who occupies the Station on the banks of the Ona, visited, in August, one of the districts in his vicinity; and thus speaks of his

Intercourse with the People.

Our reception at the tents was varied. Some people, who had never seen us before, regarded us with evident distrust; not being accustomed to receive any visitors, but those who sought THEM, not them. Often, however, before we left a resting-place, we succeeded in dissipating the suspicion entertained concerning us, and in convincing them that we sought only their good.

At the tent of one old man where we remained a night, we were kindly treated; but it was not till the morning, when we were preparing to depart, that he told us that he had two sons, then both at their hay-fields, who could read, and for whom he requested copies of the books which we were distributing. He received most thankfully a copy of each of the volumes which we had with us; and, we doubt not, these will be attentively read, if the sons prove as much interested about them as the father appeared to be.

At another place we called at the tent of an aged man, greatly celebrated for his learning and medical skill. I have known the man for many years, and have had many discussions with him on the subject of the Truth. He has read, and praises, the New Testament; but while he declares that he believes the Gospel to be true, he thinks, very inconsistently to be sure, his own books true also: he lauds the doctrines and character of Christ, and yet follows Shigemoni! He has lately assumed the Lama's dress; thus avowing himself a determined follower of the dogmas of that system. He was not at home when we came to his tent: but we were frankly received by his daughter, an interesting young woman, who has also put on the red dress, and shaved her head. Her only brother, who was likewise a Lama, famed for his austerities, and, according to their ideas, his superior sanctity, died lately; and, as usual on the occurrence of such an event among the superior class of Buriats, the Kodokto Lama, who resides at Urgen, in China, (about 200 miles beyond Kiaslita, the

frontier town.) and who is supposed to know all that passes in the spiritual world, was consulted by the relatives, that he might inform them what kind of "birth" their deceased friend has obtained. In this case it was to be supposed that so distinguished a Lama would be represented as having found a happy birth. The answer returned was, that he had attained to Nirvan (the Nirai-wana of Sanscrit, often mentioned in Hindoo Shasters), the state of supreme repose, beyond all the vicissitudes and miseries of transmigration.

We found at this tent a company of Lamas; and the young priestess, bustling about the tent, supplying them with their favourite liquor—spirits distilled from milk. She hastened also to prepare tea for us; and set before us various dishes prepared in their own fashion, and esteemed among their luxuries. The Lamas were very much disposed to talk; although some of them were not very fit to reason, being already somewhat under the influence of their "strong drink:" but for the sake of the other Buriats who were standing and listening, I entered freely into conversation on several important points which were started concerning the true Way of Salvation, and the false and deceptive paths which many followed.

Among the Lamas present was one, whom I was particularly pleased to hear relate to his brethren some of the arguments and illustrations which I had used in a former conversation with him, particularly in refutation of the vain hope which the Lamas entertain of becoming gods in the future world. More than once the whole company seemed to feel that the argument was against the Lamas; and, at one time, the chief Lama got up in confusion, saying (aside, but loud enough to be heard), "Oh! this is making us all wrong;" then adding aloud, "It is time for us to be getting our horses ready: let us be off:" and saying so, he bustled out of the tent, but soon returned and resumed his seat. Our presence seemed to have a repelling influence upon him; but it was counteracted by the attraction of the capacious vessel filled with spirits, and the latter seemed to have drawn him in again.

I was thankful for the opportunity of plainly testifying and defending the truth of the Gospel, and exhibiting Christ as the only Saviour in the presence of so

many Lamas, and a tent full of people, who seldom hear their own doctrines contradicted, or any other way to heaven spoken of, but that which they seek through prayers, and prostrations, and offerings, to dumb idols.

Visit to Udinsk.

Since my return from the journey above mentioned, I have been at Udinsk, our district town, about 160 versts distant. While there, I had a pleasing interview with the son and assistant of the Taisha of the Bargusin tribe of Buriats. This is another tribe inhabiting the region farther up toward the north-east extremity of the Baikal, about 352 versts from Udinsk. This Young Chief is a good scholar, and speaks Russ fluently—has been at St. Petersburg—and has already seen some of our books. I furnished him and his travelling companion, a fine-looking young man of the same tribe, with a copy of the Book of Psalms, and other books which I had with me. Their country is another wide and promising field, wholly unoccupied. Truly, the harvest is great, but the Labourers are few!

West Indies and Guiana.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

Examination of the Normal School by the Bishop.

A FULL account was given of the School at pp. 427, 428 of our last Volume. It is under the care of the Rev. E. Corner, recently admitted to Deacon's Orders by the Bishop of Jamaica. Mr. Corner thus relates the circumstances of a visit paid by the Bishop to this Station:—

It may be gratifying to you to know, that the Lord Bishop of Jamaica, accompanied by the Rev. A. Campbell, Rector of this parish, and the Rev. — Williams, Rector of the Parish of St. Elizabeth, honoured us with a visit on the 23d of January, and examined the Normal School. From the portion of Scripture which his Lordship selected for them to read—Matthew V.—he questioned them closely, and also put various questions in reference to the bearing of other parts of Scripture on the portion read; to which they gave him satisfactory answers. He praised them for their style of reading, as well as

for their answers; and expressed himself pleased with their Bible Knowledge. He examined their ciphering and copy-books, and appeared to be surprised at the progress made by them. He admired their singing; and advised me to keep up their knowledge of that science, as a most necessary and useful acquirement for their future office.

We add Mr. Corner's account of one of the most hopeful of the Youths in the Normal School.

He is becoming intimately acquainted with his Bible. All who know him in the Mission, love him; and I heartily pray that he may continue in well-doing, and that very soon he may be fitted for the work which the Society has for him to do. The pains which he takes to instil religious truths into the minds of those belonging to the Testament Class in the Sunday School, of which class he is the Teacher, are remarkable.

TRINIDAD.

The Rev. J. G. Mühlhauser, at San Fernando, thus speaks of the

Good Prospects of the Mission.

I dare not be silent in ascribing all praise and honour to Him to whom they are due, for that blessing which He has been pleased to vouchsafe to the work of the Missionaries in Trinidad. Indeed, we cannot yet speak of much fruit; but then we must also recollect, that we were almost the first who sowed the good seed in this part of Trinidad; and while we are sowing, we cannot expect to reap; but we may expect that some of the incorruptible seed will in future grow, and bring forth fruit to eternal life. When I recollect what the state of things was when we came to this part of the island, I cannot help thinking that it has undergone, or is undergoing, a change for the better. As it regards the Negroes, it must be expected that the conviction and conversion of them must be according to the light of the Gospel of which they partake, and therefore it will have its time for penetrating the darkness of the darkest places; but, nevertheless, I can observe the appearances of the silent working of the Holy Ghost in many a heart, and trust that many more will experience that most blessed influence. I cannot state exactly the number of adults who receive instruction from us; but it is, considering the small population of Trinidad, a considerable number. Ignorance is the great idol with which we

have to contend; and after this, superstition. If the one be dispelled by the Sun of Righteousness, and the other beheaded by the two-edged sword of the Word of God, the Negroes will enjoy the liberty of the children of God.

Mr. Redford, Catechist at Savannah Grande, states the

Opposition of Romanists to the Schools.

I commenced keeping a school on Monday, Jan. 8th. I had only six children the first day; but the number has gradually increased each week: I have now fifty-one. They are not all of them children: some of them are adults, who have sons and daughters in the school. The Romish Priest opposes us very much in this department of the work. He opened a school, I believe, on the same day that I did. He appears to be most anxious to secure the children of Protestant parents. There are several who had their children baptized in the Popish Chapel, when there was not a Clergyman here. The Priest says, that because these children were baptized in his church they are Roman Catholics, and therefore they must attend his school. There are some individuals, who, having been frightened by the Abbé, will not send their children to either of the schools: they dare not let them come to ours, and they have no inclination to send them to his. But, after all his denunciations, I am thankful to say that my school continues in a prosperous state. A great majority of my scholars are Roman Catholics; some of them Spaniards. I am much pleased with the progress which they make in learning: they are as quick in this particular as any English children that ever I met with.

Mr. Redford thus speaks of a body of

American Refugee Indians.

The American Refugee Indians are divided into six tribes, or companies, over each of which there is a chief or headman. On Tuesday evening I meet the second, third, fifth, and half of the sixth companies in the Native-American Church at Kurrehpon; on Wednesday, the fourth company at Montserrat; on Thursday, those who reside in the Savanna; and on Friday, the first company, and the other half of the sixth, at Dunmore Hill. By this plan, I meet nearly all the people who can understand English once every week. I mostly hold my meetings, which are very well

attended, in the huts of the headmen, because they have a ready method of summoning the people by sounding a conch-shell. The places to which I go on Lord's Day, Tuesday, Wednesday, and Friday evenings, being at a great distance from the Mission, and the roads being chiefly narrow tracks in the midst of thick woods, in which there are dangerous ravines which it is almost impossible to cross after sunset, I am obliged to hang up a chincota—an Indian hammock—in one or other of the Negroes' huts, and thus pass those nights. To remedy this inconvenience, in some measure, the people of Kurrehpon have come forward very handsomely, and have erected me a hut of their own accord, and at their own expense, adjoining the American Church. The headman called the people together one day when I was at his hut: I had not the least idea for what reason, until I heard him state it in the following speech. He said, "My people, I have brought you here to think about doing a great and good thing. The Minister has come a long way, to tell us about Jesus, and what Jesus has done for us poor sinners who live in these woods; therefore it is our duty to try to make him comfortable when he is here; so I pose (propose) that we build him a house: I will give ground." Another said that he would give timber; and others would give their time to the work.—It is a comfortable little cabin. They have also provided furniture for it. So afraid are they of my taking cold from wet, &c., that they have made a covered passage with a boarded floor; so that, in the heaviest rains, I can pass from my hut to the church without getting the least wet.

Mission to the Indians.

Labourers in this Mission.

The Missionaries to the Indians, labouring at this place, or performing visits in the Interior to the Southward, are the Rev. T. Youd and the Rev. J. H. Bernau. Mr. Youd had twice visited Barbadoes, for Ordination as Deacon and Priest: he had also suffered a severe domestic affliction, in the death of his wife. His mind has long been directed to the fixing of the Native Languages—a work of much difficulty among savage tribes. He has also journeyed much, to explore the state of the Indians on the banks of the Essequibo.

Jan. 1839.

quibo. In March 1837, Mr. Bernau joined the Mission at Bartica. He found that it was necessary to remove his Station from Bartica Point to a more healthy spot, called "The Grove." He here entered on his labours for the Indians.

In the following Extracts from a Letter of July 21, 1838, Mr. Bernau reports more fully the hopeful state of his labours.

Opening of Two Schools under Natives.

Of the Youths formerly under the care of this Mission, I have approved of two; and, from their conduct and fitness to teach, I have placed the one, William, among the Arrawacks, and George at Oujah, up the Essequibo. Here he has to contend with some difficulties, being placed among the coloured people, who are much addicted to drunkenness and vice, which, as you may well conceive, contaminates the children to a lamentable degree: still I trust that his being there will ultimately produce fruit. Of 28 children, 12 only attend school; which circumstance is owing to the quarrels which the people have among themselves. George himself being a coloured youth, I thought it best to place him there, as the pride of the people would disdain an Indian Teacher. His school is making progress, though slowly; and I only pray that his own heart may be more impressed with the love and fear of the Lord. As time and circumstances do not permit my seeing him often, I have made it a point of duty to make him come down to the Grove once a month; when, together with Doyce and William, we spend a day in conference, prayer, reading, and explaining the Scriptures.

William appears to be respected by his own people, and is beloved: his school also, consisting of sixteen children, is getting on well, and is very regularly attended. Every Thursday I go to catechize the children, together with the adults, and find that their progress is cheering. Many have been the applications for baptism; but I desire to see the grace of God working in their hearts: and, in most instances, I have been surprised at their knowledge and tender feeling. When I asked two old women why they were so anxious to be baptized, the one replied, "I wish to follow my Saviour as a Christian;" while the other

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laid her hand upon her breast, saying, "Here I feel."

Formation of an Arrawack Village.

When I was speaking to those whom I had baptized—nine in number—how much I regretted my being so far from them, and only able once a week to speak to them; when I appealed to their hearts, and proposed their quitting their miserable places; they, after a little hesitation and talk, in their own language, said, "If you think it will be better for us and our children, we will come and live near you." Since that time they have been making preparations to leave their place, and have begun to put up their cottages near us. It is a pleasure to me to hear the trees fall under the stroke of the axe, and to see their comfortable dwellings reared one after the other. Five families, including that of the Captain, have thus made up their minds; and there is no doubt, that, in a short time, we shall see more. As, in former times, their cottages were of a miserable description, it has been my endeavour to persuade them to a better plan; and having got up one for a widow woman as a pattern, floored, and with a door and windows, they all gladly consented to build theirs like it. Here, then, is a little village rising—a cheering thought!

The Indians contribute toward a Place of Worship.

In a former Letter I mentioned the building of a new Chapel by subscriptions, the old one being unfit: and does not your heart rejoice to hear that these poor people have done the utmost in their power to have a House of Prayer worthy of the name? It appeared remarkable to me that heathens, and such as these, manifested a tender feeling for the glory of the God of heaven and earth in this respect, and expressed their reverence for a hallowed place. "We shall be glad," said they, "to be near a proper House of God, and to have the Domine in our midst." Strangers who occasionally come and go, shake their heads at what they see; and it is a matter of surprise to them how a place can be thus improved—a place of starvation, as they used to call it. Next to preaching, there is nothing which operates so forcibly upon their minds as the example of industry, order, and punctuality. It is a pretty sight to see, in front of their houses, a garden crowded with all manner of useful things, while behind their dwellings the provision-grounds captivate the eye of the beholder.

I could wish that more had been done; but when I consider that the place but eighteen months ago was forest, my heart is thankful to the Lord, for the abundant success which he has vouchsafed to the labours of His unworthy servants. I must not forget to say, that many Indians have contributed to the new Church with a cheerful heart, and have given their mite to the amount of One Pound. This is a wonderful thing in Indians, and certainly is a proof that God is working in them; and so much the more, when I remember how fond the Indian is of keeping his money to himself. Most of this money is collected from the Indians by voluntary subscriptions: let this be known, to the glory of God, who is the disposer of men's hearts.

State of the Schools at Bartica Grove.

With regard to our own proceedings, as immediately connected with Bartica Grove, I regret that I am left destitute of an able assistant—a Schoolmaster. Should Mr. Youd remain in the interior, it will be necessary for me to look out for a coloured young man, who, by his punctual and decent behaviour, as well as by his ability in teaching, and piety, may prove a blessing to the people; for helpers we want, who have learnt humility in the school of Christ, and are not ashamed to work with their hands at any thing that occasionally may present itself, conducive to the improvement of the Indians. And this will be the more requisite, should my anticipations of establishing a Normal School be realised. The average attendance at School is twenty-four, among whom are the eight Youths maintained by the Society. There are at present four Akaways, one Warran, two Arrawacks, and one coloured lad. Their progress is encouraging; and soon they will have outstripped the usual range of a common school. Among the most interesting things in which they are instructed, is Psalmody; and often is my heart cheered when I hear them sing so sweetly. Their ear is musical, and their voice capable of improvement. The impression made upon others by their singing is truly striking. The remaining hours are for manual labour; such as, cleaning, weeding, planting, or carpentering; and though patience is often put to the test, their behaviour, on the whole, is satisfactory. In ability in learning they far surpass the coloured children, and, in many instances, even the Negro children.

Aramooty's son is the only one that has a father and mother living: the others are all orphans. He is an able lad, about eight or nine years of age. When his father came down the other day from the interior, I asked him, "Will you go with your father again into the bush?" He looked at me with tears in his eyes, and said, "No, Sir; I wish to be with you." I also reasoned with his father, beseeching him to consider his latter end, and the goodness of God in giving His Son for us all.

Our Sunday School is pretty well attended. In the morning we number from 100 to 150, and in the afternoon from 60 to 80 in school. The Congregation is of a mixed description; as, Indians of various tribes, Mulattos, and Negroes. Their behaviour is satisfactory and attentive. The pride of the coloured people is greatly humbled when they see a Buck (Indian) come and seat himself to read his Bible, whereas they are only learning the Alphabet, or to spell, while others despise coming altogether. This mean pride, however, is abating very fast; and I have reason to be thankful for the Lord's goodness in making them see and understand that they themselves are the gainers or losers.

Scarcity of Provisions.

A great obstacle to the more rapid progress of this Mission, as it regards the settling of the Indians around us, is the scarcity of provisions of every kind. The coloured people have been too indolent, and the Indians too improvident, to lay up for themselves in case of failure in the harvest. You may travel up and down the rivers, and you can scarcely get a piece of bread for any price. This state of things has also pressed hard upon us, in so far that we have been obliged to send to town for all the necessaries of life, and pay a high rate. This, together with the loss of things in Berbice, has caused us sometimes an anxious thought. On my coming hither, not being able to procure any labour, I worked hard with my own hands to get a few provisions in the ground; but scarcely had they begun to ripen, when they were rooted up and eaten by the almost-famishing school children and other people; and indeed I could not find it in my heart to forbid them.

Importance of the Knowledge of Medicine.

I little thought of the usefulness of being acquainted with medicine, and almost believed that I had studied many an hour in vain when at Basle College;

but here I find that all useful knowledge can be made subservient to the cause of the Redeemer, and that there is nothing which we learn that may not occasionally prove a blessing to our fellow-creatures. Remote as we are, in this place, from all medical assistance, it affords me no small pleasure to be, in some degree, able to release sufferers from their pains; which circumstance affords many a golden opportunity of pointing to the Physician of souls, whose balm is able to heal the most desperate wounds, and to assuage the rackings of an evil conscience. During the last six weeks, scarcely a day has passed when medicines have not been administered; and, thanks be to the Lord! none have died.

Summary—Quarter ending June 30, 1838.

<i>Average Attendance on Public Worship:</i>	
Sunday Morning, 350—Sunday Evening, 40	
Communicants	30
Baptisms	14
Candidates	11
Youths maintained by the Society	8
Day Scholars	68
Sunday Scholars	200
Evening Scholars	40—60

These extracts are all from Mr. Bernau's Letter: those which follow are all from Mr. Youd's communications.

Visits of Mr. Youd to the Out-Station.

He writes, February 22, 1838—

I have employed myself, during this last quarter, chiefly in travelling and preaching, and in learning the Indian languages. I am thankful to have seen the Indians come forward at last to build two Out-Station Chapels—the one, at Caratabo, by the Carribees; the other, among the Arrawacks on the opposite shore—without payment. They are simply sheds, on hard-wood posts, and covered in by the marricole-palm leaf, quite suitable to the place.

I need not say that the sight in the chapel was somewhat strange. All parties, excepting the Chief, were well painted on the forehead, face, arms, and legs. Some had cutlasses; others, a bow and arrows, having come from a distance: one had a monkey on his back; others, wreaths and crowns of feathers; others with bells of wild-hogs' teeth hanging from the top of the shoulder, crossing the breast and back, and falling on the hips on the opposite side; others with knives, sticks, and many other things. Some were engaged in cutting their nails, or small sticks; others in picking the vermin from their

children's heads; some with their side to me, and some with their back; while others leaned against the posts. In fact, the whole, even to me, seemed like a fanciful dream instead of a reality. The number present was 156. The Afternoon Service was also well attended; and with more devotion, I am happy to say. In the evening, I held an English Service for the benefit of our fellow-travellers and party, as also the coloured people with me.

From the 5th of April to May 15th, Mr. Youd was engaged in his voyage on the Essequibo, from Bartica to Perarara, a frontier town, of which it is not yet ascertained whether it be British or Portuguese. This uncertainty renders it doubtful how far he may be able eventually to accept the offer of a small Chapel, which some of the inhabitants had built for him. In his excursion, Mr. Youd met with great hardships, from the difficulty of ascending the rapids at various parts.

We have stated the uncertainty of the village of Perarara being an eligible spot for a Missionary Station: the Reader will, however, be interested by the scene of the first Lord's Day spent here by Mr. Youd.

Mixed Party of Indians at Divine Service.

May 20, 1838: *Lord's Day*—At an early hour the village was quite lively; the Indians walking to and fro, awaiting the time of Public Service, in order to hear what were my intentions. My house, and all around, was completely thronged the whole day. Through the two windows which I have made, from the door, and every hole in the wall, were their eyes glancing upon me. When I had put on my robes, there was a general rush to the Chapel, where they stood in groups around each post, until they were prevailed upon, by persuasion, to sit on the trunks of trees that were laid in order for them. Our singing hymns in the Macoosie language seemed to please, as also the prayer that was offered through Alfred, the interpreter. In order to meet their wishes, my first discourse was the making known the object of Missions; mentioning, at the same time, what anxious care God's people in England have for the welfare of the souls of all Indians, and Heathens in all parts of the world. As to myself,

I told them, my intention was to remain among them in the place that should appear to be the best for making a Settlement; and, as soon as the dry season commenced, I purposed travelling to see the surrounding nations, and likewise endeavour to do something for them also. For the present, I should remain here; and that Daily Service and School would be carried on for their welfare. I also returned them my sincere thanks for the preparations which they had made in erecting a commodious house to the name of God, and also a suitable house for myself. The Chief responded, saying, "We have done it; and now you have come among us, all is good: yes, all is good: you will sit well."

North-American States.

BOARD OF MISSIONS.

THE Board, at their Annual Meetings, occasionally refer to Special Committees the consideration of questions which have arisen in the course of their proceedings, that they may deliberate and report upon them. Questions of general bearing on Missionary Societies sometimes occur. One of this nature was brought before the Board, by the Committee, at the last Anniversary; and will be found to have been ably discussed in the following Paper presented to the Board.

Interference of different Missionary Societies with one another's Proceedings.

On the 8th of May, the Committee voted to refer that part of a Letter from the London Missionary Society, dated February 7th, which relates to the interference of Missionary Societies with one another's operations, to the Board at its next Meeting.

The part of the Letter referred to is as follows:—

The principle set forth in the extract from your Report is one which must commend itself to all acquainted with the practical working of the apparatus of Christian Missions. It is one on which, in harmony with kindred Societies in this country, we have long acted; and under its influence, as well as from considerations of a higher order, we rejoice in the arrival of your Brethren at Canton—a Station which we consider as important, chiefly on account of its

being, at present, the only allowed point of contact with China. Under these impressions, also, we rejoice in the commencement of your labours at Madras; and shall be glad to see them extended to the other Presidencies of India. There is, in each of these, and other Stations of a similar character, ample scope for the operations of all; and, on this ground, no inconvenience can be apprehended in carrying forward the several operations of a regular Mission.

We have already adverted to our having acted on the principle of regarding certain Stations as common ground; and, in relation to other British Societies, we have added another principle, which we should be happy to extend to our co-operation with yourselves; under the assurance, that, if practicable, it cannot but prove agreeable and beneficial; viz. When any section of the Missionary Field is occupied by one Society, it is deemed highly advantageous and suitable, that another Society, contemplating operations in the same section, should, in the first instance, communicate with the Society already in the field. The extension of the operations of all our Missionary Institutions has, of late, required the frequent application of this principle; and the results have been so eminently satisfactory, that we are now engaged in revising regulations for its application, to be sent to the Brethren abroad, connected with the several Societies; among whom we hope the benefits resulting will be equal to those which we have experienced at home.

The subject requires but little consideration to see that it is one of much practical importance.

1. As many as Six considerable Christian Denominations are now prosecuting Missions among the Heathen; viz. the Congregational, Presbyterian, Lutheran, Methodist, Episcopalian, and Moravian. Under some of these general classes are several denominational distinctions and divisions, which are carried into the Missions.

2. Not less than Eighteen Missionary Societies are actually in the field, and the number is increasing. Eight of these are British, five Americans, one French, and four German. But all, in whatever part of Christendom, have about equal facilities of access to every part of the great Missionary Field. Africa, Western Asia, India, China, and the Islands of Oceanica, are about equally accessible to the Societies in America, Great Britain, and Continental Europe. Hence there is little, in the relative positions of different parts of the Heathen World, to draw one Society this way and another

that, and keep their operations distinct and apart.

3. In point of fact, many important fields are already each occupied by Missionaries from different Denominations and Missionary Societies. We will instance several Missions of the Board, and will mention the Societies in the order of time in which they commenced their Missions at the places named.

Cape Palmas, in West Africa—occupied by the American Board, the Methodist Society, and the American Episcopal Board.

The Zoolahs of South Africa—by the American Board and the Church-of-England Missionary Society.

The Peloponnese, in Greece—by the American Board and the American Baptist Board.

Attica—by the American Board and the American Episcopal Board.

Constantinople—by the American Board and the London Jews' Society.

Bombay—by the American Board, the Church-of-England Missionary Society, and the Church-of-Scotland Missionary Society.

Jaffna, in Ceylon—by the American Board, the Church-of-England Missionary Society, and the Wesleyan Society.

Bankok, in Siam—by the American Board and the American Baptist Board.

We do not mention Smyrna, Madras, Singapore, and Canton, because such places, owing to their situations and relations, must necessarily be common ground.

There are some remarkable cases of non-interference. Interesting as the Burman Field has long been, no Society has interfered with our Baptist Brethren there. None, except the Papal Church, has interfered with the Mission of the American Board at the Sandwich Islands. The same is true of Syria—for the Mission of the London Jews' Society is not an interference, we having no Mission to the Jews of Syria. It is true also of our Mission to the Armenians of Turkey; and of that to the Nestorians; and of that of the Church-of-England Missionary Society's Missions in Egypt and Abyssinia.

Another exception we quote from the London Missionary Register of the present year. Says the Editor of that work, who was for many years Secretary to the Church Missionary Society—"We have not received any recent account of the proceedings of the Rev. C. T. E. Rhenius

and his associates, except that they have offered themselves under the London Missionary Society; the Directors of which, in the spirit of equity and peace, have declined the offer, unless the Missionaries will remove to a distance from Tinnevely." These Missionaries were formerly connected with the Church Missionary Society; but were dismissed in consequence of some irregular proceedings, and refused to yield the ground to the other Missionaries of that Society. The London Society did not think it proper to employ them, unless they removed to another district than the one which they had occupied as agents of the Church Missionary Society.

Our Board did, inadvertently, interfere with the London Missionary Society, some years since, when it sent a Mission to the Washington Islands; but, on learning the fact, and that it was so regarded by the London Society, instructions were sent to the Missionaries to withdraw. The London Society has informed us, in the Letter just now quoted, that our plans and operations at Singapore have put them to some inconvenience; but only because they had not known our plans in season to modify their own to meet them. That Society preceded us at Singapore; and our going thither at all is justified only in view of its being one of the great Marts of Commerce, which, for the present, must be common ground. It now appears that it would have been well if there had been a previous correspondence between the Societies on the subject.

Excepting these two cases, we are not aware that the Board has ever commenced a Mission, which was regarded, or could justly be regarded, as an interference with the operations or published intentions of any Missionary Society, whether in this country or Europe.

Finally, There is no necessity for such an interference. It may be avoided—

1. By each Missionary Society claiming no more territory than it has a reasonable prospect of occupying without a long delay; and undertaking no more work, than, with the ordinary blessing of Heaven, it can do thoroughly.

2. By having certain of the great Centres of Human Society and Marts of Commerce regarded as common ground, where it is understood that Missionaries of all Societies may reside and labour, and set up printing-presses, without any one feeling that there is an improper en-

croachment on the plans and labours of others. The London Missionary Society suggests, however, that, in these places, with a view to the comfort and harmony of the Brethren, a geographical division be attempted by the Labourers under the different Societies—

That we may, if possible, avoid the inconveniences and evils insuperable from [the different] parties seeking their Scholars, Congregations, &c. from the same families; and furnishing, as the Natives in India express it, two bazaars, by which they [the Natives] are constantly tempted to offer their attention first to one and then to the other, causing much dissatisfaction and perplexity to the Missionaries, without any substantial benefit to themselves.

Having made the remarks just quoted, the London Society adds—

The advantages of some sectional division will, we are persuaded, be so evident to yourselves, as to secure your hearty co-operation in effecting it; and, with this view, you will probably consider it desirable that the buildings of the Missions of each Society should be in that division in which their agents may respectively labour. These and other minor arrangements will, however, be best adjusted by the Brethren on the spot.

3. The great Marts of Commerce being, for obvious reasons, conceded as common ground, no other ground need be thus conceded, unless under very special circumstances indeed. It is much to be desired that the different Missionary Societies would resolutely decide to respect the TERRITORIAL limits of one another's operations in Heathen Lands. The temptation is strong, after a particular district has attracted notoriety from the efforts of some one Society, and is found, through the blessing of God, to yield an early harvest, to rush into it from every quarter. The different Religious Denominations do not appear to be by any means aware, that incomparably greater evils result from several of them operating, under the influence of their denominational feelings, maxims, and habits, in precisely the same territory and on the same persons in Heathen Lands, than here at home; or else each is urged recklessly onward, by the belief that the Gospel, which is to be preached to every creature, is entrusted exclusively to itself. It will no doubt require strong principle to resist the temptation just mentioned; but it will be a great point gained in the Work of Missions, when the TERRITORIAL limits of the districts occupied by each

Evangelical Missionary Society are respected by the Missionaries and Members of all other Missionary Societies. And surely, among Missionary Societies, this may be done without a controversy, and even without a congress.

4. The only other thing needful, is that suggested by the London Missionary Society; viz.

When any [large] section of the Missionary Field is occupied by one Society, it shall be deemed suitable that another Society, contemplating operations in the same section, should, in the first instance, communicate with the Society already in the field.

The foregoing document having been referred to a Committee, a Report was afterward made by them, recommending the adoption of the following Resolutions, which were adopted accordingly by the Board:—

—That, in the opinion of this Board, the subject of non-interference in the plans and operations of different Missionary Societies among the Heathen demands a serious consideration by such So-

cieties, with a view, if possible, to a mutual and satisfactory understanding; and that this Board instruct its Committee to direct special attention to the subject, and to correspond with such other Societies as they may think proper, for the purpose of securing so desirable an object.

—That this Board regard the principal Centres of Business and Marts of Commerce, in the immediate neighbourhood of great fields, which are receiving or demanding Missionary Labour, as common ground for the Missionaries of different Societies; and would suggest the importance of mutual agreement, so far as it shall be possible among Missionaries residing in such places, with regard to the territorial bounds of their labours.

—That this Board respectfully suggest and recommend, whenever a Society has a Mission already in a district of country where another Society contemplates operations, that it be deemed suitable that the Societies, whose Missionaries are already in the field, be apprised of the fact, and consulted, before such operations are commenced.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. George Pearce arrived at Penance from Calcutta, on the 18th of November, in the hope of recruiting his impaired health.

Church Miss. Soc.—Mr. J. A. Bulmer embarked at Gravesend, on board the "Agrippina," Capt. Rodgers, on the 2d of January, for Colombo, to assist the Rev. J. Bailey in superintending the Printing Press at Cotta.

Jews' Society—Two more Foreign Jews were baptized at the Episcopal Chapel, at Bethnal Green, on the 7th of October—Joseph Abraham Peiritz, of Kletzko, in Prussia; and Henry Jaretzki, of Bromberg, in Prussia.

London Miss. Soc.—Mrs. Slatyer, who has been obliged to leave Jamaica on account of declining health, arrived at Falmouth on the 19th of December.

United Brethren—Br. G. Wall Westerby, having been admitted to Deacon's Orders, by Bishop J. K. Martyn, at Ockbrook, on the 28th of August, sailed, with his Wife, for Antigua, on the 2d of September; and arrived on the 6th of October—Br. and Sr. Sören Christensen, of Neussal, the single Br. Theodore Küster, teacher in the school at Niesky, and the single Sisters Christ. Soph. Rudolph, of Gnadenfrey, and Wilhelmina Charl. Lesser, of Gnadenberg, have been called to the service of the Mission in South Africa. On the 5th of November, the whole party arrived in London, whence they sailed for the Cape on the 17th, in the Packet, Capt. Shirling; with the exception of

Br. Küster, who is spending some months at Fulneck, for the sake of improving himself in the English Language. Br. Küster is the third of his family who has been called to labour among the Natives of South Africa.

Wesleyan Miss. Soc.—The Rev. James Aldis and his family landed at Portsmouth, from St. Vincent's, for the recovery of their health, on the 28th of November: they suffered severely from the storm of that and the preceding day—On the 10th of December, Miss Scott, Sister of the Rev. G. Scott of Stockholm, embarked for St. Bartholomew's, to take charge of the Society's Infant and Female Schools.

Education Returns—The Select Committee, appointed by the House of Commons, "to consider the best means of providing useful education for the Children of the Poor Classes in large towns throughout England and Wales," have made a Report, from which we extract some important statements. It appears that *one-in-four* of the population of any given place may be considered as children, between the ages of five and fifteen: the numbers between three and thirteen would be rather more. Deducting the children of the richer and middle classes, and those who, from various causes, are prevented attending school, the Committee conclude that it would be unnecessary to provide daily school-education for more than *one-in-eight* of the population of any large town.

In proof of the great want of education among the children of the working classes in London

and the great Towns of England and Wales, the following facts are stated:—

In five parishes of Westminster, with a population in 1831 of 42,996, and holding a middle station between the more opulent parishes of the west and the poorer parishes of the north-east and south-east of London, education is provided for only *one-in-fourteen*, instead of *one-in-eight*. In the parish of St. Matthew, Bethnal Green, in the north-east of London, with a population in 1831 of 62,000, less than *one-in-twenty* are under education. An average of seven other parishes in the east and south-east of London, with a population in 1831 of 178,723, gives about *one-in-twenty-seven* only.

Seventeen large Towns, with a population of 1,190,963, give a general result of about *one-in-twelve* as receiving some sort of daily instruction, but only about *one-in-twenty-four* an education likely to be useful. Of these Towns, Manchester has only *one-in-thirty-five*, Birmingham *one-in-thirty-eight*, and Leeds *one-in-forty-one*.

The Working Classes and the Funds.—Under this title, the following article appears in a Country Paper:—

It is not an uncommon thing to represent to the labouring classes, that the funds are held by a few men of great wealth; and that this species of property produces an exclusive feeling on the part of the holders, which is mainly detrimental to the enjoyment, by the working classes, of political rights. We would draw attention to an Official Paper, which may open the eyes of many to the magnitude of this error, and lead them to view the Funds as a sacred deposit for the proceeds of successful labour.

By the Paper referred to, drawn up by J. Tidd Pratt, Esq., it appears that the total number of persons, to whom Dividends were payable on the 10th of October 1837 and the 5th of January 1838, was 280,565. Of this number, there were claimants of Dividends not exceeding *five pounds*, 86,947—not exceeding *ten*, 45,020—not exceeding *fifty*, 98,598—not exceeding *one hundred*, 25,983—not exceeding *two hundred*, 14,778—not exceeding *three hundred*, 583—not exceeding *five hundred*, 2752—not exceeding *one thousand*, 1363—not exceeding *two thousand*, 375—and exceeding *three thousand*, only 187 persons.

Out of this great number of Fundholders, then, it appears that there were, at the periods stated, only 50,020 qualified to receive Dividends of higher amount than *fifty pounds*; and that the claimants of smaller amounts were 230,545. Could we become acquainted with the histories of those recipients of small Dividends, how many a tale of respectable independence or increased comfort, secured by honest industry and temperate habits, would be told of the Working Classes, and of the Smaller Tradesmen with whom those classes are so closely connected. The institution of Savings Banks has been one main cause of these results; and the further encouragement of those Banks will tend to make the industrious classes the Fundholders of the country.

CONTINENT.

Romanism and Protestantism.—The French Papers announce that a number of Bishops and Archbishops are about to meet at Aix, in order to adopt measures for opposing the Progress of Protestantism.

New Saints.—The Pope is at present occupied with the introduction of Five New Saints (one of them a Female) into the Calendar! These five new personages are to be solemnly canonized in the course of this year. The miracles performed are adjudged authentic: this has been lately decided at Rome, by the Pope and Cardinals, in a secret conclave.

CAPE OF GOOD HOPE.

London Miss. Soc.—Messrs. Calderwood and Birt (p. 383 of our last Volume) arrived at the Cape on the 17th of September.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. and Mrs. Bayne (p. 224 of our last Volume) reached Calcutta in September.

Church Miss. Soc.—The Rev. C. P. Farrar and Mrs. Farrar were to leave Bombay on the 1st of November, for Suez, on their way home for the recovery of their health.

CEYLON.

Wesleyan Miss. Soc.—Mrs. Hardy, wife of the Rev. Rob. S. Hardy, in her passage from Colombo to Trincomalee, was shipwrecked, with her infant child, about 40 miles from Trincomalee: the vessel struck, at midnight, on a rock, and in eight minutes sunk! No lives were lost, but the passengers and crew were exposed till the following midnight in an open boat, without bread, water, covering, or clothes.

WEST INDIES AND GUIANA.

United Brethren.—On the 2d of August, Br. James Light departed in the Lord, in the 62d year of his age, after a faithful Missionary Service of 37 years in the West Indies. On the 3d of September, he was followed into eternal rest, by his beloved Wife; with whom he had spent 16 years in true union of spirit and blessed activity.

London Miss. Soc.—On the 7th of November, Mrs. Taylor, wife of the Rev. R. B. Taylor, died at George Town, after a long and painful illness, closed by several days and nights of anguish, but borne with unrepining submission to the Divine Will.

LABRADOR.

United Brethren.—On the 7th of October, at Neusalz, in Siberia, the married Sister Kohlmeister departed to her Rest, in her 76th year. From 1793 to 1824—a period of 31 years—she had been a faithful helpmate to her Husband, in his labours among the Esquimaux—Br. and Sr. Meisner and the single Br. Albrecht, of the Labrador Mission, arrived in England on the 18th of October. Br. Meisner, who has spent 40 years as a Missionary among the Esquimaux, and his Wife, who has shared his labours for 34 years, will find a place of rest in one of the German Settlements of the Brethren.

Krratum.—By the mis-printing of a single figure, a serious error appears at p. 523 of our last Volume. The Receipts of the various Societies were smaller, it is stated, in 1837—38 than in 1835—37, by 26,631*l.* 1*s.* 8*d.* It should have been printed 76,631*l.* 1*s.* 8*d.*

Missionary Register.

FEBRUARY, 1839.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 35 of the Number for January.)

South Africa, (Continued.)

FRENCH PROTESTANT MISSIONS.

THE six additional Labourers, noticed at p. 69 of the last Survey, reached Algoa Bay, from the Cape, toward the end of September 1837. Mr. Daumas and Mr. Lauga had quitted their Stations to meet them at Port Elizabeth; where they were married, respectively, on the 18th of October, to Miss Eliza Colony and Miss Touzaa, to whom they had been affianced. The newly-married, with the Missionaries Mæder and Hagenbach and Miss Delatte, having been detained by unavoidable circumstances, did not leave Port Elizabeth till the 6th of December: they arrived at Bethulia, after a toilsome journey from the excessive drought and violent winds, on the 12th of January following. Mr. Loyer had proceeded to Wagenmaker Valley. In the beginning of February, the Missionaries held at Bethulia their Third Annual Conference: on a review of the past year, they testified—

The continual troubles, which have desolated our neighbourhoods, have often put us in fear for the prosperity of our Stations, and sometimes even for our lives. But we called on the Lord in our distresses, and He delivered us!

With regard to the Stations among the Bechnanas and Bassontos, the Missionaries, though they feel that they have a common spirit and a common end with the other Societies which occupy parts of South Africa, yet, as their plans in some respects differ, think it desirable that their Society should possess to itself a field of Missionary Labour: they have, therefore, marked out a District, the principal points in which they are seeking to occupy. The limits of this District extend northward, for the present, to Mokot-

Feb. 1839.

ling: between that place and Morija, they contemplate a future Station, and consider Mokotling as a point for further extension northward: on the East, lies Thaba Bossiold; and, on the West, Beer-sheba and Bethulia: Southward, they wish to extend their labours to the banks of the Orange River.

HOTTENTOTS.

Wagenmaker Valley: 30 miles NE of Cape Town—1830—Isaac Bisseux—Mr. Loyer has taken up, temporarily, his residence at this Station—Preaching is continued in two different places in the Valley. On Sunday Morning, from 50 to 70 attend in the house of a Colonist; in the Afternoon, from 70 to 100, almost wholly People of Colour, assemble in the Chapel: at a catechizing in the Evening, there are seldom more than 15 adults: a Service on Tuesday Evening has scarcely more. - The Apprenticeship made little alteration in the condition of the Blacks: their Sabbaths were as much hindered as before—Three adults have been baptized, under interesting and promising circumstances—The Communicants live in much mutual love and watchfulness—P. 69.

A stranger, arriving at this place, would doubtless expect to find at Divine Worship a Chapel filled with hearers. There is here a great number of farms: these farms belong, generally, to people who are much at their ease; and there are, on each, a considerable number of Blacks. A good assemblage would be naturally expected in the House of God. But it is not so! Some Colonists, and often less than a hundred People of Colour, form the Missionary's congregation. The disinclination of the Whites, and the ignorance and apathy of the Blacks, lead to the general neglect of

French Protestant Missions—

Divine Worship. If the Whites were found earnest in the use of the Means of Grace and in seeking the help of the Holy Spirit for the salvation of their own souls, we should see the darkness of Paganism vanish little by little, and the South of Africa would soon present the spectacle of a great Religious Regeneration.

[*Mr. Bissauz: Oct. 1837.*]

BECHUANAS.

Motito: 3 leagues SW of Old Lattakoo: dwellings increased from 140 to 186—1832—Prosper Lemue—Pp. 69, 70.

Motito has been favoured with tranquility, while surrounding parts have been in confusion. The Barolongs have been much favoured in outward things, but have not prospered in spiritual. In spite of the Missionary's endeavours, they have returned to their superstitious practices for the procuring of rain. Some elderly women, who promised well for a time, believing that he had power to call it down by prayer, blasphemed God for withholding it. Mochuara, Chief of the Barolongs, for three days employed a pretended Rain-maker: they sacrificed sheep and cattle, and danced the whole day, singing diabolical songs: heavy clouds promised rain, but were driven away by a violent wind. The Barolongs are superstitious to excess, and wedded to their old customs.

These are, happily, not the only Natives with whom the Missionary has to do. Many, from among other Tribes, live at the Station; and these have appeared, for some time, to feel the necessity of fleeing from the wrath to come. Persecution has been renewed by Mahura, and this has led the young people to declare for the Gospel; some protesting to the Chief of the Batlapi, that they prefer death to the quitting of the place where they hear the glad tidings of Salvation. The young people, of both sexes, awaken more hopes than the old: preaching affects some of them, though they are too often led away. Those who profess to serve God have to endure many vexations. An adult has been baptized, and two others give evidence of change of heart.

An awakening which took place among the Corannas at the River Hart continues. Forty of them passed two Sundays at Motito: they were diligent in learning to read; and it was most encouraging to witness the moral revolution effected in the ideas and feelings of this little tribe. Freed from the absurd superstitions of their country, they were not afraid to

bear witness to the Truth, by their conversation and by their actions. This has awakened against them the enmity of Mahura and Mokotla, Chiefs of the Batlapi and the Baharutzes, in whose vicinity they live; but they are not careful in this matter.

Mothibe is much changed. He is now an old man, bowing under the weight of years. He feels that he has not long to live; and evidently wishes to repair the evil which he has done. It may be hoped that he is not far from the kingdom of God.

Most of the Missionaries among the Caffres and Bechuanaas, who are at the head of a Christian Church, have not witnessed a moral revolution, sudden and universal like those in the Islands of the South Sea: they have advanced at first very slowly. The work has seldom begun with the Chiefs, but generally among the most industrious and intelligent of the Tribe. The reason is obvious: the Chiefs endeavour to take a great number of wives; as they have but one thought—to increase the number of their subjects.

Last winter, an awakening took place among the Barolongs; particularly among the women, in the absence of their Chiefs. They were remarkably assiduous in attending Service and School: the Word roused their consciences: they opened their minds to members of the Church: that air of levity and indifference, which characterizes the uncivilized, gave place to a grave and sedate carriage. But when the Chiefs returned, surprised and alarmed at finding their wives so grave, they determined to stifle this good work in its birth, some by ridicule, and others by force: and they succeeded but too well.

The rising generation, those especially who attend the School, are on our side; and if the Lord grant us grace faithfully to discharge our ministry of love toward this people, their old customs will soon fall, the veil which covers their eyes will be rent, and they will then behold themselves in all their deformity.

Outwardly, I see no obstacle. We enjoy (thanks to the Lord!) entire tranquillity. Mosolekatsi is embroiled sometimes with the Farmers, at others with the Corannas, and recently with Dingarn. Two months since, a formidable expedition, sent against him by Dingarn, killed many of his people, and carried away much cattle.

[*Mr. Lemue: Oct. 1837.*]

On the first of July last, Mr. Lemue writes that he has baptized three adults. Many can read the Scriptures; but the indifference of parents to the instruction of their children greatly afflicts him: the scholars are, in consequence, very irregular—sometimes 40—at others 100.

BASSOUTO-BECHUANAS.

Bethulia: 18 leagues SE of Philippolis: dwellings, 611: inhabitants, 2500; chiefly Batlapia, and the rest Bassoutos—1833—J. P. Péllisier; John Lauga, As. —P. 70.

The arrival of the reinforcement at Bethulia, in January 1837, has been mentioned. Mrs. Lauga writes—

When we were yet half-an-hour from the Station, we heard the firing of guns, which did not cease till our arrival at the door of the house. It was almost impossible to descend from the waggon. Men, women, and children, crowded round, with exclamations of joy, pushing forth their hands to salute us. The next day, at an early hour, the house was crowded with all classes, anxious to welcome us.

I was extremely rejoiced at the sight of Native Members of the Church, who shew manifest superiority to their countrymen in respect to civilization: you would scarcely believe them to be the same people; and witness, at a glance, the power and love of God toward these poor children of Ham.

At the Conference which was held here in February, the following Report was made of the Station:—

This Settlement, which had enjoyed uninterrupted tranquillity, has now to deplore the sad effects of war. It was attacked by a party of Caffres, in the middle of October 1836, when the people were absent in the chase: 400 head of cattle and 2000 sheep were driven away, and ten of the shepherds killed.

The consequences of this attack have been lamentable. The Chapel, which was always crowded, is deserted by more than half of the hearers: every one fears for his life, and can think of nothing but his own safety. Many are meditating to retire to a more secure asylum than Bethulia. The Day School is dispersed. An unusual drought, also, has cut off all hope of harvest. Three candidates for baptism have emigrated, with a Communicant, and many other well-disposed persons.

Yet the Saviour has not left the Missionaries without consolation. Five Natives have been baptized, and eight admitted as candidates: ten Scholars read the Bible, and improve in music: Mrs. Péllisier has a promising Sunday School; and continues to give lessons in Scripture to girls, in the week. Five marriages have been celebrated, and two persons have renounced polygamy. Thirty have habited themselves as Europeans.

Mr. Péllisier writes on the 1st of May, that most of those who emigrated have returned to the neighbourhood. The baptized and candidates go on well: four, who had been under instruction for nearly

a year, were about to be baptized: long probation is necessary: if he had baptized all who appeared sincere, the number would have exceeded 30, but more than half of these have proved unfaithful. Nine persons attend for weekly instruction, many of whom give good evidence of piety.

Lepui and his wife continue among the candidates. This Chief delights the Missionaries by his simplicity. Most of the people would have emigrated in their terror but for his efforts and example: he declared that he would never quit Bethulia; and if his life were thereby sacrificed, he should at least have the consolation of dying near the Missionaries.

Beersheba: on the Caledon River: 18 leagues from Caledon, on the road to Morija, from which place it is distant 20 leagues: 20 leagues SW of Plaatberg—1835—Sam. Rolland, Mæder; Miss Delatte, Teacher. Mr. Daumas supplied Mr. Rolland's place during his absence in the Colony—This Settlement was left, in the last Survey, in a state of great inquietude. All is now restored to order. The state of anxiety continued, however, for some time; and gave occasion to many false alarms of attacks from enemies. The people not venturing to attend Worship in the evening, part of the Services were unavoidably suspended. Promising Natives, in consequence, fell away: but God graciously put an end to the trial, and led around the Missionaries some conscious sinners who desire to flee from the wrath to come—Pp. 70, 71.

The following Report was made at the Conference of the Missionaries:—

The population has been nearly doubled in the course of the year: it is now not less than 1000. The Religious Services have become more frequent, and more numerously and regularly attended: from 250 to 300 usually hear the Word. The Chapel becoming far too small for the hearers, the people zealously united to enlarge it; not one, however, putting his hand to the work, who had not previously declared himself for the Gospel. This class is, happily, already very numerous at Beersheba. The religious awakening, which manifested itself last year, continues to become more general.

The Schools give great encouragement, as they do elsewhere. A woman, who labours zealously among the people, thus describes the benefit which she received at the School:—"One day, on hearing the horn which calls the people to school, I had much to contend

French Protestant Missions—

with, before I could decide to attend. 'What have you to do there?' said my evil heart. 'This is a business for infants; and all which they teach there are fables. It is not true that there is a God.' Thus my heart spake. Yet a contrary voice said: 'Go to this school: you may at least see what they do there.' I went; and the reading, among other things, pleased me. I learnt to read: I can now read the Word of God. That Word has broken my heart. I have found truths there, which I never should have believed, if a man had told me them: but God hath taught me them, and I have seen them with my own eyes in His Book, and therefore I believe."

The people have procured, during the year, a number of European garments, both male and female.

But some things check the prosperity of this Settlement. War has robbed it of 200 head of cattle and many horses, and locusts have completely destroyed the harvests. Many have murmured: yet, as heretofore the Pagans flocked to their temples in times of public calamity, in like manner the numerous population of Beersheba presses forward now to the Church and the Schools, as though they would appease God.

Mr. Rolland, in a Letter of Dec. 12, 1837, states subsequent particulars: 6 Bastards and 4 Bechuanas had been added to the communicants. A class of Inquirers attended weekly; out of whom, 28 were selected as Candidates for Baptism: these were met twice a-week, and made great progress: their prayers manifest that they understand the truths of the Gospel, and apply them to themselves: some of them, who were living in polygamy, have given proof of sincerity, by renouncing it, in the face of many obstacles. After the reception of the Candidates, other Bechuanas, who soon increased to the number of 31, declared their desire to know and serve the Lord. Besides these two classes of Bechuanas, which comprehend 18 married men and 41 women, a class of 9 Bastards is under preparation for baptism: the Bastards are not so zealous nor so steady as the Bechuanas, nor equal to them in religious knowledge: the Bechuanas seem to be drawn by love, but the Bastards rather to escape future misery.

The Schools, at these last dates, were so augmented, that not less than 350 adults and children were daily learning to read, in all the various stages: 14 only could yet read the Scriptures. Singing is taught in the Schools. The want

of elementary books suggested to the Missionaries the plan of distributing the leaves of those which they had: when the leaf has been read, the scholars come eagerly to change it for a new leaf. "Sometimes," Mr. Pélissier observes, "I say to them, 'I have no more books, and I am now weary: come again to-morrow.' They will sit down, and not leave the house till they get some scraps of a book. Their eagerness to learn to read has been occasioned by a religious awakening, which has taken place among the Bastards: very feeble in its beginning, it is now become very general. I trace this awakening to our having begun daily evening worship."

Morija: 54 leagues E of Caledon: among the Bassoutos: on the borders of Caffraria — 1833 — Thomas Arbousset, Eugene Casalis. Mr. Arbousset was at the Cape when the re-inforcement arrived. He had been married there before their arrival; and proceeded by land to Morija, which they reached about the middle of 1837, the journey having occupied ten or eleven weeks—Pp. 71, 72.

This Station has varied much as to its spiritual condition. Toward the end of 1836, appearances were very encouraging: the Chapel was crowded: the Adult and Infant Schools were well attended: some individuals seemed to be under religious influence: eagerness to profit by the Means of Grace discovered itself also in the neighbouring villages: the Missionaries, full of joy and hope, preached Christ to numbers who seemed hungry for the Word of Life.

This state of things continued till the end of March, when the cares of the harvest diminished the congregations; and the winter, instead of restoring the hearers, furnished a pretext to some for absenting themselves.

The knowledge of the truths of the Gospel has, however, much increased in and around Morija: the females, in particular, who had been in profound ignorance, have received much instruction. The Chief Tanloani has departed, to all appearance, in the Lord.

The month of May and the three following were particularly painful. The Bassoutos fell into a state of greater apathy than ever. But the Lord came to the help of His servants: they were visibly prospered: their congregations are become more numerous; and, in respect of assiduity and attention, the Bassoutos leave little to be desired.

A new class of hearers, moreover, has been obtained. Some hundreds of Bassoutos, settled on the borders of the Colony, but driven from thence, by fear of the Caffres, to the territory

of Mosheah. They come to Morija on Saturdays, to attend Worship the next day; and some remain during the week, to attend the school.

A number of adults have learned, this year, to read very tolerably. This has encouraged those who are less advanced: they see now that a Mossouto can learn to read. Every day we see, out of school-hours, little groupes of children round the house: lying on the grass, with a printed leaf before them, they rival one another in eagerness to learn.

[*Rep. to the Conference.*]

About six months afterward, at the end of July, Mr. Casalis reports that the aspect of things was exhilarating. A religious awakening had appeared among the Bassontos: the labours of the last six months had been blessed to many souls. A visionary gave the Missionary some trouble; but he was wisely dealt with, and the excitement died away.

The contest, however, between the principles of the Gospel and national prejudices coupled with private interests is yet undecided. Many Bassontos become hostile to the Gospel, in proportion as they comprehend the bearing of its doctrines. Others appear thoughtful, and sometimes even affected; but shrink from the sacrifices which the Gospel requires.

The political state of the Tribe is a great obstacle in the way of the Mission. The power of the Chief is absolute. With the exception of some individuals who succeeded in preserving their cattle in the late wars, the people depend for their subsistence entirely on Mosheah and his Sons. For the poor Mossouto to receive the Gospel, implies that he refuses to participate in the ceremonies considered necessary for the public prosperity and ordered by the Chief, and to take up the assegai against the neighbouring tribes: in a word, it is to renounce the name of a Mossouto, and to expose himself thereby to the loss of the few cows which he may possess, and which are the only means of sustenance for himself and his family. Mosheah has been hitherto favourable: he is, however, only well-disposed, and his people cannot go further than he.

In their conversations with the people, the Missionaries find that here, as everywhere, the heart of man opposes the same objections to the Truth; taking sometimes, however, a colouring from local circumstances. An exception, indeed, is to be made for a dozen individuals, who have adopted, as the Missionaries are

persuaded, habits of prayer; and are engaged, with more or less earnestness, in seeking Salvation.

Mr. Arbousset printed at the Cape some little pieces in the Bassouto Dialect—Hymns, passages of Scripture, brief Expositions, and some Prayers. Hymns are very acceptable to the people: "Print these things," said Mr. Casalis: "Hymns will be the Theology of the Bassontos."

Thaba Bossioi—1837—Constant Gosselin. This Station was founded in the beginning of March 1837. A house has been built at the foot of the hill on which Mosheah resides. The Station wants some local advantages, but excels others in the importance of its population. The Sunday Morning Service is attended by 500 persons. Mr. Gosselin can make himself understood in Sichuan; and his discourses, it is stated, though concise and not much in logical order, are clear and effective: they strike, and make impression. Mr. Casalis, moreover, being long acquainted with Sichuan, and desirous of facilitating Mr. Gosselin's labours, has composed for him many short meditations, written in good Sichuan—P. 72.

Mosheah appears to hear the truths of the Gospel with attention, and sometimes to think of them with much seriousness. He makes a point of being present at Public Worship, decently attired. His progress in civilization continues: he has marked out a fine piece of land, to be sown with European corn: he has clothed with propriety 20 or 30 of his domestics. His conduct as Chief is worthy, in various respects, of praise.

[*Rep. at the Conference.*]

LIGHOYAS.

Mokotling: four or five days' journey to the northward of Morija—1837—Francis Daumas; Hagenbach, As.—Pp. 72, 73.

Mr. and Mrs. Arbousset arrived at Morija, from the Cape, in the middle of December 1837: finding that Mr. Daumas had not returned from Port Elizabeth, Mr. Arbousset paid the Lighoyas a visit, as he feared that they would lose all patience. He reached Mokotling in three days, on the 29th. The people pressed round his horse, with shouts of joy: "It is Daumas!" they cried: "yes, it is our 'Morouti' (Missionary), who leads us to Jehovah. O Daumas!" they shouted, "welcome! welcome!"—After looking closely, they found their mistake; but recognised Mr. Arbousset as having accompanied Mr. Daumas, and

French Protestant Missions—

every one was eager to seize his hand: the women presented their children to him, with "Come! see your Father!" A Missionary, faithful to his duty, say the Brethren, soon acquires this appellation among them. They consist chiefly of Natives who have become impoverished: this adds greatly to their desire of having a Missionary, whom they may regard as their protector. Mr. Arbousset assured the people that Mr. Daumas had not forgotten them, but might be expected in a few weeks; and congratulated them on their attachment to him. Having spent with them Sunday the 31st of December, he reached Morija, on his return, on the 3d of January.

As soon as the Conference at Bethulia

ended, Mr. Daumas, with his Wife and Mr. Hagenbach, set forward to Mokotling: they arrived there on the 1st of March, and were received with hearty welcome. The place had been well peopled for a year. Many gardens are formed. The whole district is in prosperity and peace.

The people diligently attend Worship, some from a distance of two leagues: there is a village, the inhabitants of which lived some time at Beersheba, who come nearly five leagues. From 450 to 500 are present at Morning Service: in the Afternoon, from 50 to 60 attend. The Missionaries visit the surrounding villages, and are well received. Very friendly intercourse continues with the Wesleyan Missionaries in the vicinity.

RHENISH MISSIONARY SOCIETY.

Mr. Arbousset, in his journey before mentioned, from the Cape to his Station at Morija, visited two of the Stations of the Rhenish Society, and thus speaks of them all:—

I arrived first at Tulbagh, and afterward at Worcester, two interesting Stations of the Rhenish Missionary Society. The Missionaries of these two places, and their colleagues also at Stellenbosch and Fransch-Hoeck whose acquaintance I had the happiness to make at the Cape, have delighted me much by their lively faith and the sincerity of their zeal. Both these reside in well-peopled villages, and visit the environs, which enables them to exercise a very extensive influence. I was rejoiced to hear from these Brethren, that they spent six months of the year in going from farm to farm, and preaching the glorious Gospel to Colonist as well as to Slave, and that with few exceptions

they were everywhere welcomed.

At Tulbagh and at Worcester, I saw clearly that the Society attaches great importance to the instruction of Youth: for, in these two Settlements, the Missionaries employ their utmost endeavours to organize Schools. The execution of this plan cannot fail to issue well; not wishing, however, to insinuate by this remark that Mr. Zahn and Mr. Kulpmann, as well as their worthy fellow-labourers, have not already seen their first efforts crowned with a measure of success. After the enfranchisement of the Apprentices, they may elevate, after the example of the Moravians and of their own Brethren at Wupperthal, as many of the people as they can collect around them, to the rank of Christian and industrious men, in having them daily under their immediate care: to this, indeed, they object, that their Society is poor, and cannot defray the expenses of that system.

AMERICAN BOARD OF MISSIONS.

In the last Survey, the Members of the Mission to the Zoolahs of the Interior, Messrs. Lindley and Venable with Dr. Wilson, were left at Grahamstown, on their way to join their Brethren (Messrs. Grout and Champion with Dr. Adams) who formed the Mission to the Maritime Zoolahs. It had been settled in the Maritime Mission, that Dr. Adams should reside at Port Natal, and Mr. Champion in the Zoolah Country; and that Mr. Grout should divide his labours between both these Stations. The place fixed on in the Zoolah Country was Ginani—Pp. 73—76.

The last Report of the Board states the following particulars:—

The Brethren Grout, Champion, and Adams arrived at Port Natal May 21, 1836. Mr. Champion commenced his residence at Ginani September 26th. This Station is 8 miles beyond the Umtogala, a considerable river forming the western boundary of the Zoolah Country, and about 12 miles from the sea—nearly midway between the seat of the Zoolah Government and Port Natal. The King sent 7 girls and 4 boys to be taught at the discretion of the Missionaries: at the end of 8 or 9 months, Mr. Champion had 10 boys and 20 females under instruction. His congregation on the Sabbath, in his most prosperous times, was from 100 to 200.

It was, however, more easy to exert a good influence at Umlazi, than within the central territories of Dingarn. That Chief holds his

subjects in the most abject slavery. Indeed, the earth affords few specimens of despotism so all-pervading, so inexorably rigid and severe, as his. In May of last year, Dr. Adams had about 50 children in his school, and a morning class of adults: the Sabbath School for adults contained about 250 pupils; and that for others, under the care of Mrs. Adams, 250 to 300: both assembled at sun-rise: Mrs. Adams also instructed 30 or 40 Native Females, twice a week in the use of the needle. The Sabbath Congregation was nearly 600, which assembled under a tree with a wide spreading shadow. Four promising boys had been taken as boarding scholars: their food being milk and Indian-corn, and their dress coarse cotton, the expense was small. The doors of the Mission House were often thronged with invalids, requesting medical assistance. The Station continued promising, until the outrage of Dingarn upon the Boors threw every thing into confusion. The average attendance on preaching was 400.

Messrs. Lindley, Wilson, and Venable were ten weeks on their journey from Grahams-town to Port Natal, which place they reached July 27, 1837. They found the intervening country rough, and the road worse than any which they had seen in Africa: they estimate the length of their route between Mosika and Port Natal at not less than 1300 miles. This distance, it should be borne in mind, was travelled by these Missionary Brethren and their families in waggons drawn by oxen; and that too, after having travelled in the same manner nearly or quite a thousand miles from Cape Town to Mosika.

It was decided that Mr. Lindley should take measures for commencing a Station at the Illovo River, and that Messrs. Wilson and Venable should proceed into the territories of Dingarn. They accordingly commenced a Station at Klangezoa early in October. It was a central point, in a populous region.

Previous to this time the press had been set up at Umlazi, and two or three small elementary school-tracts were prin'd in Zoolah.

The autumn was deemed by the Mission the most favourable time for Mr. Grout to avail himself of the permission which he had received from the Committee to visit the United States; and he arrived in May last, bringing his own motherless child and that of Dr. Wilson.

The Brethren of the Interior Branch of the Mission adopted the opinion, and gave it in their Letters to the Committee, before reach-

ing Port Natal, that the same ruin probably awaited Dingarn which had befallen Moselekatsi. The cloud burst, however, in that direction sooner than any one expected, though the final results are probably not yet developed.

After relating the conflict between Dingarn and the Farmers, with which our Readers are already acquainted, the Board proceed:—

It now became necessary for the Missionaries to retire as soon as possible from the country. On the 9th of March, all, including an English Missionary and his family who were residing at the capital at the time of the massacre of the Farmers, were assembled at Port Natal. As no one could see the nature or duration of the disturbances, our Brethren availed themselves of a vessel about to sail for Port Elizabeth, within the Colony, and removed thither with their families; leaving Mr. Lindley, however, at Port Natal, to observe and report the course of events. The other members of the Mission, including the family of Mr. Lindley, arrived at Port Elizabeth on the 30th of March.

The following were the Stations and Labourers of the Mission at the time of its suspension:—

Illovo: 15 miles S of Port Natal: Daniel Lindley and Mrs. Lindley—*Umlazi*: 6 miles S of Port Natal: Newton Adams, M. D. and Mrs. Adams—*Ginani*: 60 to 70 miles NE of Port Natal: George Champion and Mrs. Champion—*Klangezoa*: 30 miles still further from Port Natal, and 60 miles from Dingarn's Capital: Henry J. Venable and Alex. E. Wilson, M. D. and Mrs. Venable—Aldin Grout, on a visit home.

Dr. Wilson has since returned home. He arrived at New York, by way of Rio Janeiro, on the 8th of September; and has been appointed, on his own proposal, to the Mission at Cape Palmas.

The Board close the Report with these words:—

On the whole, it will require powerful reasons to make it proper for the Board to relinquish its hold on South Africa, to which it was so manifestly called in providence. Our many trials may be designed merely to render the Missionaries, the Board, and their Patrons more humbly dependent, more patiently laborious, and more eminently successful.

CHURCH MISSIONARY SOCIETY.

Mr. Wallace Hewetson and his Wife arrived at the Cape on the 8th of December 1837, and joined the Rev. Francis Owen, at Port Natal, early in March. Mr. Robert Phillips and Mrs. Phillips sailed from Gravesend, with the same

view, on the 17th of June. Mr. Owen fixed his Station near the Capital of Dingarn, Oct. 10, 1837; and finally left the Zoolah Country on the 11th of February, for Port Natal—Pp. 76, 120, 175, 264, 342; and see, at pp. 302, 384, 406—420,

Church Missionary Society—
447—474, and 503—514, full details relative to the Zoolahs and to the proceedings of the Mission. At the last dates the Missionaries were at Port Elizabeth;

having been obliged, in common with their American Brethren, by the conduct of Dingarn and the state of the country, to withdraw wholly, for the present, from the Zoolah Territory.

BAPTIST MISSIONARY SOCIETY.

The Rev. William Davies had lately settled, with his family, at Grahamstown; and had formed a Sub-station at Karega. Both Mr. and Mrs. Davies have been early removed from their labours by

death. Mr. Davies died on the 13th of May. Mr. and Mrs. Aveline embarked for the Cape, at Gravesend, on the 21st of September, in order to supply their places—P. 517.

African Islands.

THE state of things in Madagascar continues to be truly deplorable. Early in the summer of last year, the Rev. David Johns proceeded thither from Mauritius, in order to ascertain the circumstances of the Native Christians, and to afford them such encouragement and aid as might be practicable. The Directors of the London Missionary Society have circulated the following intelligence:—

During the time that Mr. Johns remained at Tamatave, which was until the end of August, he had the mournful satisfaction of meeting with some of the Native Christians from the capital: these stated, that, in addition to the particulars of the sufferings of the first martyr* already given, she was cruelly flogged for several successive days before she was put to death; and that she met her death with a degree of firmness and composure which led even the heathen executioners repeatedly to declare, "There is some charm in the religion of the white people, which takes away the fear of death." Speaking of the Native Christians who afterward suffered, Mr. Johns, in a Letter dated the 6th of August, states—

As soon as the storm was over, the Christians gradually began to assemble in the night at the house of Rafaralahy, situated in a village a mile and a-half to the north of the capital. Here they met once or twice a-week.

But another storm was now approaching. Satan put it in the heart of one who had once made a profession of Christianity, to come in to their Society to spy their proceedings: he then hastened to the Head Officer, and told him all that he had seen. Rafaralahy was immediately seized and put in irons, and every thing was done to extort the names of his companions from him; but he remained inflexible, saying, "Here am I: let the Queen do what she pleases with me: I have done it, but I will not accuse my friends." After being in irons for two or three days, he was taken to the place of execution, where he was speared to death. The calmness and tranquillity with which he met death made a deep impression on the minds of the executioners. When they came to the door of the house where he was bound, they took off the irons, and told him to go along with them: he rose immediately, and went with them; speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing Him who had loved him and died for him. On arriving at the place of execution, he requested them to allow him a few moments to commit his soul to the Saviour: this being granted, he offered a most fervent prayer for his country and for his persecuted brethren, and commended his soul to his Saviour. He then rose from his knees, and the executioners were preparing to throw him down on the ground; but he said there was no need for that—he was now ready to die: he laid himself down, and was immediately put to death. His friends were allowed to bury the body in the grave of their ancestors. He was about 25 years of age, and of a respectable family.

The number of those who are in slavery and bonds is reported to be great. The Queen proposed to put every one of them to death—to use her own expression, to destroy completely all the roots, that no sprouts might spring up hereafter; but some of the Officers advised her not to do so, as that was not the way to do it; "for," said they, "it is the nature of the religion of the white people, the more you kill, the more people will receive it."

* "Rafaravavy," the name given to the First Martyr, literally signifies "Youngest Daughter," and is very common. The Martyr was known by this name to the Natives who gave the account of her death; but her proper name, it appears, was Rasalama.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

MADAGASCAR.

It is said, that, as yet, the history of this persecution is unstained by the record of a single instance of apostasy: God has so upheld the faith and patience of His servants in the hour of trial, and so sustained them by the consolations of the Sacred Volume, that they have looked at terrors without dismay, and have emulated the examples of the confessors and martyrs of primitive ages. [Report of B.F.B.S.]

Just before the painful intelligence arrived which has been recorded, a Letter was received by the Rev. J. J. Freeman, giving a most gratifying account of the progress of the Cause of Christ in the Island, and expressing an earnest wish that the "Pilgrim's Progress" could be published in Malagasse. The Committee have printed this useful work; which is ready for circulation, whenever a door shall be opened for the re-entrance of the Truth. The Society is indebted to Mr. Freeman for the translation, for superintending its printing, and for his efforts in raising the sum of 40*l.* in aid of the publication. [Report of Rel. Tract Soc.]

MAURITIUS.

The sum of 51*l.* 17*s.* 1*d.* has been remitted to the *British and Foreign Bible Society*.

It is stated in the Report of the *Religious-Tract Society*—

Two friends, in France, have received a grant of 10*l.* in French Tracts, for circulation at Port Louis: one of them was proceeding, with his family, at his own expense, to labour in the cause of Christian Education, and the formation of schools for the benefit of the Black Population. A grant of 3900 Tracts has also been sent to a Lady in the Island, for circulation.

Books and Tracts, to the number of 647, were circulated, in the year, by the District Committee of the *Christian-Knowledge Society*. We extract the following from the last Report of the Society:—

Some allusion was made in the Annual Report of last year to the melancholy state of this Colony, with regard to its means of religious instruction; and it was then stated to be

the intention of the District Committee at Port Louis, to turn their special attention to the establishment of Schools in connexion with the Church of England, for the instruction of the Negro Apprentices. Toward this object, the Society, in the course of last year, granted 500*l.*; the Society for the Propagation of the Gospel having already contributed 1000*l.* It may be hoped, that, as incitements to begin the good work, and as affording an impulse to several residents at the Mauritius who are enabled to lend their aid in promoting the eternal welfare of multitudes ready to perish for lack of knowledge, these Grants may prove highly beneficial in animating the labours of the Committee. The Society is aware of the paucity of the members of the Church of England, compared with the Native Population in this Colony, and of the peculiar difficulties attending their situation in consequence. Among these obstacles is the unhappy and groundless prejudice among the lower orders of the free population, against allowing their children to be associated in the same schools with those of the Apprentices: while this prevails, a powerful barrier must exist to the religious and moral cultivation of the young.

The Mauritius Branch of the *Ladies' Negro Education Society* received, from Sept. 1835 to June 1838, the sum of 1109*l.* 2*s.* 4*d.*, including 300*l.* from the Parliamentary Grant for School-Houses: the Expenses and Grants have amounted to 721*l.* 5*s.* 8*d.* Mr. and Mrs. Vagg, on account of the Colonial Government, and Mr. and Mrs. Thornton, on account of the Society, have proceeded, after a course of preparation in the Central School of the Home and Colonial Infant School Society, to take charge of Schools in the Colony. Several Swiss Teachers connected with the Mico Charity sailed in the same vessel: Mr. and Mrs. Thornton would have an opportunity, by their aid, and by that of Mr. and Mrs. Vagg who are from Guernsey, of improving their knowledge of French, which language is required in the Schools at Mauritius.

See pp. 77, 78 of the last Survey.

STATIONS—LABOURERS—NOTTIA.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

The Missionaries Jones and Johns state it as their united conviction, that there exists no indication of a favourable Feb. 1839.

change in Madagascar, at least in reference to Tananarivoo. An opening for labour seemed more likely in the neighbourhood of Fort Dauphin—P. 78.

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London Missionary Society—

MAURITIUS.

Port Louis—David Jones, David Johns; Edward Baker, Printer. Mrs. Johns and their children are on a visit home—Divine Service is held both in English and French. Preaching in the language of Madagascar was begun in September 1836: local obstructions caused its suspension for a time—Two Schools, principally for Malagasse Children, had 52 boys and 53 girls; who made very satisfactory progress—Pp. 78, 79, 301.

In the School-room, Divine Service, in French, is held on the Sunday and Tuesday, by Mr. Jones or Mr. Le Brun; and constant additions are being made to the numbers in attendance. The Brethren speak in grateful terms of the kindness evinced by Mr. Le Brun, and the effective aid which he has given to their labours. The English Service in Mr. Le Brun's Chapel is usually conducted by Mr. Jones or Mr. Johns; and Mr. Jones occasionally undertakes the French Service. Mr. Johns has been also engaged in endeavouring to communicate the Gospel to the numerous seamen frequenting the port. Mr. Baker, as

far as his health would permit, has been actively engaged in the work of instruction; and, by means of a press and types removed from Madagascar, has supplied the schools with a variety of useful books.

The Coloured Population in the Mauritius greatly need instruction: the door of access to all classes of them is now open. The Directors rejoice, that, during the exclusion of the Gospel from Madagascar, their Brethren are so usefully occupied in Port Louis and the neighbourhood. They are gratified to observe, in addition to his other important labours, the active and zealous exertions made by Mr. Le Brun as superintendant of the schools of the Mico Institution: several of these, under efficient teachers, are now established in different parts of the Colony, and the establishment of others is contemplated. Thus it is hoped the knowledge of the Gospel and the various advantages of sound and pure instruction will be diffused over the Island; and that it may be enlightened and evangelized, not for its own sake only, but that it may become the means and instrument of good to Madagascar, to which, by its geographical position, it stands so peculiarly and favourably related. [Report.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

THE abstract here given of the proceedings of the various Societies which are attempting the cultivation of this extensive field, indicates the increase, rather than any diminution, of enmity and opposition to the Truth on the part of the Local Authorities, whether Ecclesiastical or Civil. Some brighter spots, indeed, enliven the scene: nor are the Servants of Christ disheartened: many of them feel, indeed, that they themselves, and the Missions in which they labour, are under an humbling discipline; and it is highly encouraging to find them more anxious to *stand*, as Epaphras prayed for the Colossians, *perfect and complete in all the will of God*, than that their own wishes and desires, as to means and seasons, should be fulfilled.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To the Rev. H. D. Leves, at Athens, Agent for Greece, there have been forwarded 15,500 copies of the Scriptures or of Portions of them, all in Modern Greek; exclusive of 3200 from Malta, in different languages. He has issued 14,671 copies in the year, exceeding by several thousands the circulation of any preceding year: of these, 13,926 were in Greek, and have gone forth almost entirely into various

parts of the Kingdom of Greece: 5018 of them were furnished to the Rev. Dr. King, American Missionary. The most friendly understanding exists between the Agents of the British and American Bible Societies—From *Malta*, the issues have amounted to 6642 copies: supplies have been sent thither to the extent of 7589—To the Rev. F. C. Ewald, of *Tunis*, the greater part of his stock of Hebrew Scriptures having been sold, 1000 each of Bibles, Psalters, and Pen-

tatoucha, in Hebrew, have been con-signed—From *Smyrna* and *Constantinople*, 2218 copies have been circulated: to *Smyrna*, 2572 have been forwarded, and 900 to Constantinople. Of the Agency in *Smyrna*, it is said in the Report:—

The hindrances which have always existed to the circulation of the Holy Scriptures in Turkey having of late years considerably increased, your Committee have thought it right seriously to review the state of their Agency there, for the purpose of considering whether the time is not come for placing it on a somewhat different footing. They have freely communicated on the subject with their Agent, Mr. Barker, who for 17 years has laboured in the cause of the Society; and he has as frankly replied. These circumstances may lead, ere long, to a change in the position of their respected Agent at *Smyrna*.

RECEPTION—Of the reception of the Scriptures in the *Kingdom of Greece*, Mr. Leeves writes, under much encouragement:—

Let us be thankful, that while Turkey has, under the influence of the Patriarch, backed by the Turkish Power, been almost closed, Greece has remained an open and fruitful field for the reception of the Scriptures. We see, also, how immensely important it is, under God, that Greece should enjoy free political institutions, that the Word of God may not be shackled—important both for her own sake, and for the nations around her, in which she exercises, and will continue to exercise, an increasing moral influence.

On comparing the Issues of the past year with those of the year 1836, it is gratifying to see that they have nearly trebled in amount; while they very considerably exceed even those of 1835, the largest of any of the preceding years. The Issues of 1836 were 5148 copies; those of 1835 were 8578; while those of 1834 were only 3063. This large increase is, no doubt, to be attributed, in good part, to our being well supplied with the different portions of the Modern-Greek Bible, and to the increased liberality with which we open our hands to give.

On looking over the list of the Places whether our books have been either carried by our Agent or sent through other channels, I find they have penetrated into almost every part of Greece. We have received numerous applications from Demarchs, Counsellors of Demarchies, or other respectable individuals, for books for the use of schools; and with such applications we have been well pleased to comply, as the best assurance is thus given that the books will be valued and usefully employed.

I ought, perhaps, here to say, that Greece is divided into Governments, and these into Demi (*δημοί*); the Governor being appointed by the King; and the Demarchs, with their local counsels, elected by the people, subject to the approbation of the Government. It is the duty of the Demarchs to establish and superintend schools in their districts; and their power in all local matters is great.

Among the places which our books have visited this year, I find the names of Corinth, Thebes, Carpenisi, Galaxidi, Perachora, Loutraki, Topolia, Distomo, Desphina, Nymphasia, Boupaginia, Livadia, Argyro, Talanda, Tombrena, Zeitoun, Dadi, Hyppate; all on the Isthmus of Corinth, or in Northern Greece—of Chalcis, Xerocchori, Limne, and Caristo; in Eubœa—of Tripolitza, Sopato, Magouliana, Mantinea, Snda, Phylia, Cyparissia, Andrizena, Calavrita, and other places in the Peloponnesus; together with Levetzova, and some other places in the wild country of Maina—of the Islands of Andros, Syra, Santorin, Thermia, Zea, Mycone, and Tino: besides which, individuals from numerous other places, soldiers and civilians, rich and poor, have visited us and received books, which they have carried away with them to their homes and families. The seed has been widely sown—God grant it may spring up, and bear fruit abundantly! Nevertheless, far more remains to be done, if the facilities be continued to us.

Mr. Leeves intimates the quite opposite state of things in such parts of Greece as are under the Patriarch and the Turkish Dominion. Mr. Barker makes the following melancholy statements on this subject:—

I can easily conceive and enter into the feelings of the Committee, as regards the limited operations which now take place in countries which hitherto, or until the last two years, offered so wide a field for the benevolent and Christian labours of our Society. My correspondence has always shewn what a source of grief it has been to me, that the interest and politics of the Greek Church have rendered it an enemy to the propagation of the Word of God. These principles are the more to be lamented, as they are also extended to the prejudice of all Missionary Labours, establishing of Schools, and, indeed, every exertion which may tend to the spiritual welfare of the Greek Nation in Turkey. This opposition, so little to have been expected from those who profess and call themselves Christians, and from a Church which has for so many years received from us the Scriptures, has certainly greatly reduced the circulation of the Word of God, and consequently diminished my services to the Society, as their Agent, in these parts.

Although some few volumes of the Scriptures

B P Bible Society—may occasionally be distributed among the Greeks and Catholics, the Society must not look forward to any extensive operations among them for the present: this must not, however, be attributed to any aversion on the part of the people, but to the opposition of the Clergy; whose power is much more extended in this country, than in those places which are blessed with a more liberal government: and it is the fear of being complained of to the local authorities, which renders the people obedient to the dictates of their more powerful spiritual guides: were it not for this, our work would continue as usual, and with equal success. The Turks are likewise actuated by the same fear, but to a much greater extent, as the Scriptures are incompatible with the tenets of their religion; of which, as is well known, they are particularly jealous, and from which any wide deviation would render the individual liable to the heaviest penalty of the law. The Jews have evinced of late more eagerness for the Sacred Volume, and have been inquiring both for Bibles and Psalters. The Armenians are the only people who have not hitherto offered any opposition to the distribution of the Scriptures; and I sincerely believe that they, of all others, are most anxious to receive and learn the blessed truth: thousands of volumes have been distributed among them. Roman Catholics, and even Greeks, enjoying foreign protection, can and do purchase the Scriptures, without being obliged to render to any one an account of their conduct; but not so the Rajahs, or subjects of the Greek Church; and the former are very few, compared with the latter class.

The foregoing is a succinct and faithful sketch of the present state of things in these parts, so far as they regard the object of our Society; and I will candidly confess, that I cannot at present see any prospect of a speedy change: but the Disposer of all things may, when we least expect it, remove every obstacle which impedes the dissemination of His Holy Word.

Of the reception of the Scriptures by the Jews and others at Tunis, Mr. Richardson, of the Jews' Society, writes—

The Jew buys with considerable avidity his Sacred Book, the Old Testament. Let us—as called on to do by every principle of truth and goodness—hope that he will find in it guidance to its necessary counterpart, the New Testament; and so find his Messiah, our Lord and Saviour, and with Him eternal salvation. I have seen Moors reading our Bibles in their shops, in broad day, in the midst of business—a thing which, I believe, was scarcely possible a few years past in this country. I have fallen on these Moors by pure accident; and have distributed many an Arabic Testament among these devotees of Mahomet.

The Rev. F. C. Ewald adds concerning Tunis and other parts—

The Word of God, which has been so long scattered abroad in this wild country, amidst prayers and tears, seems, at length, beginning to bring forth fruit. Many of the House of Israel see clearly that the salvation of the world has appeared in Jesus Christ; but, alas! what are the poor people to do? If they openly confess their belief in Him, they are immediately persecuted and imprisoned; and no one is here to protect them.

For several months together, I instructed four hopeful Youths belonging to the descendants of Abraham: but such a circumstance could not remain concealed; and when it came to the knowledge of the Rabbia, they were furious. The parents were summoned before them: the sons were alarmed and intimidated by their threats; so that one fell ill, and a few weeks ago died, and I trust, fell asleep in the Lord. Two of the others forsook me; and only one continued his visits, who proves himself faithful to his convictions, and whom I may probably send to London.

It was not before December 1837 that I obtained a few cases of Bibles from Malta, by which I was enabled to resume my distribution of the Scriptures: in the course of about two months, I have put into circulation more than 1000 copies of Bibles, Psalters, Pentateuchs, and New Testaments; not merely here in Tunis, but along the whole coast, and even in the Interior.

In January, I undertook a journey to Zaghwan, about 50 miles from Tunis, up the country, where I had been informed there were many Jews. I did not find their number so great as I had expected; but they were simple, honest people, who gladly contributed what they could toward purchasing the Word of Life. It is in places like this, where poverty and misery abound, and where a shilling is of as much value as a pound in England, that I can fully appreciate the generosity and the noble Christian sentiments of the English Nation, and of the Bible Society in particular, by whom I am enabled to supply both rich and poor with the heavenly boon. May the blessing of the Lord rest on the whole country, and on the British and Foreign Bible Society!

EDITIONS.—In *Modern Greek*, there have been printed during the year, under the superintendence of the Rev. Joseph Jowett, 5000 Psalters and 15,680 Portions of the Historical and Prophetical Books of the Old Testament—Of the *Wallachian N. T.*, 5000 copies have been printed. This work has been brought out at the desire of the Bishops of Wallachia, and under the sanction of the Prince and Governor of the Wallachian Principality.

Mr. Barker was to visit Wallachia and Moldavia, with the view of bringing these copies into circulation—The manuscript translation of the whole of the *Bulgarian N. T.* has reached Smyrna, and is in the press there—The printing of the *Græco-Turkish Bible* has advanced as far as Daniel—An edition of the *Armenian N. T.* is in progress at Smyrna, at the cost of the Society: it is Zohrab's Modern Armenian Version, improved by the Rev. John B. Adger. An edition of the Ancient Armenian has just appeared there, at the cost of the American Bible Society—Pp. 81—83; and see, at p. 354, notice of a Turk's concealed use of the Bible.

AMERICAN BIBLE SOCIETY.

The Society is about to print, in the Armenian Character, the *Armeno-Turkish O. T.*, prepared under the superintendence of the Rev. W. Goodell; and has ordered a fount of Type from Vienna for that purpose. The whole Pentateuch was some time since ready for the press. The New Testament was printed at Malta, some years ago, at the expense of the B F B Society.

The Rev. W. G. Schauffler, of Constantinople, is expected to finish his translation of the *Hebrew-Spanish O. T.* very shortly. It will be printed at the expense of the Society, probably at Vienna.

CHRISTIAN-KNOWLEDGE SOCIETY.

The issue of Books in the year by the District Committee at Malta was—Bibles, 19; Prayer-Books and Psalters, 39; Bound Books and Tracts, 1193; Books of General Literature and Education, 559—Pp. 83, 84.

The arrival of the Bishop of Bombay, in January last, on his passage to his Diocese, may be noticed as a most interesting and gratifying event. It afforded a most desirable opportunity for the administration of the Apostolic Ordinance of Confirmation—a rite which the Members of the Church of England had never previously enjoyed in this island. One hundred and seventeen young persons then presented themselves for Confirmation; and there is good reason to know that the number would have been very considerably enlarged, if happily timely notice had been received of the approach of Bishop Carr, or if his Lordship could have favoured the English Church at Malta with a longer visit.

With regard, indeed, to the facility of partaking of Holy Ordinances, and of joining in the Public Worship of our Church, there is much to be lamented, as the Christian eye

turns itself toward the possessions and settlements of Britain's extended empire. Whether we look at the vast continent of India, to the extent of Australia, or to the important Colonies of North America, we see an immense population of our fellow-creatures growing up destitute, for the most part, of the means of providing themselves with the opportunities of Christian Worship, or the blessings of the Christian Sacraments. The attention, therefore, of the Christian Philanthropist cannot be too often or too earnestly called to this lamentable fact. Nor can the benevolence of the Christian Public be more worthily entreated, than to assist in providing a remedy for this great and crying evil. [*Rep. of District Com.*]

The Board have voted 500*l.* in aid of researches to be made in *Kurdistan*, spoken of in the following passage of the Report, and of which more will appear in a subsequent part of this Number:—

At the General Meeting in February, the Standing Committee reported to the Board, that, having conferred with Col. Chesney, and other Gentlemen interested in the late expedition to the Euphrates, and likewise with the Royal Geographical Society, respecting the condition of the Christians in the countries bordering on the Euphrates and the Tigris, they considered it desirable that the Society should make some efforts in behalf of those Ancient Christian Communities; and, having obtained the approbation of his Grace the President to a plan for entering into communication with them, the Committee recommended to the Board, that a grant of 500*l.* should be made toward promoting the objects of the Society in those countries.

RELIGIOUS-TRACT SOCIETY.

From Malta, 12*l.* has been remitted: a grant of Tracts has been made, to the value of 15*l.*, for the use of Sailors; and 100 "Evidence of Prophecy," in Italian, have been placed at the disposal of the Rev. C. F. Schlienz—In and from Corfu, the Rev. Isaac Lowndes has widely circulated Tracts, in Modern Greek, received from Malta—At Smyrna, the Rev. Andrew Jetter is restricted in the circulation of Tracts by the opposition which he has to encounter. The Rev. Josiah Brewer supplies the British and American Sailors frequenting that port—Dr. Whitely, of Damascus, has urged the importance of printing Tracts for the Mahomedans of that country, amounting to 200,000; and for the population of Syria generally: the Committee are seeking for suitable Tracts—A Library has been sent to the Church Missionaries in Abyssinia—P. 84.

TOULOUSE AFRICA-SPANGELIZATION SOC.

The Society continues its exertions for the benefit of the Soldiers and other Frenchmen at Algiers—P. 84. An encouraging fact has been reported to the Society:—

A French Soldier had deserted, and joined the enemy. Being taken soon afterward in an Arabian camp, he was condemned to death. A Christian Friend hastened to the prison; but all that he could obtain permission to do, was to leave a Tract (*Lady Jane Grey*), with the promise that it should be delivered to him: the next day the visit at the prison-gate was repeated, and another Tract (*Poor Joseph*) introduced for the same purpose. Not willing to leave any thing untried, our Christian Philanthropist went once more to the prison-door—but it was too late! The sentence had been, as is customary in such cases, executed very speedily; and the deserter's soul was already in eternity. The disappointment of not having seen the prisoner who had excited so much Christian sympathy was surely most mortifying to our friend; but what was his gratification, on being told by the prison-keeper, that the two Tracts had not only been diligently read by the criminal, but that they had been made his companions to the place of execution, and exhibited by him to all the spectators! Does not this fact afford strong grounds for hoping that these little evangelical messengers had been, through Divine Grace, made useful to this sinner's soul? The prison-keeper assured our friend, that the two Tracts had been read with interest in his family, previously to their being given to the prisoner.

EDUCATION SOCIETIES.

IONIAN ISLANDS.

The Rev. Isaac Lowndes, as Inspector of Government Schools, has made a Report, the substance of which we subjoin. Besides 3 Greek Sunday Schools and 1 English, all in Corfu, he notices 123 Schools and Seminaries, containing 5810 Scholars; being an increase of 681—Pp. 84, 85.

Female—There are 10 Female Schools, attended by about 600 scholars.

Lancasterian—One of these is established in the principal town of each island, and a proportionate number in the country villages: the whole number established is 102; and the number of scholars is 4348. These schools are for the poorer classes of society: the scholars are taught reading, writing, and arithmetic.

Secondary—These are for the higher classes of society, and are seven in number; viz. one

in the principal town of each island. The whole number of scholars is 586; and the system of instruction comprises Greek, Latin, English, Italian, mathematics, and, in some of them, geography, history, and navigation.

Day and Boarding—In Corfu, there are two very good schools, kept by private individuals, under the special direction of Government, for boarders and day-scholars, one for boys and the other for girls; the average number in both of which is about 80.

My inspection of Public Schools extends only thus far; but there remains to be noticed yet,

The *Ionian University* in Corfu. This was established by Lord Guilford in 1823; and, after various vicissitudes, it was reduced to an almost nominal existence, till within about the last two years. During this period, material improvements have been made, and some able Professors have been added to those who were previously employed. A plan has been adopted for regulating the studies to be pursued, and arrangements made for conferring degrees in Law and Theology. The system of instruction embraces:—1. Literature and Philosophy; 2. Theology; 3. Law; 4. Civil Engineering. These are subdivided into different branches, and Professors for most of them appointed. The number of Young Men at present studying in the University is 96, and in the *Lyceum* connected with it 100.

It is also in contemplation to establish, in connexion with the University, a College, where Youths may be boarded; and over which it will be the care of Government to appoint suitable persons to take charge of the whole and the studies of the Young Men. This object, when accomplished, will be likely to produce the most essential and lasting benefits; and be the means of preparing the students, in the most effectual manner, for the studies of the University.

At various periods in the course of last year, I visited and inspected, in the different Islands, 111 Schools in all; and, in many instances, found much reason to be well satisfied with the state of education and the prospect of future melioration.

I cannot conclude this statement without adding, that the Cause of Education in the Ionian Islands is much indebted to the present Lord High Commissioner, Sir Howard Douglas, whose indefatigable zeal and solicitude have stimulated the Ionian Government to adopt measures more effectual than ever before existed in the Islands for the advancement of Public Instruction.

EGYPT.

Eastern-Female Educ. Soc.—The proceedings of this Society were noticed in the last Survey under the appellation of “Chinese- and India-Female Education

Society." At pp. 246, 247, 531—535, 556, 557 of the Volume, many details appear of the intercourse of Miss Holliday (now

married to the Rev. J. R. T. Lieder, of the Church Missionary Society) with the family of the Pasha.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—W. Goodell, W. G. Schaffner, Henry A. Homes; assisted by one Greek, one Armenian, and two Jews. Mr. Homes sailed for Syria in March 1837, expecting to devote a year exclusively to the study of Arabic. After visiting Jerusalem, he proceeded to Beyrout, and intended to spend much of the year in Damascus, where he arrived about the 20th of October. Mr. Dwight and his two children arrived at Philadelphia on the 12th of October—Pp. 86—89.

Greeks—In the Report of 1836-37, which had not arrived at the time of the last Survey, it is stated—

A concerted, general, and violent opposition against every species of effort made by Missionaries for the benefit of the Greeks has distinguished the past year. The Mission Schools suffered greatly; but may be expected to gain ultimately, by the re-action which generally follows acts of unreasonable violence, more than they lost.

The Greeks of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot in the world. The strong tendency among them to Infidelity is probably a revulsion of feeling and opinion from the extreme of bigoted superstition, with nothing to give it the right direction. As a body, they are said to be more accessible than any other class of people in the metropolis. There are also thousands of Frank Greeks at Constantinople, generally from Liberated Greece; who own no allegiance either to Sultan or Patriarch, and enjoy a degree of independence superior even to that enjoyed in their own country.

There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart, the result of Divine Influence, which is found among the Armenians. Hence but few instances of spiritual renovation have been seen among them, and we are yet constrained to labour chiefly in the hope of blessings to come.

The intelligence which follows is derived from the Report of 1837-38:—

There is a Greek College at Halki, one of the Princes' Islands, in the neighbourhood of Constantinople. It is an old Greek Convent—has a valuable apparatus, and various languages are taught, together with the sciences. Its Principal is intelligent and well-educated, and several Professors are associated with him.

The Institution, which is altogether an important one, is supported by some of the Greek merchants of Constantinople, and is not subject to ecclesiastical controul. An attempt by the priesthood to injure its popularity, by means of two or three hermits brought down from the mountains for the purpose, appears not to have had much success.

About the same time, one of the hermits put up a paper on the door of the Greek Church in Pera, calling upon the people to rise and destroy the corrupter of their youth and the destroyer of their religion. The paper was not allowed to remain there lest the Sultan should think himself intended; and some inquiry was actually made by Government. "Some of the Greeks," says Mr. Goodell, "were for accusing our own quiet selves as the authors of the paper, but no one dared to do it openly and formally."

"We feel it to be a matter of devout thankfulness," adds Mr. Goodell, "that we have never been drawn aside to engage in any controversy with the Greeks. Notwithstanding all the books which have been published against us and our operations, we have never written one syllable nor said one word in reply. We have had enough else to do; and we have kept about our own work, as though nothing had been said or written against us."

The Greek High School has been discontinued. The Greek Girls' School was dispersed by the Plague, and has not been resumed. Mr. Goodell writes in August 1837—

On account of the embarrassments of the Board, we have now given up two of our schools entirely, and greatly reduced two others. But we believe good, and not evil, will be the result; and, instead of desponding, we *thank God, and take courage*. The people have more to do themselves; and they are compelled to feel that the favours which we have bestowed on them are worth something.

Armenians—The opposition of the Armenian Authorities to the Mission was stated in the last Survey: the Report of 1836—37 thus shews the over-ruling of this opposition for good:—

The work of God among the Armenians continues with increasing interest. There has been opposition, and there are indications of more to come: but, hitherto, an overruling Providence has made it work for good.

Early in the present year, the Vakeel, a sort

American Board of Missions—

of Prime Minister of the Patriarch, resolved on breaking up our Seminary for Armenian Youth; and, the Mission thinking it advisable to yield the point, he easily succeeded. It entered into his plans, at the same time, to destroy the reputation and influence of Hohannes, who had been the Principal of this Seminary, and of Senakerim, his pious friend, now in the United States. Meanwhile, the suspension of the Institution created much feeling among the Armenians of the city, with many of whom it was an unpopular measure; and it pleased the Lord to incline the heart of an opulent and munificent banker, who had undertaken to re-organize and enlarge an Armenian School of 400 pupils at Has Koy, to place Hohannes at the head of it. In this latter step he was resisted by the Vakeel, and by some of the chief men in the nation; but his resolution and influence were such, notwithstanding his bold avowal that his views and feelings on religious subjects were the same as those of Hohannes, that the National Synod sanctioned the appointment of Hohannes, and that, too, without imposing any restrictions upon him. The pious priest, also, who had previous charge of the school, and who had been active in placing Hohannes at the head of it, remained in connexion with it, as a subordinate teacher. The school is intended for the higher branches of science; and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended 5000 dollars in getting the school into operation, and will be at no small annual expense for teachers, &c. He clothes nearly 100 of the girls, and nearly 200 boys.

Thus has the Lord suspended our Armenian Seminary, and reared up one more extended, more efficient, and equally evangelical; and, at the same time, has relieved the Board of not a small item of expenditure.

So strong an impulse on the subject of education have the Armenian People received, that they are erecting a building for a College at Scutari, containing more than 120 rooms.

On the success of the Mission in its highest objects, the Board add—

What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is not time to make use of numbers in our statements on this subject; but it is certain that the Gospel is producing there its legitimate effects. It is bringing men to Christ and salvation. "It is not," says one who has been an eye-witness from the beginning—"as, alas! has frequently been the case in this country, and especially among the Greeks—it is not leading men to Infidelity, but *teaching them, that,*

denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. In other words, the people are not converting it into a prison, but they are using it as the power of God unto salvation—as the only remedy for their perishing souls. We find, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the Holy Spirit: and we have begun to pray, I hope with more faith and fervency, that not one word may be lost—that not one word may be returned void; but that every portion of it, however small, and in whatever manner conveyed to the mind, may accomplish its purpose."

To the sound and excellent system pursued by the Missionaries, the Board thus bear testimony:—

A few historical facts may properly be introduced in this connection, as deserving the particular attention of the Board.

The object of the Missionaries at Constantinople has not been to demolish the Ancient Armenian Church, that they might build up another with the materials on some plan of their own. It has not been to introduce any one of the sects of Christendom. It has not been to change the nature of its Ecclesiastical Government. Nor has it been to induce the Members of that Church to become otherwise than Orientals in their manners and customs. Nor has it been to assume the office and duties of Pastors or Bishops in that Church, as they would of Churches which they might gather among the heathen. Nor have they regarded themselves exactly in the character of Reformers, and have not felt bound to lift up their voices against all the outward and visible corruptions and abuses in the rites and customs of these Churches.

They have rather aimed to raise up Reformers among the Armenians themselves. They have rather been advisers and helpers of the several Pastors of the flocks. They have been instructors of all such as were willing to hear them; and especially of such as were persuaded, through the grace of God, to *ask for the old paths where is the good way; and to build up the old waste places; and raise up the foundations of many generations.* Instead of spending their strength on EFFECTS, they have gone immediately to the CAUSES. Instead of stopping at the corrupt streams, they have gone at once to the corrupt fountains; and there they have built their tabernacles, and taken up their abodes, and continually cast in the salt of purifying grace.

And there is much to countenance the opinion, that they have acted wisely in all this. What the Members of the Oriental Churches regard as Religion consists wholly in externals. Their only idea of pure and undefiled religion is the

careful observance of rites and forms received by tradition from the elders. They *strain at a gnat, and swallow a camel*. That sanctity, which we attach to the graces of the Holy Spirit, stands connected, in their minds, only with religious ceremonials. There are many of their members who, doubtless, would die at the stake, rather than break a fast; who, at the same time, would openly violate all the commands of the Decalogue. For this there is an adequate cause; and that is the general absence of the religion of the heart. If the object of the Missionary in going among them be to provoke controversy, to excite the wrath of the people against him, to prevent a hearing of his message, to be cast out and perhaps killed as an alien come in for no other purpose than to destroy their religion; and if he would effect all this before he had learned their language, and made his character understood by any body—then he could not more effectually accomplish his object, than by beginning with directly attacking their rites, ceremonies, and superstitions. The Brethren of this Mission have supposed that these were not what they, as foreigners and strangers, could attack to the best advantage. They have aimed rather at internal, than external changes. For this purpose, they have kept to the great fundamental doctrines and duties of the Gospel, and these they have invariably drawn directly from the Holy Scriptures: these have been the burden of their prophecy: these they have endeavoured to hold up continually with the greatest possible clearness. The people have seen them flowing out from the Scriptures, as a stream from its fountain. Thus the understandings of not a few have been opened; and the grace of God, who will not suffer His unadulterated Word to fall to the ground, has opened the hearts of at least a little company of choice ones among the people, to perceive and embrace the Truth. Controversies have, indeed, arisen, as the consequence of this breaking in of light; but they have been among the people themselves, and not between them and the Missionaries: and hence the results of these controversies, in the opinion of the Missionaries, have been wholly different from what they otherwise would have been, and indeed auspicious to the Cause of Truth.

Such are the historical facts. The case is one of much practical importance; and one which, if no violent inroads are made on the present system of operations in the Armenian Church, promises to be fairly tested by experience.

The Papal Church differs in important points from the Oriental Churches; but wherever it has gained a footing in those Churches, it assimilates them to itself. The Journal of the Mission contains a Feb. 1839.

striking passage, in this view, in reference to the Romanized Armenians:—

We do not know that the Armenian Catholics have ever bought any books from us; and we can think of no other reason for this prohibition, than that, in the true spirit of Popery, they wish to interdict the Scriptures wholly from the common people. They have their own book-store here, where the Bible is sold among other books; and they would by no means like to have it understood among the Armenians that they refuse the Bible to the Members of their Church. But, in the first place, their Bible is in the Ancient Armenian, which is not understood by the common people: and secondly, if they have the sole right to sell Bibles, and the sole superintendence of this department, we may be sure that they will be very careful to see into whose hands this (in their view) dangerous book comes; and the common people will not be likely to fare much better in this respect under Popish influence here, than they do under the same influence in other places.

There is a remarkable unity in the character and designs of Popery, wherever it is found, in all climates, and under all governments—varied only a little externally, to answer particular ends; so that it seems as if all its members, though scattered abroad through the earth, are united together in one great body, actuated by one spirit, and that—we do most fully believe—the very spirit of the Great Enemy of God and Man. This great body, thus wonderfully constructed and held together, seems to be the master-piece of all his works. But when he is chained, as he is now beginning to be, the vital principle will be taken away—the uniting spirit will be too feeble to keep the members together—and the body will be dissolved, and become an easy prey to numerous and powerful enemies, none of which is half so powerful as the Truth itself.

The Report of 1837-38, and the Journals of the Missionaries, testify the steady progress of this branch of the Mission. The School at Hass Koy is in the highest degree flourishing. Its number is full.

A great work appears to have begun among Armenians at Nicomedia. This place is 50 or 60 miles south-east of Constantinople, at the eastern extremity of the Sea of Marmora. Mr. Dwight visited Nicomedia in May, and thus speaks of what he witnessed:—

I found a truly wonderful work of the Lord going on among the Armenians, and carried on wholly by native instruments. I saw five individuals who are thoroughly enlightened, and who seem really to possess the spirit of the Gospel. Others there are, in the same Church of the same mind, whom I did not see. They

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told me, that, at present, there are sixteen of them, who form a little fraternity of enlightened Christians; meeting together daily for studying the Scriptures, and planning for the good of their countrymen. They received me in the most cordial manner, and indeed seemed determined to keep me among them.

I had some most deeply interesting conversations with them; and I could not but wonder and stand amazed at what the grace of God has done for them. They had many very practical questions to ask; and they hung on my lips in such a manner as to make me feel, more than I ever felt before, the deep solemnity of the situation of a Christian Minister, whose words all lay hold on eternity.

I bade those dear Brethren adieu, with the hope of being permitted to see them again; and their farewell to me was accompanied by the earnest entreaty that I would not forget them in my prayers.

And now let me tell you how this good work of the Lord began in Nicomedia. They do not themselves know that it has any connection with Missionary Effort; at least, most of them do not: and yet we can trace it directly from its beginning, to the instrumentality of one of your Missionaries. About six or seven years ago, Mr. Goodell went to Broosa, passing through Nicomedia. While there, he visited the Armenian Church—had some conversation with one of the priests—and left some books; and then passed on his way. Another priest, who did not see Mr. Goodell, afterward came into possession of one of the Tracts, viz. the *Dairymen's Daughter*, in Armeno-Turkish, printed at our press in Malta; and the reading of that Tract was the means, undoubtedly, of first opening his mind, and leading him to search for the Truth, which he appears now truly to have found. So far as we know, this was the beginning of the good work in Nicomedia. That priest and another, who is also enlightened and appears truly devout, have since removed to Constantinople, and are now associated as the only priests in one of the Armenian Churches here!

Jews—A visit which Mr. Schauffler paid to Odessa was not without good effect on the demoralized Jewish People of that place. In Constantinople, there is to some extent a hearing ear, and to a great extent the want of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews; but they are more careless on the subject of religion, and gain and vain-glory are their two besetting sins. The prospect of doing good among the numerous Jews of Constantinople has

considerably improved during the last year.

GREECE.

Athens: 1831: Jonas King, D.D., Nathan Benjamin—*Argos*: 1834: Elias Riggs—*Tsimoba*, or *Ariopolis*: the chief town of the Province of Laconia: 1837: Sam. R. Houston, George W. Leyburn—Mr. and Mrs. Benjamin arrived at Argos in November 1837; but Argos having declined since the removal of the Government from Napoli to Athens, they have removed to Athens. Mr. Riggs has been instructed to discontinue the Mission at Argos, and to labour with Mr. Temple at Smyrna, in managing the Greek department of the Press—Pp. 89—91.

We extract the following notices from the Reports and Communications:—

STATE OF GREECE—The course pursued by the Mission is the same as in years past, but it has had more jealousy and opposition to encounter. These were fomented by an inflammatory Tract, purporting to have been printed in Paris, but no doubt written in Greece, against the Americans; under which appellation all Missionaries and Bible Agents were included, from whatever part of the world they may have come. Notwithstanding this, Dr. King wrote, at the commencement of the present year, that he had never been so much encouraged in his Mission as he was then: from 30 to 40 stately attended his preaching in Greek on the Sabbath, and strict attention was given to the Word. Many of the soldiers were very friendly; and called for books, which they frequently received with evident joy.

Experience shews that the Greeks of Independent Greece exert much influence on their Brethren in every part of Turkey; and that the religion and character of the whole Greek People will probably be determined, in no small measure, by the religion and character of Independent Greece. It becomes a question, therefore, in efforts for the spiritual improvement of this people, whether permanent good results may be expected in the remote settlements, unless similar results are secured in the central and governing community. If this view be correct, it throws great interest over the Missionary Operations in Greece Proper; and should awaken fervent and increasing prayer to the Father of Lights, that He would crown the labours of His servants with the blessings of His Spirit.

Prof. Bambas came forward in answer to the inflammatory Tract above mentioned. His reply vindicates the reading of the Word of God in Modern Greek, and as translated from the Hebrew.

EDUCATION—As the Government have a

Gymnasium and University at Athens, Dr. King thought it expedient to discontinue his Gymnasium. He has also dismissed his Day Schools, devoting himself almost exclusively to preaching and distributing books, in which there is useful labour enough to employ his whole time. The National University contained twenty Students in January last, six of whom were from Dr. King's Seminary.—Two Female Schools at Argos contained 70 Pupils.—At Ariopolis, a School-House was erecting for 200 Scholars: 50 pupils had been collected, most of them of a very promising character. A well-qualified Teacher had been secured. Much scriptural knowledge was imparted. "The opportunity for doing good," the Board say, "among this peculiar and interesting people, is very great."

PRESS—It has been found economical and advisable to get printing done at Athens, notwithstanding that we own a Printing Establishment at Smyrna. The printing at Athens for the year 1837, all in Modern Greek, amounted to 17,000 copies, containing 616,427 pages, at a cost of 484 dollars.—Dr. King sold and gratuitously distributed, during the year 1836, 4687 copies of the New Testament in Modern Greek, and 43,322 copies of School-Books and Religious Tracts. Mr. Riggs had fewer opportunities: he distributed in all, 1621. Several Tracts were printed.—The distribution during the year 1837 amounted to 48,432 copies; and 22,662 were on hand. On one day, Dr. King had 45 Greek Soldiers call upon him for books: most of them were Non-commissioned Officers.

ASIA MINOR.

Smyrna—1833—Daniel Temple, John B. Adger; Homan Hallock, Printer: 3 Nat. As.—Mr. Temple generally preaches in English, in the Chapel belonging to the Dutch Consulate, to from 30 to 50 persons. Mr. Adger now gives himself almost entirely to labours in Armenian: he has an Expository Service on Sunday Evenings, which is attended by a few Armenians; and his acquaintance among the people is rapidly increasing: at the request of an Armenian Merchant, he is preparing a reply to the attacks on Revelation in Volney's "Ruins of Empires"—All the Schools for Greek Children and Youth were broken up by the Greeks in 1836, except one; and that was closed in December 1837, when it contained about 80 scholars. A School of 40 Armenian Girls was assumed by the Armenians themselves, after refunding the expense incurred, in consequence of an appeal to the pride of the Nation by one unfriendly to the Mission. The Armenian Spelling-

Book printed by the Mission has been ejected from the Schools of the Armenians in Smyrna; and the Bishop has forbidden some from sending their children to a Sunday School opened at Mr. Adger's by one of his Armenian Assistants.—In 1836, there were printed, in Modern Greek, 38 various publications, all the copies of which amounted to 25,618, and contained 1,832,592 pages; in Armenian, 3 publications and 1950 copies, containing 93,250 pages. In 1837, the produce of the Press was: in Greek, 19 publications, 23,950 copies, and 854,400 pages; and, in Armenian, 7 publications, 11,600 copies, and 2,440,100 pages: one of these publications was 2000 copies of a beautiful pocket edition of the New Testament in Ancient Armenian, of 836 pages. A Monthly Magazine in Greek was begun with the year 1837, and soon obtained 400 subscribers: another was about to appear in Armenian: they are likely to be efficient means of good. About 30,000,000 of pages have been printed at this Establishment, since its commencement at Malta.—The prevalence of the Plague, in the Spring and Summer of 1837, brought serious interruption on almost every kind of labour.—Pp. 91, 92.

The Version to which the following extract alludes was noticed at p. 92 of the last Survey; and in the present Number, under the head of the B F Bible Society:—

Mr. Adger is very usefully employed, in connection with his Assistant, in revising a Version of the New Testament in Modern Armenian; made, some time since, by an Armenian, who had spent so much of his life in Paris as to lose in some degree his familiarity with the language as spoken in Constantinople, his native city. It was made from the Ancient Armenian Version, which Mr. Adger regards as scarcely inferior to our own excellent English Translation, with the exception of some interpolations. It is believed to have been made as early as the fifth century, and by a number of intelligent Armenians, who spent seven years in Greece and at Alexandria preparing for the translation. This work is deemed so important, that Mr. Adger has suspended for a time his labours on the Old Testament. [Report.

The Rev. Eli Smith spent a considerable time at Smyrna: his chief employment is noticed in the following extract of a Letter from the Missionaries:—

Mr. Hallock has been engaged, during almost the whole year, in cutting punches for Arabic type for Syria; and in persevering and apparently successful efforts, with the assistance of

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Mr. Smith, to surmount numerous difficulties in the preparation of a fount on an entirely new principle of arrangement—simplifying greatly the composition of the type; and, without any double letters, compounding every possible combination in the language. [Jan. 1838.

Our prospects here do not materially brighten, though we see evidence that the rancorous hostility, which manifested itself a year ago against us, is giving place to a kinder feeling. Mrs. Temple has commenced a school for Greek Girls in our house; but, at present, only four or five have been induced to attend.

The attendance at the Dutch Chapel is very encouraging. No congregation could be more attentive than they are while they hear the Gospel; but, alas! we only beat the air, when the Spirit of the Lord does not accompany the words.

Three thousand copies of our Alphabetarian are now called for; but we are not in a condition to print an edition of it, as our resources do not allow it. We are very sorry for this, but know not where to find a remedy. We have only 200 copies on hand.

[Mr. Temple, Apr. 1838.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Philander O. Powers—Evidences of returning confidence appear on the part of the people: there is a gradually increasing demand for books. Two young Armenians, studying under Mr. Powers, give hopeful evidence of true piety—Three Greek Schools are aided by the Mission: they contain 200 scholars. One of them was closed for a season; and the Teacher, being an evangelical man, was kept out of employ, and thus endured some distress, through the influence of the Bishop. He was at length invited by the villagers to return and revive the School, and the School-Books furnished by the Missionaries were restored—The Plague entered Mr. Schneider's dwelling, and subjected the family to great inconvenience and danger—The Missionaries have visited Kutaieh, three days' journey to the southeast: they estimate the population at 60,000; all Mussulmans, except 5000. This journey strengthened their previous conviction of the advantage of occasional itinerant Missions into the Interior of Asia Minor—P. 92.

In reference to the opposition and the burning of the Scriptures reported in the last Survey, the Board observe—

It is no more than justice to the Armenians to say, that the books were burned by the

Greeks: and, without exception, they were books which the most intelligent, serious, and candid among the Greeks would cordially approve, and had repeatedly approved: even the Patriarch had given his sanction to many of them. Nothing, however, is more unwise than mere hatred or wrath—nothing less skillful in selecting its means—nothing so likely to do prejudice to the cause which it seeks to promote. The flames which consumed those books made known their existence to the whole people, and awakened curiosity concerning them; and it has since appeared, that some at least were led to examine them by the order for their destruction, and that not a few books were preserved, and were valued the more on account of the risk incurred by their preservation.

Meanwhile the Brethren are making progress in their knowledge of the languages, manners, opinions, prejudices, and habits of the people; and their own views, feelings, and manner of life are becoming more known, notwithstanding the slanderous reports which fill the community.

We consider it a matter of devout thankfulness to God, that, hitherto, we have enjoyed the protection of the Government of the place. We are well informed that slanderous reports respecting us have several times been made to the Authorities of the city by those unfriendly to us; and had these representations resulted in an order on the part of the Government for our departure—the effect which they were designed to produce, our enemies would doubtless have rejoiced. But a disposition to protect us in our rights, and to afford us a secure residence, has uniformly been shewn. In this we would acknowledge the hand of the Lord.

[Mr. Schneider, Jan. 1838.

Called on the Greek Bishop, who has just come on his annual visit to Broosa. I was much pleased and gratified by the reception which he gave me. It was characterized by an openness and freeness, which is not always exhibited by these high Ecclesiastics: he is evidently not disposed to imitate his predecessor in the hostile and violent measures which he pursued against our Mission. My intercourse with the Greeks I have recently been enabled to renew: in all my visits I have universally met with a kind reception. The repeated storms of ecclesiastical opposition which we have experienced have passed away, without leaving any permanent traces of injury behind them: and that there has been a silent, though very gradual, increase of evangelical sentiments among the people, there is no doubt.

[The Same, Mar. 1838.

We spent just one week in Broosa; having daily the most delightful, heavenly intercourse with the beloved Missionaries of that Station. These Brethren, with but little show of success

at present, are evidently ministers of blessings to the people.

I conversed with two promising Young Men of the Armenian Nation, both of them in stations of great influence, who seem to know truly what the love of Christ is. Their views are clear on the great fundamental principles of our faith, and they speak like men with whom these principles are living and not dead. The last evening but one of our stay there, I spent in deeply interesting and satisfactory conversation with one of them, on different parts of the Word of God and the doctrines of Salvation, and particularly *justification by faith without the deeds of the Law*, and the true place of good works in the Christian System. The Sabbath is to him, now, a precious day; and he mourns that it is no better understood and observed by the people of his Church.

[Rev. H. G. O. Dwight: *Ap.* 1838.]

The Rev. H. A. Homes also visited Broosa: an extract from a Letter of his will give a view of the Mussulmans of that city; estimated at 80,000, or four-fifths of the whole population:—

It will take yet many years to induce at Broosa the same inclination toward European ideas, that is to be found at Constantinople. It is but a caricature of the reforms attempted by the Sultan, which is to be found at Broosa. No school for Mussulmans exists there on a better footing than it was a hundred years since. In fact, those same far-famed colleges of Broosa, once frequented by so many thousands and students, are now many of them in ruins.

The general diminution of the religious zeal of the Mussulmans is evinced by the insulated minarets, which elevate their heads from gardens and fields where was once a mosque, and the dilapidated state of many of the mosques.

Franks, though few in number, are treated with much respect; and have more liberty than at Constantinople. The reason may be, that the Mussulmans of Broosa know not exactly what are the rights and privileges of Franks, and fear to infringe treaties; nor has their bigotry been so much excited and exasperated by violations on the part of the Franks.

Trebisond: on the south-east shore of the Black Sea: inhab. 15,000; consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston, W. C. Jackson—P. 93.

The Board report of this persecuted Mission—

The Armenians are less numerous here than the Greeks, but are less prejudiced, and more disposed to hold friendly intercourse with our Brethren: at the same time, they are less inclined to seek instruction for their children. So fearful were they of the influence of Missio-

nary Schools, that it had not been possible to obtain among them a school-room. The people are divided in their opinion of the Missionaries: some pronounce them to be true worshippers of Jesus Christ: others declare them to be deceivers of the people.

The [Brethren are making progress in the languages. The Committee have authorised one of them to remove to Erzerum, and commence a Station among the Armenians there; with the expectation that each of them will be furnished with an associate from the Missionaries now waiting to be sent forth. The Convent at Etchmiadzen, which has been the strong-hold of corruption and error in the Armenian Nation, is said to have been broken up by the Russian Government, and the monks sent abroad to get their living among the villages.

The removal of one of the Missionaries to Erzerum was on the recommendation of Mr. Johnston, who visited that place, in company with Mr. Senakerim, from Constantinople. The Board say of this journey:—

They proceeded by water as far as Samsoon; thence through Tcharchambah, Ooncieh, Amasia, Tokat, Sivas, Erzenan, and Erzerum. The visit to Tokat was rendered peculiarly interesting, by the character of the Armenian Bishop of the place, as well as by the grave of Henry Martyn. It would seem as if the prayers offered up by that devoted Servant of God, in his last earthly hours, for the benighted around him, were come into remembrance. The mind of this Bishop had been led, without any intercourse with Missionaries, into similar trains of reflection and feeling to those in the minds of some of his countrymen at Constantinople. The Committee would commend him, and the cause of evangelical light and religion at Tokat, to the prayers of all saints.

The Armenians are returning again to Erzerum, and a British Consul has been established there. Mr. Johnston recommends that a Station be formed there, with reference to a considerable population within and near the city, and as a connecting link between Trebisond and the Persian Missions.

See, at pp. 303, 304 of our last Volume, some account of the Last Days of Henry Martyn; with an Engraving of Tokat, the place of his Death and Burial.

ISLANDS.

Cyprus—1835—Lorenzo W. Pease, James L. Thompson, Daniel Ladd—Pp. 93, 94.

In May 1837, the Mission had 2 Schools containing 200 scholars, and a flourishing School of a higher order; but at that time the violent opposition from Constantinople, mentioned in the last Survey, was suc-

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cessfully revived. It is stated in the last Report—

It was deemed advisable by all concerned, that the Schools should cease their immediate connection with the Mission. All this took place without any interruption of the friendly intercourse between the Missionaries and the Bishops, which had existed from the beginning. Yet it shewed the power and ascendancy of a hostile ecclesiastical influence, that would probably have subjected them to many trials. It is believed that the Bishop of the Diocese of Larnica was threatened from Constantinople with excommunication and exile, in case he did not cease giving his decided countenance to the efforts of our Brethren to promote the cause of education among his people.

The number of books put in circulation during the 14 months preceding the present year was 5446: it is supposed that every reader in Larnica and Scala has received at least one Tract containing the words of eternal life. A large number of the most respectable Greeks, Latins, and Turks have been among the purchasers of books. Sixty-seven copies of the Greek Monthly Magazine published at Smyrna are taken in Cyprus. Books and Tracts have been distributed among pilgrims, Greek Vessels, and Schools on distant islands and places on the continent. In accordance with a resolution, to give a copy of the Modern Greek New Testament to every church in Cyprus in which the Liturgical Service was stately performed, tours for the purpose were made by Messrs. Pease and Thompson through the whole southern half of the island; and 235 copies were placed in the hands of the priests for this purpose, and all the churches in that district supplied.

The Schools were closed as Schools of the Mission on the 8th of May 1837: what followed is thus spoken of by the Missionaries:—

The High School was recommenced on the 24th, under the inspection of a Committee, appointed by an assembly, held at the Bishop's house, of the chief laymen of the two cities of Larnica and Scala. It is no longer in our pay, nor in any sense our school; though we frequently visit it.

It is to be specially remarked, that all the opposition which we have experienced has come from abroad, and not from the midst of us; and that it has hitherto extended no further, than to hinder us from paying the wages of the Teachers: we still furnish the School-Rooms and School-Books and other apparatus, as before. We exercise full liberty of going in and examining the schools, and exerting our influence in them as before. We daily distribute, by sale or donation, books from our

press. We still reciprocate friendly visits both with the people and the clergy; and we still itinerate and use our freedom of speaking, as we have ability, to the native members of these churches, on the great and all important truths of our religion.

The opposition, which emanated from the Highest Authorities of their Church, caused the Cypriots to inquire anew into the claims of the Missionaries to their favour. They examined our schools, and teachers, and books, and manner of life; and the result was, the general expression of the community, that whatever might be the character of the Missionaries and their operations elsewhere, which had occasioned offence, no evil could be said of them here.

The answers of Prof. Bambas and Mr. Temple, which arrived near this time, afforded great light to the Cypriots, as to the claims of the Missionaries on their evangelical fellowship and their confidence. Hence they clung fast to the Schools, and took to themselves, in common with us, the persecution of the Great Church. We had daily proofs of their sympathy; and their sense of being wronged by those who knew nothing of the operations here, appeared in the undiminished attendance of the scholars in our schools, in the numerous meetings which the people held, and the Letters which they wrote in order to devise means to retain the good which they were enjoying.

A friendly intercourse with the Bishops and Priesthood of the island has existed from the commencement of our Mission.

Further, although we have never asked of any earthly authority the liberty of giving the Gospel to any creature, yet we are happy to say, that the Bishops and Priests in Cyprus have never thrown a straw in our way; but, on the contrary, they have received and at times recommended our books, while many have formerly aided us in distributing them. We always aim to pay to the Priests a respectful attention in our journeys, and to seek their illumination and spiritual good: they call on us at our residences, and often take supplies of books for their schools and their private use.

Of the good effects of their temporary efforts in the High School, the Missionaries say—

It stood as the rallying-point for the friends of light, protected our Lancasterian Schools, and kept at bay the encroaching power of Patriarchal dictation for six months. It has been the occasion of awakening a more general interest, than had previously existed in education, especially ministerial education. It has fired some Youth with such a thirst for knowledge, as will never be quenched, except by the possession of it; among whom are a few who are destined to Holy Orders, and who we hope will

be Preachers of the Everlasting Gospel. It has been the means of introducing, at our request, a Lecture by Mr. Themistocles to the pupils of the three schools, as well as to priests and people on Sabbath Mornings, which is decidedly evangelical in its character, and which is not only inspiring the Youth with the love of eloquence and the Bible, but is stimulating the priests to imitate the example in different parts of the island, and is creating a taste and habit in the community to hear preaching. A similar exercise has since been established, by order of the Archbishop, in his Hellenic School at Nicosia.

In reference to the Station at Larnica, the Board report—

The Committee have regarded it as a fact essential to the permanence of the Mission on the Island of Cyprus, that a place should be found for a Station salubrious the year round, and affording at the same time convenient access to considerable numbers of the people. Such a place is not yet known, nor is it probable one can be found. There are four months in the year, in which it would not be prudent to remain in Larnica. Moreover, the Greek Population of the Island, which consists of about 60,000, is scattered in from eight to nine hundred villages. The resident Missionaries have come to the conclusion, that it is expedient to discontinue the Station; and in this opinion the Committee concur. Experience has shewn the importance of aiming more at concentration, and somewhat less, for the present, at diffusion, in our efforts as a Missionary Society.

SYRIA AND PALESTINE.

Beyrout—1823: suspended 1828; resumed, 1830—Eli Smith, W. M. Thomson, Story Hebard; 2 Nat. As. The Rev. Isaac Bird is still on a visit home. The Rev. Eli Smith was about to leave Smyrna, in the middle of January of last year, for Egypt, to join Prof. Robinson, of the New-York Theological Seminary, in a tour in Palestine and Syria: he was anxious again to visit the Houran, and obtain those facts once more, so important to Missionary Labours in that country, which were lost in his shipwreck. Mrs. Dodge has been married to the Rev. J. D. Paxton, an American Clergyman, who has spent some time in Syria—Pp. 94—96.

MINISTRY—The Missionaries report, on this subject, for 1837, as follows:—

Preaching has been conducted regularly, both in English at the American Consulate, and in Arabic at our Native Chapel, throughout the whole year; except during the hottest months of summer, while the Mission Families were on the mountains. The number of at-

tendants and the degree of attention have been much the same as in the year preceding. In the English Service the congregation frequently changes, by the departure of some and the coming of strangers in their stead. The influence of this Service on the Natives of this country is so salutary, as amply to compensate us for all the time and labour necessary to sustain it. It has now been conducted so long, so regularly, and with so much publicity, that the slanders of popish priests industriously circulated and generally believed by the people—that the English and Americans are all infidels, have no churches, no prayers, no ordinances of religion—are now seen to be false. This has taken from our name a most intolerable odium. Scarcely any thing is more disgraceful in the estimation of this people, than infidelity; and to call a man "*bela deon*," (without religion), is the vilest epithet which you can cast upon him. The inhabitants of Beyrout and its vicinity now understand that this charge against us is a malignant slander: at a distance, however, we are still regarded as "*fermasoons*," the name which they give to French Infidelity.

No one, who has not become familiar with the state of society in this country, can understand what a prodigious influence these opprobrious names have in counteracting our efforts to do good. Wherever we can succeed, either by living among them or by any other means, in removing these strong prejudices, we have a fair prospect of benefitting the people. But experience has shewn that it is almost useless to attempt to impart religious instruction to them while they regard us as the worst and vilest infidels—men of no religion—come from a distant and barbarous land, to rob them of all which they hold dear and sacred.

The number of hearers at our Arabic Worship is generally about 60; sometimes more, and rarely less than 50. The breaking-up of our schools, and the opposition to our labours in general, have prevented some from attending who formerly came; but others have taken their place.

One young man connected with the Greek Bishop appears to have become truly religious. On the First Sunday of last year, a Druze, named Kasim, and his family, were baptized: he had suffered much persecution, and apprehensions were entertained on his account, the ground of which Mr. Thomas thus states:—

We all felt considerable anxiety for some time, particularly, as immediately after the baptism, all those persons in the vicinity of Beyrout who had been Christians and turned Moslems by the compulsion of the former Government, but had been allowed to return to their religion by Mohamammed Ali, were the very

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next day thrown into prison, and were finally banished from the country. Kasim being regarded by the Government as a Moslem, as all Druzes are, we did not know what measures they might pursue. Up to this time, however, nothing has been done, and we hope that no notice will be taken of it. The Brother of Kasim and his Wife are very importunate in their request to be baptized, and we shall probably grant their petition ere long. May God, in whose hands are the hearts of all men, incline these Mohammedan Rulers to abrogate the bloody law of the Koran, which denounces death without ransom upon all apostates from the faith! But we cannot wait until they become willing that men should obey the command of Jesus Christ.

On the First Sunday in March, five were admitted to the Lord's Table. Mr. Thomson writes—

To have our small company increased by the addition of five at once, caused many tears of joy. There are two or three more, of whose piety we entertain strong confidence, and whom we shall soon invite to the Lord's Table, if they continue to adorn the doctrine of God our Saviour by lives becoming the Gospel.

EDUCATION—The number of pupils in the Seminary is 12, all of whom are boarded by the Mission. They belong to the Maronite, the Greek, the Greek-Catholic, and Armenian Churches; with two Druzes, two Protestants, and one of Jewish descent. The Missionaries report:—

Our scholars are collected from nearly all the sects or denominations in this land, except the Mohammedans. We have had several applications for admission to the school, which we have been under the necessity of rejecting, for want of funds. We regard it of the first importance that our scholars should have a thorough and intimate acquaintance with Arabic. This is the medium by which they are to communicate their knowledge to the people—the channel through which the waters of salvation are to flow to the thirsty, perishing millions of this land.

More prominence has been given to English Studies this year than last. This has been done for two reasons: one of which is, that we cannot obtain a Teacher qualified to instruct in the higher branches of Arabic; and the other, that we are extremely anxious to give our pupils, as speedily as possible, such a knowledge of our language, as will enable them to read and understand our religious books, and to have access to the treasures of literature and science from which they are now debarred. With the exception of the Bible, and a few Tracts published in Malta and at our press,

there are no religious books in Arabic suitable to be placed in the hands of Youth; and many years must elapse before even the necessary elementary books of science can be prepared and published. We therefore think it very desirable, that the scholars should have an intimate acquaintance with English, in which all the necessary books are prepared and made ready to their hands.

About the First of July, the Mission Families removed to Mount Lebanon, to secure a more healthful atmosphere during the heat of the summer. The pupils were of course dismissed till the time should arrive for the return of the Missionaries to Beyrout.

After a short vacation, some of the older pupils expressed a strong desire to come up to the mountains, and pursue their studies under our direction: accordingly, a suitable room was provided, and these boys were regularly taught English about three hours a day by Mr. Hebard and Mr. Homes. It was truly gratifying to observe the strong thirst for knowledge which these dear Youths manifested; some of whom were willing to pay all their expenses, if we would teach them. In addition to the members of the Seminary, three or four boys from Alich regularly attended the school, for the purpose of learning English: one of these was a young sheik of the village, about twelve years of age, who is very friendly to the Missionaries, and quite anxious to obtain a knowledge of our language. The principal sheik of Alich often visited this little school, and appeared much interested in the subject of education. He frequently expressed a wish that an Arabic School, on the plan of the American Schools, might be established by us for the benefit of the youth of his village.

Much religious instruction has been given to the scholars during the year. They have spent nearly two hours each day in reading and studying the Scriptures, and in devotional exercises. All of them regularly attend the Sabbath School, the English Preaching at the American Consulate, and the Arabic Service at the Mission House. In the evening, they are required to repeat from memory the texts, and the oldest boys to give an account of the sermons. This is a delightful and very profitable exercise; and it is often quite gratifying to hear them repeat so correctly the leading thoughts of the discourses which they have heard. The consciences of some of these Youths are tender, and they are often seen weeping while listening to the truths of God's Word.

The whole number of pupils in the Female School is 45, and the average attendance 25 to 30: their proficiency is highly commendable and encouraging.

While the Mission Families were residing at Mount Lebanon, a school was opened for Druze Girls, which was attended by about 20. The Missionaries express the opinion that a Female Boarding-School is very much needed at Beyrout, and might be advantageously opened without delay. Of their Sunday School, the Missionaries remark—

We have an interesting Sabbath School. The number of scholars is about 45, and the average attendance 30. These are mostly composed of the pupils of the Seminary and the Female School, and some Adults who are intimately connected with us. More than two-thirds of our Arabic Congregation are members of the Sabbath School, in which both teachers and pupils feel a very deep interest. It is no uncommon thing to see mothers with their infants in their arms, listening to the Word of Life.

PRESS—Seven different Publications were issued in the year, from 12 to 166 pages each: the aggregate number of copies was 16,200, containing 872,800 pages. The Missionaries state—

The press has been kept constantly in motion; but the scarcity of type renders our movements slow. We look forward to the return of Mr. Smith, as the time when we shall be enabled to make rapid progress in this branch of our labours, and also to print with type of such a model as will render our books more acceptable to the Arabic taste than any hitherto published.

The Missionaries report 5707 copies of Books and Tracts distributed during the year, including 260 copies of the Scriptures, making 295,761 pages.

In respect of the state of Public Affairs, the Missionaries say—

This is not very quiet at present. The Fellahs of the Houran, south and south-east of Damascus, are in rebellion; and the Pasha's troops have sustained two signal defeats. In the last, commanded by Shereef Pasha, Governor-General of Syria, the whole army, consisting of more than 20,000 troops, was completely routed; and it was with great difficulty that the Pasha escaped. Ibrahim Pasha has not yet reached the seat of war, but when he does it will probably soon terminate. Lebanon is quiet, and also the mountains of Palestine; and will probably remain so, for they are all disarmed, and guarded by strong garrisons of Egyptian Soldiers. May that kingdom which is righteousness and peace soon be established throughout all this land!

Of their own course they say—

The past has been a year of general good health to the Members of this Station. None

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of us have been laid aside from our studies and labours for any length of time by disease; nor have we, so often as heretofore, been called to mourn over the early death or removal from the field of any of our number. These are facts calling for devout thanksgiving to the Author of life and health, by whose kind care we have been preserved.

We have also enjoyed peace and quietness throughout all our borders; none rising up to molest us or make us afraid. Nor have we experienced any special interruption to our labours from the opposition of the priesthood; for although the persecution, which arose against our schools during the last year has not ceased, yet it is far less violent than formerly, and now causes no particular embarrassment in any other branch of our operations.

Jerusalem—1834—G. B. Whiting, John F. Lanneau; Miss Tilder, As.; Tannoos Kerem, Nat. As.—Pp. 96, 97; and see, at pp. 210, 211, notices of the Importance of Jerusalem as a Missionary Station. From a Report by the Missionaries, for the year ending in March, we extract the chief particulars:—

MINISTRY—During the latter part of June and the early part of July, our city was visited by the cholera, which carried off about 400 of its inhabitants. The people were thrown into great consternation: the shops were shut, and the streets deserted. We were mercifully preserved; and were enabled to do something for the relief of the sufferers around us. We laid aside our ordinary studies and labours, and devoted our whole time to the sick and afflicted. A large number, nearly all, indeed, to whom we gave medicine, recovered; and multitudes more were relieved of fear and anxiety, and perhaps preserved from the disease, by means of the seasonable advice or the friendly sympathy which they received.

While thus engaged in doing good to their bodies, a wide door was opened for giving instruction suited to benefit their souls. In almost every instance, the sick and dying, with their friends and neighbours, listened with respectful attention to the spiritual instruction which was given. During the season of sickness, our acquaintance was considerably extended; and we have reason to think that a favourable impression was made on the community generally. Some, who before were cold and distant, now treat us as their best friends. Our gratuitous attentions to the sick, especially to the poor and friendless, appeared to many strange and wonderful. They are not accustomed to receive, and do not expect, even from the Ministers of Religion, those visits of kindness and sympathy which in our country are always justly expected in seasons of affliction.

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During the prevalence of the cholera, finding that the people were more than usually inclined to be sociable and their minds made somewhat solemn, we made a new attempt to induce a few of our acquaintances to meet with us on the Sabbath for social Religious Worship; and we succeeded beyond our expectations: 8 attended on the first Sabbath, 12 or 15 on the second, and 20 on the third. Several of these were persons who had been our patients, and recovered from an attack of the cholera. For several subsequent Sabbaths the attendance varied from 10 to 25. The exercises were, reading the Scriptures, with brief expository and practical remarks, and prayer: it was thought that a Meeting of this character might be rather more attractive, and less likely to excite opposition, than one for formal preaching. Still further to avoid the appearance of opposition, the Meeting was held at noon—an hour when there is no Religious Service in any of the churches in the city.

About the middle of September, at the close of one of our Services, notice was given to the congregation, that, on the ensuing Sabbath, after the usual exercises of reading and prayer, they might expect preaching. The experiment was regarded as somewhat doubtful; but the people appeared pleased. On the Sabbath following, the number present was twenty, and the Word preached was listened to with very gratifying attention. For five or six Sabbaths the attendance varied from 12 to 25: then, for a few weeks, there was a falling-off: after which, however, the number again increased; and, during the last two or three months, there has been an average attendance of about 20: frequently as many as 25, and occasionally more than 30 have attended. The Rev. Mr. Nicolayson has, since his return in October last, kindly assisted in conducting this Service. While it has not been our object, in this commencement of Arabic Preaching in Jerusalem, to give prominence to those points which would most quickly disturb the prejudices of the people and excite unprofitable controversy, we have endeavoured continually to exhibit the vital truths of the Gospel, and to expose and rebuke prevailing sins and errors, with the utmost plainness and fidelity of which we are capable.

English preaching on the Sabbath Morning at the Mission House has been continued as usual. Our little congregation was doubled in October last, by the addition to it of Mr. Nicolayson's family. A considerable number of English and American Travellers have at different times united with us in this Service.

EDUCATION—A School for Boys was opened in August, taught by a Native, of the Greek Church. He began with seven or eight scho-

lars. The proficiency of most of the boys was very gratifying. The books chiefly used are the Psalter, the New Testament, and a small Catechism. In the course of a few months the number increased to 24. The numerous applications which continue to be made, but which we are obliged to refuse, shew that the school is popular; of which, moreover, we have other and gratifying evidence. We might easily and soon collect another school as large as this, if we had but the means of supporting it. The Parochial Clergy of the Greek Church favour the school, and one of them takes a special interest in it. This little school is useful in various respects: besides the direct benefit which the scholars derive from it, it has made a favourable impression on the community: by it our acquaintance has been extended: a number of the parents of the children have become regular attendants at our Arabic Service; and the way has been opened for us to visit them at their houses, which we find it interesting to do, especially on their principal feast days.

The Female School, taught by Miss Tilden, has been continued through nearly the whole year. The number of scholars averages ten. This school has been, from its commencement in 1835, comprised almost exclusively of Mahomedan Girls; the Christians being, for some reason, unwilling to place their daughters in it. But, within the last few months, a number of Christian Girls have applied to be received. Such is the present state of feeling toward the Mission, that there is no doubt a School of Christian Girls could now be collected without difficulty: so that we might have two good Female Schools in Jerusalem, one for Mahomedan and one for Christian Girls, if we had teachers for them.

The Sunday School is composed of the girls attending the Day School, and is taught by Mrs. Whiting. The scholars rarely fail to come on the Sabbath, to the number of ten or twelve, before the hour appointed.

PUBLICATIONS—The demand for Arabic Books, both in Jerusalem and in the surrounding villages, is slowly but steadily increasing. Applications for books are frequently made, also, by persons from more distant places; and we have had the happiness of sending copies of the Word of God, together with our Beyroust and Malta Publications, to Jaffa, Gaza, Ramlah and Lydd; to Kerek, Saalt, and Hebron; to Nablous, Jeneen, Nazareth, and to a number of villages in the mountainous regions to the west and north of Nazareth. In several instances, the priests of those villages, having come to Jerusalem on business, or to receive ordination, were the persons who applied for and received these books. It is peculiarly interesting to receive such visits from persons just inducted into the Sacred Office; and to furnish them, at their

own earnest solicitation, with copies of the Holy Scriptures.

A very inviting field of Missionary Labour is open to us in those Christian Villages in the mountains of Nablous and the mountains of Nazareth; which, however, we have not yet been able to cultivate as we desire and purpose to do. It is much to be desired that we had a Missionary stationed at Nazareth, to whose special care that part of the country now referred to should be assigned.

The demand for books among the pilgrim, has during the past year been very small: nor have we been able, for a variety of reasons, to hold as much intercourse with them as usual. The number of pilgrims, moreover, has not been as great as in previous years.

PERSIA.

Mission to the Nestorians.

Ooroomiah—1835—Justin Perkins, Albert L. Holladay; Asahel Grant, M.D.; W. B. Stocking, A.S.; 4 Nat. A.S. Messrs. Holladay and Stocking, with their Wives, arrived on the 7th of June 1837. Dr. Grant has been instructed to form a Station among the Nestorians on the western side of the Kurdish Mountains, as the climate of Ooroomiah does not agree with his constitution: the Board are inquiring for another Physician to succeed him at the present Station—Pp. 97, 98.

We shall select such passages from the ample communications made by the Missionaries, as will give a brief but satisfactory view of their proceedings. The help and countenance received from Ecclesiastics in the MINISTRY are thus described by Mr. Perkins:—

June 23, 1837—A Brother of the Patriarch, who is also his designated successor, is now on a visit to this province, and to-day dined with me. With him were five Bishops, viz. Mar Gabriel, Mar Elias, Mar Sleeva from the mountains, and the two Bishops who reside in our families, Mar Yohanna and Mar Joseph; who, together with the three Priests and several Deacons who live with us, constitute quite an ecclesiastical circle. At evening, our Nestorian guests attended our Bible Class. The season was deeply interesting. The passage of Scripture contemplated was the last part of the fifth chapter of Matthew. The sin of profaneness as there presented—a sin fearfully prevalent even among Ecclesiastics here—I urged particularly, and all listened with serious attention.

June 25—To-day the Brother of the Patriarch and the five Bishops were present at our Sabbath Worship. Many others, in addition to our Schools, also attended. Our large school-room was full to overflowing, and I never preached to more attentive listeners. At even-

ing, priest Abraham told me that the Brother of the Patriarch expressed himself highly gratified with the Forms of our Religious Worship, and with the matter of my preaching.

Mr. Perkins and Mar Yohanna met Mr. Holladay and Mr. Stocking at Erzeroum. The Board say of this journey—

Mar Yohanna had repeated discussions with Armenian Priests during the journey, on the subject of image worship. It was interesting to hear his truly evangelical representations on this subject. On one occasion, while discussing the point with a Papal-Armenian Priest, he exclaimed, "The Bible, the Bible is our anchor; and we must cling to that, whatever the Popes of Rome may say." The conversation was protracted. "To me," says Mr. Perkins, "it was unspeakably delightful to hear a Nestorian Bishop from the deep darkness of Persia, with an intelligence and earnestness which would have done honour to a Protestant Prelate, expose the corrupt doctrines and practices of Rome."

How greatly the system of EDUCATION among the Nestorians needs improvement will appear from Dr. Grant's representation of the plan pursued among them:—

The object of instruction has been to prepare a few Ecclesiastics to officiate in the church. For this end, the pupil first spends about two years in repeating over the Psalms of David in the Ancient Syriac, without understanding a single word or getting a single idea. After this long and painful toil, and a faithful application of the rod by the Teacher; if the young tyro is able to repeat the whole Book of Psalms, like a parrot, he is allowed to commence learning their meaning, in which effort he spends another year. After two or three more years spent in learning their Prayer-Books, and a little attention to the Four Gospels and the art of writing, their education is finished.

As absurd as this plan of education appears to us, the Nestorians are much attached to it; and the Bishop has just been recommending us to pursue a similar course. They cannot imagine how a child can learn to read, and acquire ideas at the same time. Their aim is to have the children chant the Psalms, and say their Prayers in the churches as soon as possible. Their prescribed forms of worship require that the whole Book of Psalms should be repeated in the church every week, and once in two or three days during their fasts. In their estimation the cause of Religion would be very much promoted, if the children in our schools could join in repeating them, sixty or seventy times in a year, whether they could understand a word or not: and, for this very pious reason, they would set aside every other acquisition till this object is accomplished.

At the last dates, there were 38 pupils

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in the Seminary or Boarding School of the Mission: of this School Mrs. Stocking says, in November 1837—

The scholars are taken from different Nestorian Villages; and, taken together, form as bright and promising a set of scholars as I ever instructed in America. The Teacher, Cápia Yohanna, is one of their most intelligent priests. He is mild and peaceable in his disposition, and attentive to his business. He always opens and closes the school with prayer; and, during these exercises, there is a propriety and seriousness of aspect over the whole school.

Mrs. Stocking has charge of a select class in English. It consists of Mar Yohanna and eight others, who all acquit themselves well, and some of them give promise of becoming thorough English Scholars. Mrs. Stocking also has a class of Youths from the Seminary, whom she instructs in English.

Of a Sunday School on the Mission Premises, Dr. Grant says—

July 2, 1837—Among my most interesting Missionary Labours is that of the superintendence of our Sabbath School. It is made up principally of the members of our Boarding School, and persons in the employ of the Mission—in all about 50. There are six Teachers—one a Bishop, four Priests, and a Deacon. The Scholars, for stillness and attention, equal any Sabbath-School Children whom I have seen in America. In the afternoon, Mr. Perkins has the members of the school assembled for Bible Instruction.

Dr. Grant thus speaks of Schools formed in the Villages:—

May 25, 1837—A year ago, when we first made an effort to open Schools in the Villages, the people thought that they could not possibly send their children, unless we gave them two or three cents a day to buy their bread. The youngest of those who could attend school could earn that by weeding the cotton, or riding upon the ox-yoke to drive the team; and it was taking a great step when 15 or 20 little boys were first sent to school, depending on their poor and oppressed parents for food and clothing. At first I felt more like blaming than pitying these people, for wishing to keep their children from enjoying the advantages which we were offering; but when I came to see the little boys and girls clad as I never saw beggars in America, engaged with animated countenances over their sand boxes and cards, I was rejoiced that we were enabled to afford them the aid which they so much needed: and, six months after, when I saw 40 little children in each of the two schools which we had established, not only reading their lessons, but com-

mitting to memory and repeating to their friends the little Scripture Tracts which Mr. Perkins had prepared, I could not but wish that those by whose beneficence we were enabled to see such early promise, could enjoy the heart-cheering spectacle with us.

Whether these little nurseries of piety and learning are to be sustained and multiplied among the Nestorians, and light and knowledge be diffused among the Mussulmans, are questions of the deepest interest. To be obliged to stand by and see such fair buds wither and die, would be among the sorest of a Missionary's trials.

PUBLICATIONS—The Board has not been able to send a Printer; and greatly regret that it is so difficult to find pious and competent Printers, for the service of Christ, in the benighted parts of the world. A press has been forwarded, with a fount of Syro-Chaldaic type, adapted to the taste of the Nestorians.

A Bishop, two Priests, and a Deacon, besides a number of copyists, are occupied in the preparation and distribution of Tracts and the Holy Scriptures. The Mission is dependent on the labours of the pen, and will be, until the press can be brought into action.

Mr. Perkins began a translation of the Scriptures in the middle of February 1836, and is making good progress. He says on this subject—

Happily the entire Scriptures exist in the Ancient Syriac, the book language of the Nestorians; though in the Jacobite character. But this ancient language is not understood by the people; and the Jacobite character is detested, and but very imperfectly understood by the Ecclesiastics, who readily read the Ancient Syriac in their own character. A translation of the Bible into the modern language, therefore, and an edition of the Ancient Syriac Scriptures in the Nestorian character, are both in the highest degree desirable.

The Board say of Dr. Grant's labours among the sick—

These labours have become very arduous, as they resort to him from all quarters. He has performed the operation for cataract more than fifty times; and some, who came quite blind, returned seeing: one was a Kurdish Chief, from the banks of the Tigris. He has thus acquired great celebrity in a country where every person afflicted with this complaint has been considered as doomed to hopeless blindness.

Dr. Grant has found it highly conducive to the good of the Mission, to cultivate the friendship of the Native Physicians. His intended removal to another part of the Nestorian Country has been

already stated. The Board allude to this change in the following remarks on the Nestorians:—

The number of Nestorians on the plain of Ooroomiah is thought not much to exceed 20,000. Of these, scarcely more than 100 are able to read and write.

From a Kurdish Pasha, who was at Ooroomiah on a visit, Dr. Grant obtained the following information concerning the Nestorians dwelling among the mountains. The Pasha's residence is at Amadiéh, situated north-easterly from Jolemerk:—"The Nestorians belonging to the Patriarch, Mar Shimon, inhabit a strong mountainous district, extending from Jolemerk nearly to Amadiéh, a distance of four days' journey. They are a bold, hardy people; and have always maintained their independence, never paying tribute to any other Government. They have their dwellings literally among the rocks, which present an almost insuperable barrier to any invasion; and it is said that they are always prepared to encounter their enemies. The Pasha has a very high respect for them. In regard to their numbers he is not confident, but estimates the number of villages belonging to them and the papal Nestorians at twelve thousand: if this is not greatly an over estimate, it must include the numerous small collections of houses scattered among the rocks, which, it is said, rarely admit of room for half a dozen in a place. The Roman-Catholic Missionaries in that region conformed to the customs of the country so far as to wear long beards; and, to a considerable extent at least, oriental costume. Several of them formerly resided at Amadiéh, where they gained the attachment of the people by administering medicine to the sick.

The Brethren are strongly persuaded of the importance of visiting the Patriarch at Jolemerk as soon as may be, and will undertake the somewhat perilous journey as soon as their expected associates arrive. A younger brother of the Patriarch spent some weeks in the Mission Family: by him, in March 1836, Mr. Perkins wrote to the Patriarch, informing him of their intention to make him a visit; and, in May, they received an answer written in the most friendly manner: at the close of the year they received another Letter from the Patriarch, conceived in the same spirit. The Committee look with great interest to the day, when a branch of this Mission shall exist among the Independent Nestorians. Among these fierce mountaineers, the life of the Missionaries might be in some peril; but, sanctified by grace, they would make excellent Soldiers of the Cross.

The way seems not yet to be open to visit these independent mountaineers. The exposure of life from the intervening Kurds, appears too great. It is, however, so important that

the Mission be brought into connection with these people and with the Patriarch, that the journey will not be unnecessarily delayed.

It is the expectation of the Committee, soon to form a Station among the Nestorians on the western side of the mountains, should Providence permit: by this means, a more regular and certain intercourse may probably be secured with the Patriarch, and with his upland districts.

Not only are the ignorance and superstition of the people a reason for the most efficient measures to raise up, with the Divine Blessing, an enlightened and pious Clergy among them; but there is no knowing what disastrous influences, arising from the political changes which threaten that land, may soon obstruct our labours. Moreover, a Russian Influence is said to be exerted, to induce the Nestorians to remove into Georgia, where they would be beyond our reach.

The Missionary History of the Nestorian Christians from early times, as narrated by the Syriac Writers, is full of interest; and adds much to the importance of this Mission. The Nestorian Church is more remarkable for its Missionary Enterprise, than any one of the other Oriental Churches. For many centuries, it had Missions in the central and eastern regions of Asia. The names of Twelve Metropolitan Sees in these countries are on record; which, of course, embraced a far greater number of Bishoprics, and a multitude of Societies and Churches. Their Mission Churches were especially numerous in the vast regions of Tartary, from the Caspian Sea to Mount Imaus; and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. In all these countries, not one Christian Church is known now to exist! Should God be pleased to revisit this people once more by His Spirit, we may expect to see Missionaries again rise up among them, who shall walk in the steps of their fathers—Oriental Men, with oriental habits and manners; better fitted than men from this Western World to win their way to the hearts of an Oriental People.

In the early part of last year a Roman-Catholic Bishop came from Salmas into the Province of Ooroomiah to make proselytes. He is said to have given out that he had a large sum of money entrusted to him, to expend in aiding and instructing the Nestorians, on condition of their becoming Papists. The Nestorians came to Mr. Perkins, for proof-texts from the Scriptures against image-worship and other corrupt practices of Rome; and, after these were obtained, they spent most of the night searching for more, which, much to their delight and satisfaction, they had no difficulty in finding. The result of the discussion which followed with the Papal Bishop, was highly

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gratifying to the Nestorians, and increased their attachment to the Inspired Word.

Mission to Mahomedans.

Mr. Merrick was left at Shiraz in the last Survey. He spent somewhat more than seven months there. Apparent toleration at first encouraged him; but longer acquaintance gave him less favourable impressions of the Persians. A public renunciation of Mahomedanism would be followed, he believes, by a violent death, even at Shiraz. He became intimately acquainted with the Assistant of Henry Martyn, now venerable in years, but retaining his admiration of that Man of God—Pp. 98, 99.

In April 1837, he again visited Ispahan, and spent ten days there: he took no pains to conceal himself: in fact it was well known that he was one of the party, which had given occasion to so much excitement in the preceding summer; but he was not molested. His time was subsequently spent chiefly at Ooroomiah. In November, by invitation of the Uncle of the King of Persia, he accompanied him to Sheshawan, his place of residence. Mr. Merrick remained with him three months. The Prince made considerable progress in English. At the latest date, the 7th of March last, Mr. Merrick was at Tebriz: he requests that an associate may be sent, to labour with him there.

Mr. Merrick's impressions concerning the Mahomedans of Persia, as affording a present field for Missionary Operations, are by no means favourable. It is, indeed, a question worthy of consideration, whether, under existing circumstances, Missions, directly and professedly to the Mahomedans, are not premature; and whether the most effectual method of publishing the Gospel to that people is not by raising the Oriental Churches from their deep spiritual degradation. To the Mussulmans these Churches are the representatives of the Christian Religion; and they are scattered over the countries of Western Asia. The ignorance, idolatry, and scandalous lives of their members preach louder and more effectually against Christianity, than the united voices of all Protestant Missionaries in its favour. These Churches are all accessible to us. Their Moslem Rulers are indifferent to our efforts, so long as we do not interfere directly with their own religious prejudices. With discretion on our part, they may be expected even to protect us against lawless violence from our false brethren of the Christian Name. Let the light and spirit of the Gospel be restored to the numerous fragments of the Greek, Armenian, and Syrian Churches, which are scattered over the East, and they will be so many cities set upon a hill which cannot be hid. Every movement, indeed, toward reform among the Mahomedans should, of course, be encouraged; but it is a question whether Missions to them directly, in the present stage of our operations among the Oriental Churches, would not, on the whole, diminish the amount of our influence and usefulness.

[Report.

AMERICAN EPISCOPAL

GREECE — *Athens* — Dec. 1830 — John H. Hill; Miss Mulligan, Miss F. Mulligan, Miss M. B. Baldwin, &c.; 5 Male and 8 Female Greek Teachers. The Mission Family comprises 40 souls. "The Gospel is daily read and taught and preached," the Missionaries say, "under our roof: the Services of the Church are exhibited in their beautiful order, and not without making an impression on those engaging in them." Small congregations attend English Service on Sunday Mornings, and Greek in the Afternoon—Pp. 99, 100.

The strength of the Mission lies in the Schools: uninterrupted success has attended them: the Scholars are 630 in number. The Report states—

The Committee attach much importance to the department where a charge is made for tuition. Commenced under the experience attained at Athens, its usefulness may be indef-

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nately extended, free from the difficulties attendant on any injudicious or premature introduction of such a plan; and the personal interest of the Greeks may thus be secured for a School, supported in part by themselves. This department, though recently commenced, numbers 60 pupils; and the receipts from it, as well as from Government for its Beneficiaries, are expended in the Mission.

"We have," says Mr. Hill, "lived down all opposition. No one even dreams of opposing us. Even our enemies are at peace with us. Our Schools cannot increase, for we have no accommodation for more. We have been under the necessity of refusing admission to more than 100, from the Government Schools, during the last three weeks." In speaking of the remarkable interest which the Domestic Institution of the Mission had excited, Mr. Hill says, "Applications are coming in from Constantinople, Moldavia, Asia Minor, &c., for us to take under our care the daughters of rich Greeks, and educate them as we think best. It is per-

fectly astonishing what an immense influence it gives us to have opened such a School. When we look round, and see what great things the Lord hath done for us, during the six years of active labour which we have just completed, we cannot be too thankful. Nothing can exceed the anxiety of parents to place their children under our care. It has been difficult for us to get rid of the importunity with which places have been sought; and it seemed to us hard to decline using the means, which Providence appears to us to have set on foot for effecting a most extensive good, gaining a mighty influence, and to be a preparatory step to a great spiritual reform."

The Annual Examination is always an occasion of great interest to the parents and the friends of the Mission. At the last, the Dean of the Faculty of Theology in the University of Otho, by his own particular request, addressed the assembly: he did this in a truly pious and spiritual manner. Portions of the Scriptures, to the amount of 300, were distributed as rewards. Mr. Hill says—

The Word of God is our weapon. With regard to it, we never disguise our sentiments; and we maintain before Kings and Princes, before Gainsayers and Lukewarm Christians, that it is the only means of man's moral and spiritual improvement. We feel and know that this powerful instrument, while it produces the most desirable of all changes on the thoughts and intents of the heart, is equally efficient in enlightening the mind in regard to externals; upon which, in this country at least, too much of religion rests.

We have already seen enough to strengthen our faith; and we believe that the day is not far distant, when there will be an universal breaking-up of the darkness which still exists; and that God will be worshipped in sincerity and truth, even as He is in our own pure Church. Could we but make the Church see, as they who are on the spot see, the immense field which lies open before us, a Missionary College might now be established, the effect of which would be felt in a few years from one end of the land to the other.

Syra — Oct. 1832 — J. J. Robertson, D.D.; Charles R. Lincoln, Printer; one Male and three Female Greek Teachers — This Station has two departments, the School and the Press — P. 100.

The SCHOOL was opened in 1835: at the beginning of 1837, it had about 30 scholars: the number is now 220, all females; "and," Dr. Robertson says, "we can hardly exclude others pressing for entrance." The Board having determined, for reasons stated in the last Survey, to

close the printing operations at Syra, they remark, in reference to the School—

The question has occurred, whether efforts should be made to enlarge the School and render it permanent at Syra; or the removal of the Mission be effected before this department, so recently commenced, has become established in its present location.

A School was not originally any part of the Syra Mission. The Press demanded facilities for communication with other parts of the Mediterranean, and this island offered such facilities.

One consideration, your Committee frankly confess, leads them now to favour the removal. The large School of the Church Missionary Society, one of the earliest Mission Schools in Greece, and to which our Mission at Athens was indebted for its first teachers, has numbered from 400 to 600 pupils, having now nearly the latter number. Recently, another Missionary has joined Mr. Hildner; and other teachers are being added from England. At the same time it is understood that the labours of that Society in Greece Proper are to be much concentrated at Syra.

While the Committee cannot suppose that pre-occupancy by one Missionary Society should, of itself, prevent the labours of another, they grant that circumstances may often render the yielding to such pre-occupancy expedient and just. Such circumstances they believe exist in the present instance; and Dr. Robertson has been requested to furnish all the information in his power, in reference to the question of a possible removal. He has, by an undesigned coincidence, visited Constantinople for this purpose; and has strongly recommended that two Missionaries be sent at once to the 200,000 Greeks of that city, destitute of any Mission addressed specially to them.

Mr. Goodell and Mr. Dwight, of the Board of Missions, occupy themselves chiefly with the Armenians at Constantinople. Mr. Goodell has given such attention to the Greeks as he was able.

The PRESS has continued in active operation: 1,711,400 pages have been issued; in an aggregate of 27,100 copies of 13 publications, varying in size from 6 to 428 pages each. The total Issues, besides some temporary aid given to Mr. Leevess in 1836 of which no Return has been made, amount to 6,493,400 pages. On the closing of the Press at Syra, the Board do not propose to renew its operations elsewhere.

CRETE—*Canée*—March, 1837—George Benton; one Male and one Female Greek Teacher. Mr. and Mrs. Benton arrived at Canée, March 12, 1837. The island

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being under the government of the Pasha of Egypt, is less exposed to the opposition made to Missions elsewhere in the dominions of the Sultân. The Greek Patriarch has been able to injure seriously, if not to destroy, Missionary Establishments at many Stations, but he has been successfully resisted in Crete—P. 100.

The state of Education when Mr. Benton arrived is thus described in the Report:—

The desire among the people generally for the establishment of the School was strongly expressed. No instruction in Modern Greek was permitted; and, in a population comprising 1500 children of an age to attend school, there were to be found only a small school for Ancient Greek (relinquished when the Mission commenced) and two or three small schools for the partial instruction of a few Turkish and Jewish Children.

Not an entire copy of the Old and New Testaments was to be found at Canée. Only the portions of the Bible used in the Lessons of the Greek Church, being separately printed, were to be obtained, and that at a high price.

On Mr. Benton's arrival, many of the first Greek Families called to bid them welcome. The Bishop of Canée quietly heard his object and what he proposed to teach, and then said, with much emphasis, "You are welcome!"

Opposition was subsequently made by the Ecclesiastical Authorities of Crete, under the Patriarchal Edict; but the desires of the people prevailed: the Pasha of Egypt arrived at this juncture; and, the assent of Government being obtained, the School was opened on the 11th of September: 50 scholars were at once collected: in seven months that number increased to 137 boys and 102 girls, "all of whom," Mr. Benton says, "are instructed under our daily, and almost hourly, supervision in our own house." At the expiration of four months, a Public Examination was held: the parents and others crowded to see the novel sight, no such scene having been ever before witnessed in Canée. Mr. Benton recently writes—

As our house is now very much crowded, I am only waiting to find a convenient place for the Boys in order to make a division of them, and devote the whole of our spare room to the Infant and Female Departments. We shall then be able to extend the benefits of the Mission to double our present number. In the spring I intend to open a distinct Infant School,

if Providence permit.

The fears of proselytism raised soon after our arrival have entirely subsided; and the effects of our labours may already be seen, in the more orderly conduct of the children, and in their more regular attendance on all the duties of the school and at church. They receive regular instruction in the Divine Truths of the Gospel; and have explained to them the practical and spiritual bearing of the lessons, which are read every Sunday in the Greek Church. Many of the scholars have made much progress in the acquisition of religious knowledge.

The Board add—

In the several departments of the school are now the children of Turks, Jews, Greek Residents, and Greek Subjects or Rayahs: the latter class, having been more immediately forbidden, were but sparingly admitted; and only on the most pressing solicitation of the parents. All collision with the Authorities of the Greek Church has been avoided; and some of the most opposed have become avowedly favourable.

The Missionary holds Service every Sunday Morning in his own house to a small congregation.

PERSIA—Horatio Southgate—After ten months' residence in Constantinople, Mr. Southgate sailed for Trebisond on the 1st of June 1837. He passed through Ooroomiah, by Tebriz, to Teheran. Here he altered his intended route, and returned south-westerly by Bagdad, instead of proceeding southerly to Ispahan and Shiraz; having satisfied himself that the intended Mission should be begun in the north. From Bagdad he returned, by way of Trebisond, to Constantinople, which city he reached on the 1st of April, after an absence of ten months. On the 15th of August, he set forward for Vienna; and writes from Paris, on the 29th of October, that he purposed to embark for New York about the 8th of November. He is furnished with what he considers ample materials to justify the conclusion at which he has arrived, and which the Board thus state:—

— that if the Board should hereafter decide on engaging in Missions to Persia, the north, especially Teheran, should be the first scene of Missionary Effort; and that subsequent inquiries be then prosecuted from that city, as the way may providentially open. A plan for such a commencement was submitted to the English Ambassador, well known for his long and intimate acquaintance with Persia, and met his entire approbation.

The expenses of the year at the several

Stations were as follows:—Athens, 8206 dollars; Syra, 2937; Crete, 2591; Persia, 1777. With reference to the Greek Mission, the Board state—

The schools contain 1089 pupils—taught the Gospel in simplicity; and many preparing to become, in their turn, Teachers. To attempt other means than those in use might be unjustifiable; and yet to abandon these, would be to turn away from an open door, unthankful for the blessings vouchsafed. Far, then, from viewing the Greek Mission as merely upholding a system of Common Schools, they deem it preparatory to a purer faith and practice among the people. This cannot be fully appreciated by comparing it with a School System in a country where the Institutions of Religion are also in distinct and healthy exercise. The Committee, therefore, are prepared to extend ample support to the Greek Mission; in the hope that each Station shall be a powerful means of awakening an interest in Christian Education, and leading the Greeks themselves to engage in the work, standing forth at the same time a faithful model for their future institutions.

It becomes, then, a question, whether it should be sought rapidly to extend the number of Missionary Stations within the Greek Church. On the one hand, the desire among the people is unequivocally and strongly expressed, and the success hitherto attending the Mission Schools has afforded every encouragement to proceed: but without attempting the philanthropic design of educating the entire Youth of Greece, (never contemplated as the work of this Mission,) certain central points may be wisely and efficiently sustained. These, so far from awakening a jealousy of foreign interference, will rather, from their limited character, lead to self-effort. In the language of one of your Missionaries, it is of the utmost importance “to make the Greeks the agents of their own renovation.” While, then, your Committee are desirous that several other Stations may be gradually established within these borders, they are not so desirous rapidly to multiply them, or inordinately to enlarge any one Station. They would rather set up lights in Greece, from which the whole land may hereafter kindle its own pure flames.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlien; Peter Brenner, As.; John Matt. Weiss, Printer; Pares Shidiac, G. Badger, Translators. Mr. Schlien visited Egypt and Syria, for the restoration of his health; and with a view to prosecute investigations, which might aid him in his Arabic Translations of the Bible and the Book of Common Prayer—The Issues from the Press, in 1837, were: Greek, 11,231; Arabic, 6124; Lithographic, 7579; Turkish, 304; Italian, 100; making a total of 25,338, and exceeding the Issues in 1836 by 7909 copies—Pp. 101, 478.

GREECE—*Syra*—1827—Fred. A. Hildner, John Theoph. Wolters; Christian L. Korek, M.D. Translator; Maria C. Wilcox, Teacher; 4 Nat. Schoolmasters; 9 Nat. Schoolmistresses. Mr. and Mrs. Wolters arrived in December 1837, and Miss Wilcox on the 1st of June 1838—Pp. 64, 101, 102, 175, 224, 302, 343; and see, at pp. 203—205, Notices relative to Publications and Education, with a Review of the Year.

The Greek Schools under the Rev. F. Hildner, in the Island of Syra, have enjoyed, during the past year, a greater degree of security and prosperity than at any former time. The numbers also have increased; there being 537 Scholars, of both sexes, in the Seminaries, Middle Schools, and Infant Schools. There is also a School in Crete, which has branched off from this, enjoying the general superintendence

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of Mr. Hildner, and having between 50 and 60 Scholars.

The importance of this Station, in reference to the interests of Greece, and thereby to the promotion of pure Christianity in the East, is deeply felt by your Committee; and they have therefore strengthened it, by the addition of the Rev. J. T. Wolters and Mrs. Wolters; who have recently quitted Shusha, a Mission of the Basle Missionary Society, which has been broken up. They have also sent out a Lady from this country—Miss M. C. Wilcox—to assist Mrs. Hildner in the female department of the Schools.

Mr. Hildner computes that there are in the Kingdom of Greece more than 1100 young persons, from four to seventeen or twenty years of age, now enjoying the blessings of instruction and education according to Christian Principles; and there is the prospect that this number will considerably increase.

The value of that Scripture Education which is thus being given to many of the rising generation in Greece is the more strongly proved, inasmuch as there is ground to believe that these fair regions might otherwise have become the victim of Infidel Education. In fact, it is to be expected, that, in countries which have long been obscured by oppression and ignorance, there should be a struggle between three kinds of Education; which may be termed, the Superstitious, the Scriptural, and the Infidel Systems. Of these three systems, one alone can expect a blessing from Him, who has so emphatically declared—I am come a light into the world, that whosoever followeth after Me, should not

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Church Missionary Society—
walk in darkness, but should have the light of
life. [Report.]

ASIA MINOR—*Smyrna*—John A. Jetter, Peter Fjellstedt—P. 102; and see, at pp. 205, 206, the Outline of a Journey into the Interior, and notices of the Depopulation of the Country by the Plague.

The Rev. J. A. Jetter and the Rev. P. Fjellstedt have found it impossible, under present circumstances, to resume their school-labours for the Greeks and the Armenians. The Armenians have, in a friendly way, declined their assistance; but the Greek Hierarchy have put forth their opposition to the uttermost. This state of things is deeply deplored by the more intelligent among the Greeks themselves; and it is to be hoped that their voice will be heard, and that they will not suffer the best interests of the rising generation to be sacrificed.

The Missionaries, meantime, have been availing themselves of every means in their power for cultivating the Turkish Language, and preparing useful and Scriptural Books in it. They also, during the last year, made a visit to several parts of Asia Minor, distributing the Scriptures and Tracts, and gaining information. Many important considerations were suggested to their minds in this tour; and most earnestly must every Christian, who surveys the state of those wasted regions, long and pray for that period when the Sun of Righteousness shall arise on them with healing in His wings. [Report.]

EGYPT—*Cairo*—1826—W. Krusé, John R. Theoph. Lieder; Nat. Schoolmasters, and Nat. Schoolmistresses. Mr. Lieder was married, in October, to Miss Holliday, of the Eastern-Female Education Society—Pp. 102, 556; and see, at pp. 206—210, many details relative to the Mission.

The Return of the Scholars is 109 boys and 74 girls. The girls have latterly increased, as will be seen from the following Letter from the Rev. Eli Smith, American Missionary, dated on the 10th of March from Cairo:—

Since my arrival here, I have been enjoying the hospitality of my Brethren of the Church Missionary Society; and have become much interested in their Mission. I deem it one of very great importance; and think that the various operations which they have in train promise substantial, and, in the end, extensive good. Their labours are conducted with much judgment. Among them, Education is the most prominent; though they have also, twice a week, Public Religious Exercises in Arabic. I last evening addressed, in their school-room, a congregation in Arabic, of between 50 and 60, mostly Copts.

I cannot speak of all their labours; and will limit myself to the Female School. It was established a year, or a year and a-half ago, with a Native Female of good education for a Teacher. At that time there was no Female Missionary in the place, and the superintendence fell on Mr. Lieder, who was then alone on the Station. At length, Miss Holliday, an English Lady of education and experience came out, and took charge of it. It has increased, until it now numbers 114 scholars. Most of them are Copts; but there are also Greeks, Greek Catholics, and nine Mahomedans. The afternoon is devoted to needle-work, ornamental and plain. This, especially the ornamental, is quite an attraction to the school, and some are at first induced to come, chiefly, if not entirely, to learn it. Yet Miss Holliday has very proper views; and makes it indispensable, that all attend equally to the instruction in reading.

As nothing escapes the observation of the Pasha, this school some time ago attracted his notice: and, this week, during the great festival of the "corban bairam," the chief inspector of his schools was sent on a special visit to it. His orders were, to bring to the Pasha specimens of the children's work; taking it directly from their hands, as they might be at the time engaged upon it. The professed object was, that his Highness, who was going to spend the next day at the festival with his children, might have this novelty to shew them, and to examine. He has dismissed his harem entirely; and his younger children are now living with an elder daughter, who is a widow. His daughters, with some hundreds of female slaves attached to their establishment, and the female part of the families of children and grandchildren, are understood to amount to seven or eight hundred.

The work was taken and examined yesterday; and returned by the same Officer, with a message, stating that a resolution had been taken by his Highness the Pasha, to establish a school for the females of his own family, then of the families of his relations, and of some of the highest Officers about him. It is to be limited to 100 scholars. Reading and writing, as well as needle-work, are to be taught. It is to be under the inspection of his daughter mentioned above, and Miss Holliday is to be invited to teach it. The message came as an invitation to her; and encouragement was held out for the establishment of a Public Institution also, for the females of the common classes of Moslems, to be patronized by the Pasha.

Miss Holliday, of course, required the offer to be made in writing, and in a maturer and more definite form; as she would have to write to England for more assistance. There is every reason to hope that the project will be

carried through; and if it be, it will be on of the most remarkable of the many innovations which the Pasha has introduced. Its important bearing on the Missionary Cause, you cannot fail to perceive. May God thus open a wide door, for the illumination of the benighted female part of this bigoted Mahomedan Population!

Our Readers are already acquainted with the interesting intercourse of Mrs. Lieder with the Court of the Pasha; and will be glad to see these further details.

ABYSSINIA — 1831 — Charles W. Isenberg, Charles Henry Blümhardt, Ludwig Krapf. Mr. and Mrs. Isenberg and Mr. Blümhardt were obliged to leave Abyssinia, by the opposition stirred up against them: they reached Caïro on the 12th of July; and Mr. Blümhardt proceeded to Malta with Mr. Schlien, then returning thither, and arrived on the 16th of September. Mr. Krapf had reached Mas-sowah; and was on his way to attempt an entrance into Abyssinia at Shoa — Pp. 102, 103, 264, 384, 478; and see, at pp. 354—356, 535—537, some interesting details, communicated in several Addresses, by the Rev. Samuel Gobat, while in London.

Mr. Blümhardt gave the following notice of their critical situation, in speaking of the Abyssinian Priests:—

They begin to know what our objects are, in coming among them—to convert them from superstition and idolatry to the True God; which formerly they did not know so well. They are, therefore, constantly seeking to throw obstacles in our way; and if it were in their power, they would not for a moment suffer us to remain in their country.

The Committee have been disappointed, for the present, in the hopes implied in the following notice:—

The friendly protection of the Governor of the Province has been repeatedly extended toward the Mission; and that, on a recognition of the principle of equal toleration. He declares, that as he suffers Mahomedans in his country, and other religious parties, he will therefore suffer the Missionaries also. Thus the mouth of their enemies is stopped.

The derangement of the Mission is the more to be regretted, as it appeared to

be silently commending itself to the consciences of some. On the subject of Scripture Translations, and the spirit of religious inquiry excited by them, Mr. Isenberg reports—

Hussein is copying the Translation of the Morning and Evening Prayers. The Tigré Translation of the New Testament has proceeded to the Epistle of St. James. By the stir which the Priests made concerning us—few of whom knew any thing about our doctrine—several *Defteras* (Learned Men) have been induced to inquire: they from time to time question me concerning matters of Religion, and generally go away satisfied. One of them, *Deftera Abisalom*, who before this was disgusted with their unjust proceedings, knowing their ignorance, has now become our friend and defender; once exclaiming in anger, when others accused us of making our houses our churches—celebrating the Lord's Supper and baptizing in them—"Ye hypocrites! how dare ye to judge these people, and to condemn them—you being Heathens, and no Christians! They are true Christians: they may condemn you; for they know and keep the Word of God, and, by their lives, put shame upon you, who have no more of Christianity than the mere name!"—Such testimonies are encouraging, though not altogether satisfying. Our hope is in the Lord; and He will not put us to confusion.

Notwithstanding the discouraging events in two of the three Missions on the eastern and south-eastern sides of Africa, mentioned in the following extract from the Report, our Readers will unite with the Committee in their hopes and prayers respecting them:—

Your Committee earnestly commend this Mission to the sympathies of their Christian Friends. Deeply interesting in itself, as it respects the Church and the Country of Abyssinia, its importance is rendered yet more apparent, when the eye contemplates the proximity of Mahomedan Arabia on the East, and of the vast barbarous Interior of Africa on the West. The Society has now been enabled to light up a flame of Evangelic Truth in one spot on the Western, and at two points of the Eastern side of Africa; and one near the South-Eastern. May that flame never be extinguished; but go on burning more and more brightly, till it has illumined the inmost recesses of that Continent!

GERMAN MISSIONARY SOCIETY.

A notice in the last Report states—

The Missions of the Society in Asiatic Russia were abolished, by an unexpected Ukase of the Emperor, in the year 1837: and thus the So-

ciety was compelled to recal its Missionaries: it has transferred some of them to the Church Missionary Society; and others it has itself sent into Heathen Countries.

JEW'S' SOCIETY.

CONSTANTINOPLE — 1835 — S. Farman. Mr. Farman returned home, and received Priest's Orders: he has now resumed his post. He has there peculiar difficulties to contend with, and he has given some appalling accounts of the severe sufferings to which every Jewish Inquirer after Christianity is exposed in the Turkish Capital. He has, however, gathered a little flock of three or four converts, in the humble hope that the little one may become a thousand—Pp. 103, 104.

Mr. Farman says, in reference to the trials to which Inquirers are here subject—

It appears to me of the utmost necessity, in order that the Mission at Constantinople should prosper, that—

1st, Means be provided by which Inquirers can come for instruction regularly: and

2dly, Means by which they can live honestly after baptism, and attend on the Lord's Service without distraction.

These are the things necessary for Constantinople. Of course, in these is contained a difficulty of giant-like magnitude; viz. To provide means by which Inquirers shall be protected from the infuriate madness of their Brethren. I do not mean from such persecution as the Inquiring Jews in our own country have to suffer, but means by which they shall be protected from the power which the Synagogue there possesses of throwing them into their own prison.

The Committee remark on Mr. Farman's affecting statements—

It is our belief, that while, on the one hand, the Word of God is not bound, and the Gospel is the power of God to salvation, in defiance of torture, imprisonment, and death; on the other hand, Christians have no right to expect God's blessing on their labours for promoting Christianity among the Jews, if they wilfully and systematically withhold assistance and protection from those who are involved in want or danger through their inquiries after Truth.

We believe that there is a great work to be done at Constantinople; and that the violence of opposition, wherever it exists, is a strong evidence that the influence of Christianity is beginning to be felt. Steady and laborious perseverance, Christian courage, and holy consistency, cannot fail to bring down a blessing on the Missionary Labourer; and we trust that Providence will enable him to meet the peculiar difficulties, in which success itself will serve to involve him. The chief means which the Society can at present employ are the free circulation of God's Word, the preparation of the Jewish-Spanish Translation, and the ga-

thering of a small congregation of believing Israelites and others, however few, to join in the regular use of our Anglican Liturgy in the Hebrew Tongue.

SMYRNA—The Rev. W. B. Lewis, late the Society's Missionary here, is now British Chaplain. Mr. J. Cohen, better known as John Evangelist, one of the persecuted Israelites compelled to leave Constantinople, has hitherto resided at Smyrna, under the superintendence of Mr. Lewis. A few extracts of a Letter lately received from him will show the difficulties in the way of Inquiring Jews:—

I thank God for the opportunities which I met with in preaching to my countrymen and brethren redemption from sin, and life eternal, through Jesus of Nazareth. It is true that there is a general discouragement in all Missionary Labour throughout this country. If there were liberty of conscience, I might with reason hope to see many of the nominal Israelites going sincerely and devoutly before the throne of mercy, to ask pardon for their past infidelity, to the *Lamb of God that taketh away the sins of the world.*

One of my inquirers wrote a Letter to me, in which he requested to be baptized, and sent to some place where he might be free from persecution; since the Jews, and especially his parents, had begun to treat him in the way they usually do all those whom they suspect of being inclined to Christianity. I was not able, of course, to fulfil his wishes. I, therefore, spoke to him of the duty of every Christian to be ready for persecution, yea, even for the cross, for the love of Him who loved us and died for us; after which I read to him the Tenth Chapter of St. Matthew, where our Lord exhorts His disciples to *fear not those which kill the body, and are not able to kill the soul; but to fear Him who can destroy both soul and body in hell;* and, offering up thanks to our gracious Lord, I implored His aid to fortify him in his faith, so as to be able to confess Him before kings and governors; after which he went away very contented. But that was the last time I saw his face, for his relatives sent him away, and no one knows whither he was sent.

A few days after, the Jews began to persecute the others who came to me for instruction; and, for two months, no one came, neither would any of the unbelieving speak to me. At last, one of them came very secretly, saying that he should be bastinadoed and sent to prison, if the Jews should discover his coming to my house; and that they had already disengaged him from his betrothed spouse, and placed him under the guard of his father; so that if he should be found

out, both he and his father would be severely punished. It is very remarkable, that since that time a great change has taken place in the whole conduct of this Young Man. I hope he is a Christian; for, in spite of all the menaces of the Jews, he comes daily for prayer and reading the Scriptures. He has often told me that he feels very unhappy when he is not able to come. Some time ago I was reading with him the Epistle of St. James. I observed that these solemn and awful words of the Apostle made a great impression on his heart—*Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.* During the time I was explaining to him the contents of this passage, and how fearful it was to continue to live in the natural condition of our hearts—how we could do nothing else but weep and mourn at the thought of our going before the Judgment-seat, where we shall be sentenced to eternal punishment and misery, he was continually weeping; and his particular love for the Gospel and confidence in the blood of Jesus, ever since, assure me of his sincere belief in the Redeemer.

JERUSALEM—1834—John Nicolayson; G. N. Pieritz, A. Levi. Mr. Nicolayson, on his return to Jerusalem, was soon followed by Mr. Pieritz and Mr. Levi. Two other Converted Israelites, Mr. A. Gerstmann and Mr. Bergheim, have since joined him: they reached Beyrout at the end of October: one of these is qualified to act in a medical capacity—The purchase of premises for the intended Church and Mission Institution has been completed, and the legal documents duly executed and delivered. The Committee remark, however, that

—the friends of the Mission will not forget that the tenure of land in the city of Jerusalem cannot possess that degree of legal and actual security which would be required previously to the erection of a Church in this country. Our object is a glorious one—to plant our Church and Liturgy on Mount Zion—to vindicate the character of our holy Religion—to remove a stumbling-block from the Jews, and to proclaim to them by our Services and Ministrations in the Hebrew Tongue—*Behold, your salvation cometh!*

The prospects of the Mission are thus spoken of by Mr. Nicolayson:—

Our object ought to be, to gather around us here such as must be taught and trained. And, in this, we are actually making more progress than we had anticipated so soon. We have now Simeon, his wife, and two children; and a

Young Jew, who has lately come from Constantinople to be taught the very elements and vitals of saving truth, as well as the rudiments of common knowledge. These give Mr. Pieritz enough to do for the present; beside the Young Rabbi, his recent and first convert here, (who, by the way, has just yielded to the entreaties of the Jews, to save them the disgrace and the terrible consequences which they apprehend of a Rabbi of Jerusalem actually renouncing Judaism, and publicly embracing Christianity, by being baptized in the Holy City itself,) is about to go to Constantinople. However much we regret this, we cannot prevent it. We have, however, still a good hope of his steadfastness in the faith.

Daily Hebrew Service has already been established by Mr. Nicolayson and his Associates, in a room in the Mission House, set apart as a temporary Chapel; where, also, there is Service in English and in Arabic on Sundays—P. 104; and see, at p. 364, Notices of the Increase of the Mission, and of the Distracted State of Syria.

TUNIS—1833—F. C. Ewald; J. Richardson, As. The seed is still sown, in dependence on the blessing of God: the dangers, however, which beset a sincere Inquirer, are such as nothing but the power of God can overcome. Mr. Ewald gives an affecting account of, the consequences of a small party of Inquirers who came to him for instruction being discovered by the other Jews—P. 105.

The Rabbies have prohibited the Jews from sending their children to me, and thus I am prevented from establishing schools. With the five Young Jews, whom I had for instruction, I had great trouble and anxiety. One of them, who was so cruelly attacked by his relations when they discovered that he wished to become a Christian, that he fainted on the spot, fell sick, and lingered till a few days ago, when he died. Did he die in the Lord? He often sent messages to me during his illness, and constantly expressed the desire of becoming a Christian: he did not think that death was so near. Another has been quite removed from here. A third is yet here: I see him sometimes at his workshop: he is a goldsmith; but he must not speak with me. The fourth, who was the cause of it, does not come near me. Elkan only has remained faithful: he comes now regularly every day for farther instruction; and, if all goes on well, I shall baptize him toward the end of February or the beginning of March, and shall send him off immediately to London, either by the way of Marseilles or Malta, for it will be impossible for him to remain here.

Jews' Society—

There is plenty and daily opportunity of preaching the Gospel. Monday next, if all is well, I shall go to a place called Zagwan, where

I understand there are Jews living: it is about 50 miles from here. I hope to be able to visit several places in the neighbourhood of Tunia, where Jews are residing. [Mr. Ewald.

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes. Mrs. Lowndes and two daughters are on a visit home for recovery of health—The congregation was larger last year than in any previous year—The three Greek Girls' Schools contain 230 scholars: the four Sunday Schools continue to be encouraging—Mr. Lowndes discharges his duties, as Inspector-General of Schools in the Ionian Islands, with increasing satisfaction—The Modern-Greek and English Lexicon and English Spelling-Book, compiled by Mr. Lowndes, are actively circulated—Pp. 105, 383.

Mr. Lowndes, in a Letter of the 11th of October, thus speaks of the state of Education:—

In May, I visited all the Ionian Islands, with the exception of Cerigo, for the purpose of inspecting the schools; and, taking into consideration the state of affairs in Smyrna, &c., and the sympathy felt in all parts where the Eastern Church predominates, I have found

the schools in a much better state than I could expect.

The Government of these Islands has ordered books to be printed for a regular course of reading in the Lancasterian Schools. These are now almost ready; and, on the whole, are very good. This method was adopted by the Government in consequence of the existing agitation, and probably has had much influence in preventing its further extension. Formerly, the New Testament was almost the only book read in the schools, no other being used, except a short Catechism; but the books which are now prepared will, in future, form a prominent part of the instruction in the reading classes.

The higher schools in the different islands continue in a very favourable state, and the University in Corfu is advancing. On the whole, Public Instruction was never so widely extended in the Ionian Islands as it is at present. In all my visits to the islands and schools, I have met with the kindest reception and co-operation.

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—T.N. Hull Mr. Brownell left in December 1837, on account of his health and that of his family—The Chapel, though lately enlarged, is become

again insufficient for the congregation. Members, 60. Scholars, adults and children, 65—Pp. 105, 120.

AMERICAN BAPTIST MISSIONS.

The Rev. Isaac Lowndes, in writing from Corfu, in October, says—

During one of my visits to the southern islands, I proceeded in the Ionian Steamer to Patmos; and had the pleasure of meeting there two worthy Baptist Missionaries from America. Their sphere of usefulness is considerably circumscribed for the present; as they find it quite impracticable to attempt keeping schools,

and are not yet sufficiently acquainted with the language to have much direct communication with the people, but are steadily applying to it. Yet they are not altogether without encouragement, for they are well supplied with Scriptures; and may be said to distribute them daily, in considerable numbers, and gratuitously; chiefly to Greeks who come from the interior of the Morea, and anxiously seek them.

The view, which has been given in the preceding Survey, of the resolute and malignant opposition made, in almost all parts of this most important field, may very suitably be closed by the following strong appeal of a Missionary for more lively and entire dependence on the abundant influences of the Holy Spirit. In speaking of a Conference of Missionaries which had been held, he says—

I trust, and confidently believe, that it has done much good. I trust that it has deepened the feeling in us, that all our labours are utterly vain, without the powerful aids of the Holy Spirit; and that one of our most important duties is, to seek those aids by continued and unwearied prayers and supplications. For myself, I can most truly say, that all my hopes from any other quarter are entirely cut off. How desirable it is that this feeling should pervade the whole Church, and bring every member in fervent and persevering supplication to the Throne of Grace for this one blessing—the promised gift of the Holy Ghost! Without this, all Ministers and Missionaries, were they multiplied a thousand fold, might sound the Gospel Trumpet in

vain around the empire of the God of this World as many thousand YEARS as the Levitical Priests sounded their rams' horns DAYS around the walls of Jericho.

Once has it been spoken, and twice have we all heard this—that the power of converting sinners belongs to God. This great power has been committed to our exalted and glorified Saviour; and He is waiting for the Church to ask for the blessing in united, fervent, agonizing prayer; and as soon as this is done, there is no reason to doubt that He will exert that power by the resistless influences of the Holy Ghost.

Why should we try to do alone, what angels would not attempt without Almighty Aid? Can we cast the mountains into the sea, or dry up the deep caverns of the ocean? We can do this as easily as we can, unaided by the Holy Spirit, convert one sinner from the error of his ways. Oh that we who are Missionaries, and our Directors and Patrons and all the Churches, may feel this in its whole extent!

The Apostles did not take a single step in the great work of converting the world, till they were *endued with power from on High*—till they received the promise of the Father, the gift of the Holy Spirit. And should not we, in like manner, feel that we run in vain and labour in vain, if we lack this main and indispensable qualification—a plentiful measure of the same Spirit? Is it not probable that many thousands, in apostolic times, were truly converted while they were acquainted with a smaller portion of Divine Truth than is now familiar to the members even of these decayed and corrupted Churches? The gift of the Spirit rendered the Truth then *sharper than any two-edged sword*; and hence thousands and thousands were converted to God. Were the same Spirit given now, would not the same effects follow? Why, then, should not the whole Church feel that one of her most precious privileges and most imperious duties is, to implore, from her Saviour, with incessant and persevering fervency, the gift of the Holy Ghost on all her Ministers and Missionaries? Till this is done, till this gift is imparted, nothing effectual can be done for the world's conversion.

As it regards Missionaries, I am far more anxious that the spiritual Christian standard should be greatly elevated among them, than that more should be added to their number, if not endued with power from on High. Millions of us without the Spirit, or with only a small measure of it, are worth less than the twelve Galileans were—those self-denying holy men, who were filled with the Spirit, and gave themselves to prayer and the ministry of the Word. Do insist upon it with all the Young Men who are looking toward the Missionary Field, that NONE BUT HOLY MEN, FULL OF THE HOLY GHOST, ARE OF MUCH VALUE THERE. This, I am well assured, must be the impression of all devout persons, who know any thing of this matter. Experience declares this now, and the Last Great Day will make it still more apparent.

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selinjinsk: 160 miles S E of Irkutsk: inhab. 300: in the centre of the Buriats who are east of Lake Baikal—1819—Robert Yuille—No Report—P. 106.

Rhodon: Edward Stallybrass; John Abercrombie, Printer; 4 Nat. As.—Scholars: 11 boys and 8 girls—P. 106; and see, at pp. 53, 54 of our last Number, the Addresses of some Buriats at a Missionary Meeting.

Mr. Stallybrass has been prevented by indisposition from pursuing his usual itinerant labours: but his place, in this service, has been, to a great extent, supplied by the Native As-

sistant Shagdur; who has since removed to Ona, to pursue his duties under the direction of Mr. Swan.

The Daily Service is continued. Spiritual darkness and love of the world still prevail to a great extent, even among those who have long been under the sound of the Gospel; and Mr. Stallybrass mentions some affecting instances of the obduracy of individuals, who, though they had been favoured with frequent opportunities of hearing the Truth proclaimed, have departed from this life without apparently any change of heart or solid hope of futurity.

There appears to exist a general prejudice against a Christian, or, as the people term it,

London Missionary Society—

an ENGLISH Education for their children: nevertheless, the number of scholars has increased.

The printing of the Scriptures, in which the Brethren are actively engaged, has been completed to the end of the Second Book of Samuel, in regular order from the commencement; and the books of Solomon were also finished, when a new edition of the Pentateuch was found necessary, the whole of the former edition having passed into circulation. The Pentateuch has been printed to the end of Exodus inclusive: the Psalms follow; and, in addition to 1000 copies uniform with the rest of the Scriptures, 500 of a smaller edition were to be printed at the expense of the New-York Bible Society. The printer, John Abercrombie, (a Circassian, who, with others of his countrymen, was ransomed from slavery many years ago, by the Scotch Missionaries at Karass,) continues to afford much satisfaction in his department. *[Report.]*

One—William Swan; Shagdur, Nat. As.—P. 106; and see, at pp. 54, 55 of our last Number, Notices of Mr. Shaw's

The instances of conversion resulting from the declaration of the Gospel in this quarter of the Missionary Field have been of singularly rare occurrence, compared with the number of persons to whom it has been communicated. Our Brethren have not spared themselves, in endeavouring to persuade the benighted Buriats to cast away their idols—to seek the Lord while he may be found—and to call upon him while he is near. But although the saving reception of the Truth, among those for whose eternal interests they are labouring, has been far from commensurate with their hopes and desires, it is gratifying to know that they have been greatly encouraged by witnessing the consistency, steadfastness, and love of the few who have embraced it: from the substantial character of the work thus exemplified, in connection with the Divine Promises, their confidence is amply sustained as to the ultimate triumphs of the Cross throughout the vast regions of Siberia. *[Directors.]*

(The Survey will be continued in the Number for March.)

Visits among the People.

Besides his engagements, conjointly with Mr. Stallybrass, in translating and superintending the printing of the Mongolian Scriptures, our Brother continues his Daily Services in Mongolian; not without the hope that, while, under the Divine Blessing, a few of those to whom he is the messenger of life have been brought into the fold of the Great Shepherd and Bishop of souls, the Truth is silently but powerfully commending itself to the hearts and understandings of the people at large. In connection with the Female School, under the superintendence of Mrs. Swan, there is a growing measure of encouragement. *[Directors.]*

Some of the Young Persons of the congregation, who have found the Saviour precious to their own souls, are desirous of being employed in making known His grace and salvation to their Heathen Neighbours.

Accompanied by Shagdur, Mr. Swan has taken several tours for the distribution of books among the people. The Tracts have been favourably received, and have excited attention to the Gospel. *[Report.]*

Biography.

TESTIMONIAL TO THE LATE REV. THEOPHILUS BLÜMHARDT,

ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

To the Memorial of the Church Missionary Society on Mr. Blümhardt, given at p. 35 of our last Number, we add a like honourable testimony of the B. F. Bible Society.

In recording the death of another long-tried friend and active promoter of the British and Foreign Bible Society, the Rev. C. T. Blümhardt, late a Member of the University of Tübingen and Inspector of the Missionary College at Basle, the Committee cannot but call to their recollection the lively and deep interest, which, for a series of years, he has taken in the concerns of this Society and of its

kindred Institutions all over the world. They gratefully remember the many and important services which he has rendered, by his interesting and useful correspondence—by translating the Monthly Extracts of this Society into the German Language, and procuring for them a very extensive circulation—and by impressing it on the minds of the Missionaries, sent out by the German Missionary Society

that they should devote themselves, wherever an opportunity offered, to the translation, printing, and circulation of the Holy Scriptures in the vernacular languages and dialects of those countries where they might be called to labour.

The Committee of the British and Foreign Bible Society unite with their Christian Brethren in Basle and other parts of the Continent in thanksgivings to God, that, in their departed Friend and Fellow-Labourer, He raised up a man so eminently qualified, by his talents, solid erudition, and unfeigned piety—by an ardent yet well-tempered zeal—by inde-

fatigable industry and meekness of wisdom—by active and passive obedience to the Divine Will—and by patient continuance in well-doing, to adorn the doctrine of God our Saviour, and to advance the interests of His kingdom. In his last illness he had to endure great and excruciating sufferings; but was enabled to bear them with Christian Fortitude, and to resign his spirit into the hands of his ever faithful Creator and Redeemer; triumphantly exclaiming, "Soon I shall have overcome by the blood of the Lamb! Light breaks forth! Hallelujah!"

OBITUARY OF MRS. SCHÖN,

WIFE OF THE REV. J. F. SCHÖN, CHURCH MISSIONARY IN SIERRA LEONE.

Mrs. SCHÖN's death was noticed at p. 8 of the Survey. The following account is furnished by Mr. Schön.

Mrs. Schön was one of the daughters of the late Rev. G. R. Nyländer, who was among the very first of the Society's Missionaries in West Africa. She had twice visited this country, for her education and improvement; and was consequently well known to several of the Members and friends of the Society, though her timid and diffident nature made her retire from much intercourse with others. In May 1835, she was united in marriage to the Rev. J. F. Schön. During her short course, she was much afflicted in her mental state; though when in good health, she was cheerful, and interested in her Missionary work. We extract from a Letter of her bereaved husband, dated January 23, 1838, the following affecting particulars concerning her last illness, and peaceful removal from this scene of sorrow to a world of glory. He writes:—

The complaint under which my departed wife laboured, after her first confinement, appeared to be entirely removed, after we had resided for some time at Hastings; and often did I sincerely thank God for the change of Station, though we were put to much inconvenience in other respects. I recollect but two severe attacks of the disorder; but the last of them was exceedingly

Feb. 1839.

trying. I was obliged to send my child to Mrs. Jones, at Freetown, to be taken care of; but was soon convinced that I had taken a wrong step, and that it had a bad effect on the mother, and therefore sent for the child again in two days. When the child was in the house, she soon recovered; and from that time, August 1837, to the day she left this world, I never perceived another symptom of aberration of mind; which was a cause of much thankfulness. Her sufferings, however, were not over: they were only of another kind. She spoke often with me on the state of her soul, and derived much consolation from reading the Word of God, and from Prayer. Her chief grief was, that she had been so unprofitable a servant in the situation in which she had been placed—that she ought to have been much more zealous and devoted to the work; and very often I saw her dissolved in tears, through reflections of this kind. She had nothing to boast of, nothing to glory in, as of her own. If ever I saw a soul under a deep sense of sin, it was hers; and yet there was nothing of a desponding nature; she could rely on the merits of Jesus alone for the salvation of her soul; and realize, in her own experience, the blessedness of those whose sins are forgiven, and whose iniquities are pardoned. A fortnight before her confinement, on coming home from Freetown, I found her very ill; and the first word she said to me was, "Are you going away from me again?" I replied, "No, I shall not leave

P

you again, seeing you are so unwell." She could not express in words how glad she was when I told her I could stay. She was continually in pain to the last moment of her life; but resigned to the will of God, and patient. On the 5th of November I sent a messenger, about one o'clock in the morning; at seven, I sent another; and about six o'clock in the evening I had the pleasure of seeing the doctor arrive. He expressed fears, seeing her so much reduced. At eleven o'clock she gave birth to a fine little boy. When I saw her, she blessed the Lord for His help, and called on me to be thankful. She then complained of faintness and fatigue. I left her, and spoke to the doctor; who told me, that he had great fear—that she was very weak, and not likely to live. We returned together to her, when she told me that she was going to die. I engaged in prayer: she held my hands, and joined heartily in it, fully aware that her end was coming. After Prayer, I said to her: "Jesus said to Martha, *I am the Resurrection and the Life*—quoting the whole passage; and then asked her, *Believest thou this?* . . . I would ask you, My dear, Believest thou that Jesus is the Resurrection and the Life?" "Yes," she replied, "I believe it."—These were her last words, with the exception of once asking for the doctor: and at two o'clock she ended her short life of twenty-one years and eleven months; and entered her Father's house, for which she anxiously longed.

The Rev. J. W. Weeks, who was called upon to perform the last offices for Mrs. Schön, thus relates his visit to the house of mourning:—

Nov. 6, 1837—I went to Hastings; and was much rejoiced to find that Brother Schön's mind was greatly comforted under this heavy stroke, from the consideration of the calm, composed, and resigned state of mind which his dear partner manifested a few hours before her departure. We trust her happy spirit is now beyond the reach of sickness, sorrow, and death; having entered into the joy of her Lord. An immense concourse of people followed her remains to the grave: numbers were from the Mountain District. While I was reading the Burial Service, I was particularly struck with the great stillness which prevailed; it added much to the solemnity of the occasion. Whenever any one of our little Missionary

party is removed, these words seem to have a tenfold weight on my mind—*Be ye also ready.* May we all respond to the command, by diligently and faithfully endeavouring to discharge our respective duties, that we may finish our course with joy.

But the cup of sorrow was not yet filled. A few days after, Mr. Schön was called upon, by Providence, to part with the babe just given to him. The touching proofs of sympathy and piety manifested on this occasion, by some of his flock, evince at once the depth of their Christian feeling, and the sincerity of their attachment to their Minister. He writes:—

Only a week after this, I was called upon to witness a similar scene. In the middle of the night I was called up by the nurse of my babe, to see him, and, to my great surprise, found him in convulsions. His tender age gave me no hope of his recovering. I sent for the doctor; and in the meantime applied those remedies which I thought proper, but to no effect. None of my Brethren being near me, and it being the Lord's Day, I baptized the dear little babe myself, by the name of Frederick Nyländer, in the presence of some Native Christians, who joined in prayer with me, and shed many a tear, truly sympathizing with me.

Indeed, I ought to mention to you, that the people of Hastings, and particularly the Members of our Church, have endeared themselves very much to me, by the sympathy which they have always evinced. They made all things ready for the funeral, in a decent and becoming manner; and when I inquired after the expense, I was told that they had agreed not to take any thing of me; and only on my pressing them would they accept payment for those things for which they had to lay out money themselves. Their simple and affectionate way of speaking to me has proved often a great consolation to my heart. A man told me: "Master, plenty time I want say one word to you; but no can open my mouth: my heart always tell me, he know better, and me can tell him nothing. Master, the time trouble catch me, me go to you; you speak to us of Jesus and of the Resurrection, and that can make our hearts glad. Master, this no can comfort you? your

wife no lost, your child no lost: they that believe in Jesus never die."—How comforting, to hear one, who was but a

few years before an Idolater, speak of the consolations which the Gospel affords!

OBITUARY OF MRS. GRAF,

WIFE OF THE REV. J. U. GRAF, CHURCH MISSIONARY IN SIERRA LEONE.

THE death of Mrs. Graf was noticed at p. 301 of our last Volume. At p. 7 of the Survey, it is said that she died on the 19th of March; but it was on the 13th.

Mrs. Graf, whose early removal from her Missionary labours was next to be lamented, had not long been united in marriage to the Rev. J. U. Graf, and was one of the large party who had just arrived in the Colony to reinforce the Mission. She was well known, by her own circle of friends in this country, as a devoted Christian; and it was even feared, by some, lest her natural ardour and activity of spirit might prove the occasion of injury to her in a tropical climate. It was not thus, however, that her health suffered; for though, by her zeal, she had evidently won the respect of all around her, she does not appear to have neglected the customary rules of prudence. Nevertheless, it pleased our All-gracious Father, in His unsearchable wisdom, to remove her, when she had but just commenced her labours. From the touching communication of her mourning husband, to the Missionary Committee in Freetown, we make the following extract. From his Station, at Hastings, he writes:—

March 7, 1838—Prayer Meeting held at our house. I was suffering so much from a rheumatic affection and toothache, that I could not attend the whole day: on the other hand, my dear partner seldom enjoyed a day so much as this—an enjoyment never to be renewed again in this world. In the evening, when our dear Missionary friends had left us for their respective homes, Mrs. Graf complained of headache. During the night, decisive symptoms of fever appeared: medical aid was immediately resorted to, and.... Here I beg leave to close my report. My much beloved and now lamented partner died in the Lord, on the 13th of

March, at Fourah Bay.—She is not lost, but gone before.—While the painful remembrance of this mournful event prevents my feelings from enlarging upon the circumstances connected with the loss which I so keenly feel to have sustained, it may give some idea of the state of mind in which Mrs. Graf came to this Colony, by transcribing, from her private Journal, what she wrote on the New-Year's Day.

"Jan. 1.—That goodness and mercy have followed me all the days of my pilgrimage, ought to be engraven on this heart, with feelings never to be effaced. At the commencement of this year, I find myself brought, by a gracious God and Father in Christ, to Africa's coast—a land where gross darkness, sins described in Romans i., direful sickness, and sudden death, prevail. Still, I feel it my great privilege, yea, my cause of rejoicing, to leave my native land and friends of my youth, for His sake, who for mine became poor, that I, through His poverty, might be made rich. When I think of all the Lord's forbearance and long-suffering toward me, under momentary provocations, I am constrained to say—

Lord, who's a pardoning God like Thee?
Or who has grace so rich, so free?"

Mr. Graf adds—

This, my dear Brethren, was the Missionary spirit which your late Sister brought with her to Africa. What she was in other respects, is not here the place to say; but to me, in my lonely solitude, is henceforth left to feel and to lament the loss of a most affectionate, kind, and tender wife. Begging for a continuance of your kind sympathy, and for an interest in your prayers, I remain, &c.

Mrs. Kissling, her fellow-voyager, and, like her, but just entering on the Missionary field—the *one taken, the other left*—gives a more particular account of this bereavement, in a Letter of March 26, 1838:—

Our beloved Sister in Christ, Mrs.

Graf, fell asleep in Jesus, on Tuesday the 13th of this month; and the following day her remains were deposited in Kiskey Churchyard, where rest the bodies of many faithful Labourers, who have laid down their lives in this part of our Heavenly Father's vineyard. It will, I am sure, be interesting to you, to know some of the particulars concerning our beloved Sister. Since their residence at Hastings, her health had appeared to suffer much; but we all hoped that it might, in some measure, arise from the peculiarity of her situation, and that in a short time she would feel better;—but our ways are not as God's ways. About three weeks previously to her illness, we had asked her to Fourah Bay; where she came, with her now-bereaved husband, for nearly a week. During her stay with us, she appeared much better, and continued so for a few days; but, after that time, unfavourable symptoms re-appeared; and the evening before the last Prayer Meeting, when Mr. Kissling arrived at Hastings, he saw appearances of fever, which, however, appeared to have subsided the following morning; but in the evening of that day they returned more decidedly; and from that time there could be no doubt as to the nature of our dear Sister's disease. The great distance from Freetown precluded the possibility of Dr. Fergusson seeing her at Hastings; and he urged her being brought to Freetown. As soon as we knew this, we offered our house, which Mr. Graf accepted; and, after some considerable delay about the boats, she arrived on Lord's-Day morning, about 11 o'clock, in a most exhausted and enfeebled state: the doctor arrived soon after, and said that Mrs. Graf was very ill. Her mind wandered: this, and other unfavourable symptoms, increased toward evening; but the following day our hopes were again brightened: she was more collected; and in the evening, about five o'clock, the doctor said that the fever was gone, and that, if her strength would hold out, she would do. An hour had scarcely elapsed before the other unfavourable symptoms appeared—premature confinement—and from nine o'clock her already much-weakened frame gradually sunk, until ten o'clock the following morning, when she left this world of sorrow and sin, and joined, I doubt not, the company which no man can number, who are around the Throne.—We sorrow, but not as those without hope. Our beloved Sister has left

behind her a living testimony as to her faith, and trust in Him, by whom and through whom alone we can be happy in time and in eternity.

Desirous to make this solemn visitation of Providence a means of profit to his flock, Mr. Kissling, a few days after, pressed the subject on the consciences of those attending him, in the following impressive manner. He relates:—

March 19, 1838—Had several applications from persons of Freetown, who are desirous to obtain Religious instruction. Of those who meet at Fourah Bay for that purpose, some give evidence that God's Holy Spirit is working in their hearts; and they are not only very attentive when a portion of Scripture is considered, but also give satisfactory replies when catechized on the subject. I, this day, chose the subject of 'Death' for our consideration, that we might improve an event peculiarly mournful to us. The question, "How should you feel, if the Lord should call you from hence, just now?" startled several of the candidates considerably; but one answered, "I leave my heart with Christ:" and another remarked, "I have no fear: I trust in the Lord, and He will not forsake me." It has been a solemn meeting; and I trust our minds are much impressed with our Blessed Saviour's admonition—*Be ye also ready.*

We add a few passages from the communications of three of the Catechists, descriptive of the peculiar excellencies of this departed Sister.

March 13—Received a note from Mr. Graf this evening, bearing the melancholy information of the death of his dear wife. The last time I saw Mrs. Graf was on the 7th ult. Her appearance then seemed to wear its usual healthfulness, and promised a longer life. I first became acquainted with her in England, in 1836. She then expressed an earnest desire to join the West-African Mission. The providence of God not permitting it at that season, she remained with her friends. She joined us, with Mr. Graf, on the 4th December 1837. Full of love to her Divine Saviour, and to the souls of the Africans, she at last commenced her labours at Hastings, with Mr. Graf. The children, the poor, the needy, were equally the objects of her pity and

love. She had a word of exhortation and comfort for almost every one with whom she met. In her appeared to be centred much of the spirit of her Divine Master. She was an affectionate wife, and loving to every one. [Mr. W. Young.]

March 13, 1838—Heard of the death of my dear Sister in the Lord, Mrs. Graf. I cannot express what I felt on this dispensation, my feelings were so acute. I do not wish to eulogize the creature; but I must say, that she was a well-taught scholar in the school of Christ, and of deep Christian experience. She knew the value of Christ as a Saviour, and the efficacy of His atoning blood. She could speak, from the fulness of her heart, of the faithfulness of God, and His dealings toward His people. She also rejoiced in the everlasting security of the Church of Christ, founded upon God's word and promise; which made her conversation sweet and refreshing to my soul. However exalted her piety, however extensive her usefulness, she was taught to ascribe all to the free and unmerited grace of her Covenant God. [Mr. T. Peyton.]

March 14—I left Gloucester in order to attend the funeral of our dear Sister. On my arrival at Fourah Bay, I was remarkably struck with seeing such a concourse of Natives about the house, many of whom appeared to be deeply affected. As I entered the house, and especially when I saw the corpse, my thoughts reverted to the Prayer Meeting on Wed-

nesday last; and upon thinking how our beloved Sister in the Lord then presided at her own table, and to-day being carried to her grave, my feelings were wrought upon. O how mysterious are the works of the Lord! Our esteemed Sister was, according to her, ardent desire, permitted just to enter the Missionary field, and to behold with her eyes what the Lord is doing, through the instrumentality of His Servants, among the Heathen, and then taken from the scene of labour to that of rest—from the Church Militant, to join the Church Triumphant above. Her whole demeanour shewed that she was truly devoted to the work of the Lord *with singleness of heart*. I well remember a few words which fell from her lips the last time I saw her, which shew how little she desired human applause. She said, 'I do not care if our names are never once seen in the Missionary Record, so that we do the work appointed us, as instruments in bringing souls to Christ.' I think as many as 1500 accompanied us to the place of interment. [Mr. I. Smith.]

May it please Him, who has thus smitten, also to heal! And may devoted Labourers never be wanting to this and other Missions, animated by the loving-kindness of the Lord to become followers of them, who now, *through faith and patience, inherit the promises!*

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Successful Labours of the Merchant-Seamen's Auxiliary.

THE Committee extract, in their last Monthly Paper, the following notices from the Sixteenth Report of the Auxiliary:—

It would appear that your Society's three Agents, during the twelve months ending the 31st May 1837, had made 17,114 visits to ships of all countries, within the limits of the port of London, and distributed not fewer than 4724 copies of the Scriptures. With the exception of 100 Testaments furnished for the use of female emigrants, 24 to the Ship-

wrecked-Sailors' Society, and 4 copies to ships whose crews were quite destitute, the whole of this number of copies (4724) were PAID for by sailors and emigrants, at the Society's reduced prices. One peculiarly interesting feature in this distribution is, that 377 Bibles and Testaments were purchased by Spaniards, Portuguese, and Italians.

Although the number of Scriptures distributed in the year ending 31st May 1838 is less by 567 copies than in the year 1837, the number of visits made by the Society's three Agents in 1838 has been greater than in 1837, by 1383; satisfactorily shewing, that, from whatever cause or causes this diminution in the number of Scriptures distributed may have arisen, lack of zeal and industry on

the part of your Agents has had no share in producing this result.

Reception of the Agents in Visits to various Vessels.

—A most extraordinary captain and crew. Each one on board had made a voluntary surrender of himself to the Lord: they said they all belonged to the Temperance Society, and seemed anxious to shake hands with me for visiting them on so good an occasion: sold four Testaments. I never visited a more agreeable vessel.

—The Captain said, "When any sailor joins this vessel, and I find his conduct does not accord with the principles of the Bible, I tell him those things might be winked at once, but that it will not do now; and that if he will not conform to that which is right and reasonable, we must part: and indeed, a considerable number of captains in the coal-trade are like-minded with myself."

—"I remember, Sir, though it is now a long time ago, when you first began to bring us the Bible," said one of the crew, looking over the side. "Ah, Sir! and since that time, a wonderful change has been produced among us. Yes; a great alteration indeed, and all for the better." —One of the men, who was without a Bible, bought one.

—The Captain said, "A considerable number of our sailors are transformed in their characters, and it is truly gratifying to witness it."

—The Mate said, "Our Captain is sick on shore; but he particularly requested me to look out for the Society's boat, and get two Bibles." He then handed me a sovereign; and when I was about to give him the change, he said, "No, I must not take it; for the Captain strictly enjoined me to say that the balance was to be given to the Society, as a donation, to assist in their benevolent operations. Our Captain is a good man, and delights to circulate the Word of God: he has bought of you several times."

The Captain, a Spaniard, spoke a little English, and appeared very glad that I had brought some Bibles in his own language: he bought three Spanish Bibles for himself and crew, and appeared very much to desire the Holy Scriptures to be circulated among his own countrymen.

—Directly I went on board, an Italian Sailor accosted me with saying, "I want a Bible in my own language:" he then

went below, and returned with a Testament in his hand, "which," said he, "I like very much: it is a very good book, but I want the Bible." I soon handed him one, which he took from me with so much emotion, and with such expressions of gratitude, that I felt it to be a high privilege in being instrumental in conveying to this foreigner the Blessed Volume which he had so long wanted. All the money which he possessed was half-a-crown, which he cheerfully gave me for the book.

LONDON MISSIONARY SOCIETY.

THE Directors have lately issued the following Appeal on the

Pressing Claims of the Society.

At no former period in the history of the Society has the Lord given more abundant and decisive testimonies to the Word of His Grace, than those which, within the last few months, it has been the privilege of the Directors to transmit to the members and friends of the Society; and never have the claims of numerous portions of mankind, who have evidently arrived at a crisis in their history, been more strongly enforced on the attention of the Society than those of the inhabitants of India, Africa, the South-Sea Islands, and the West Indies, have been. On their behalf, the Directors feel that the most prompt and vigorous efforts are demanded.

Seldom, if ever, have the appeals of our Brethren, in some of the most important Stations abroad, for additional Labourers, been so urgent and often reiterated, as within the last two or three years. When these appeals began to arrive, the Directors could only meet them with expressions of humiliation and regret; and it was long their reluctant and painful duty to reply in effect to those, who, sinking under the accumulating pressure of excessive labour in exhausting climates, had appealed to them for help, "We are anxious to send you relief: we are encouraged to believe that the Churches would cheerfully sustain the additional expense which this would incur; but we have not men qualified and willing to go forth." The Churches throughout the land were informed of the great deficiency of pious and suitable men for the work; and a spirit of prayer to the great Lord of the Harvest was extensively excited, that He would send forth more

Labourers. These petitions were not offered up in vain: a larger number of men, duly qualified by piety and ability, offered themselves for the work than had ever been known during any equal period since the formation of the Society.

The Directors were thus enabled to meet, to some extent, the pressing claims which had been so long and so affectingly urged on them; and SIXTY-ONE individuals were sent out during the period embraced in the last Annual Report of the Society: TWENTY-THREE additional Labourers have been already sent forth during the present year, and several more are about to embark for South Africa. Ten additional Students have also been received, and are pursuing their studies under the auspices of the Society.

The claims of the Missionaries, and the peculiar state of the chief Missions of the Society, will admit of no relaxation of effort, without imminent danger to the success of the measures now in progress. All must be vigorously sustained, and some of them rendered still more efficient as soon as practicable. Holy and devoted men are prepared to go forth; and the Directors are only deterred from extending the operations of the Society by the deficiency of its income to meet its expenditure, even on its present scale.

Though the income of the last year exhibited a considerable increase above that of the previous year, it was less than the expenditure by about 6500*l.* Toward making up the deficiency, about 2400*l.* have been received; including the contributions of the present, which have been nearly equal to those of last year: but the enlarged operations of the half-year, which has elapsed since the period at which the Annual Report was closed, have increased the excess in the expenditure to upwards of 11,000*l.*

To meet this expenditure, the Directors have been under the necessity of diminishing those funds, which, from the commencement of the Society, it has been considered necessary to have in advance of the receipts of each current year; but which are now so reduced, as not to be more than adequate to carry forward their operations for three or four months. Below this amount, it must be evident to all who consider the heavy responsibility of those who conduct the Society's affairs—and the fact, that the bills drawn by the Missionaries, often amounting to several thousand pounds by a single arrival,

and the money required for supplies, must be provided, whether adequate contributions have been received or not—that this sum cannot be reduced without extreme embarrassment, or danger of arresting the progress of the work.

From this short account, the Directors feel assured that the friends and supporters of the Society will see the strong necessity which exists for immediate efforts, of such a character as may to them appear best suited to raise the Annual Income of the Society to an amount equal to the increased expenditure which the number of Missionaries now engaged renders indispensable. Every friend of the Society will feel, that it would have been better to detain in this country the EIGHTY-FOUR individuals who have gone forth within the last 18 months, than that their efforts should be crippled for want of support.

Besides those now in the field, others are ready to embark for Stations where their aid is most urgently required. Several, as already stated, expect to leave during the present month for South Africa, and a still greater number are duly prepared, and will embark for India and China shortly, if the means be furnished to send them forth.

The Directors now present this brief statement of the pressing claims of the Society to its Members, and the Friends of Missions throughout the country; desiring to feel more deeply themselves, and to press on all who co-operate with them in this great work, the conviction that they are not their own—that they are *bought with a price*, and that *not of corruptible things as silver and gold, but the precious blood* of Him, who, by the arrangements of His Providence and the claims of the Heathen, no less than by the injunctions of His Word, and the constraining influence of His Love, calls on all who profess His Name to come up to the help of the Lord, to the help of the Lord against the mighty.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

COL. H. Tronchin, on behalf of the Evangelical Society, writes from Geneva, on the 21st of January; and, in shewing the use made of the copies of the Scriptures granted to that Society, thus speaks of the

Religious Effects in France of the Labours of Colporteurs.

Of one Department, Col. Tronchin says—

Three or four years ago, we deemed it our duty to undertake a careful visitation of a considerable number of villages and towns, where the grossest darkness rested on the people, subsequently to the heavy religious persecutions of the Seventeenth Century. There are, perhaps, few districts in which the power of the promises of the Lord exhibits greater cause for admiration than this. Permit me here to transcribe a short extract of a Letter from one of our Evangelists, dated the 5th of this present month; begging you at the same time to bear in mind, that five years ago not a single copy of the Sacred Scriptures was to be found in those parts :—

It is not uncommon, both on Sunday and any other day of the week, that several Meetings for edification are simultaneously held—and who do you think presides at these Meetings?—A Minister, perhaps? No.—An Evangelist, then? No.—Strictly speaking, no President attends. The chair is taken by no one. The most perfect freedom reigns, from the beginning to the end of the Meeting. A few members of the holy and happy family of the Lord meet around His Word, at the house of one of them, for the purpose of edifying one another by contemplating the love of their Heavenly Father, and by exciting one another mutually to charity and good works. One of them gives out a hymn, which is forthwith sung by the rest. Another reads a chapter in the Bible, on which any one is at liberty to make his remarks; and afterward, the more advanced offer up prayers of thanksgiving or supplication at the Throne of Mercy.

On Christmas Day I administered the Holy Communion to more than thirty persons at a village, where, five years ago, there was not a single Protestant. The Sunday following I did the same at another village, in the same situation five years ago. The apartment was filled to the very door, so that persons were obliged to remain outside, at least two or three hours. The heat was intense: nevertheless, the most perfect silence, and the most breathless attention, prevailed among us. Nearly fifty persons approached the Table of the Lord.

I could adduce many other facts of the same kind, in reference to the Department—that very country, where, 300 years ago, the Priests, after cruelly beating the Christians, threw them into the river; calling on them, in derision, to appeal to Jesus, who perhaps might succour them. Yes, in that very country, the Almighty, with whom a day is as a thousand years, is

now pleased to raise up congregations of the Faithful, by the sole power of His divine Word.

Of another Department, Col. Tronchin adds—

In another Department, where, three years ago, you could not find a copy of the Bible; and where, if I mistake not, you might have witnessed in the middle of the street, and before one of their chapels, a bonfire of New Testaments, which a Gentleman, from the best of intentions, had gratuitously distributed in this district of France, the darkest and most bigoted, the following is an occurrence which is represented to us by one of our Colporteurs as having recently occurred at the chief place of the Subprefecture, where he had paid a visit to every house :—

Dec. 9, 1838, we held two Meetings (for reading the Scriptures). On proceeding thither in the evening, we noticed several groupes, who entered immediately after us. The small apartment was, however, already filled, so that it was impossible to comply with the law which requires that only 20 persons shall meet together. The people even blocked up the entrance: several mounted upon presses, and other pieces of furniture; and the stairs were completely thronged. The landlord had taken care to shut the door, in order to prevent more from entering; but those who were shut out loudly cried for admittance, and testified their impatience by knocking at the door with their wooden shoes. On finding that they did not succeed, they made their way into the adjoining house—got on the roof—and managed to join us by means of the attics. Notwithstanding all this, great order was preserved: the audience listened to us with the utmost attention and quiet.

On Christmas Eve we had a Meeting, which was numerous attended, and which lasted from six in the evening till one in the morning, for the purpose of reading the Holy Scriptures, singing, and praying.

Although, at first sight, it may appear to you that these anecdotes do not bear directly on the work of disseminating the Scriptures, yet nothing is more certain, than that the whole originates in it. We have no other agents than Colporteurs of the Bible, and two Schoolmasters who teach adult persons to read the Sacred Volume. What, then, are our encouragements to persevere in the system of colportage, which promises for the sequel so rich a harvest! For you must bear in mind, that the facts which I have above narrated are only like isolated flowers,

springing up amidst the cliffs of rocks, to rejoice the passing view of the traveller. And what will be the result, when the Lord, after causing His Word to be circulated, shall break the hearts of stone, and, by His Holy Spirit, cause the printed pages of His Word to beam with life and light upon those who read them?—In faith, we are sowing the seed of a great awakening.

Western Africa.

Gambia.

WESLEYAN MISSIONARY SOCIETY.

Visit to the Chief of Bondou.

THE REV. W. FOX writes from Macarthy Island, Aug. 9, 1838—

I wrote you last on the eve of my departure for the Interior. I proceeded as far as Boodlibanny, the capital of Bondou; and was absent just forty days. Although I had to brave fatigue, and sometimes hunger—slept principally on nature's carpet—travelled by night, and when weary threw myself down upon a few small branches broken from the trees, far distant from any human dwelling—yet I was generally well received by the people, as also by the Al-Mamy (or Imaum). I distributed a small trunk of Arabic Scriptures; and, whenever an opportunity presented itself, failed not to *preach Christ unto the people*, and in return was politely thanked for so doing, with many blessings and prayers for my safety.

The Al-Mamy I found encamped at a small town about six miles beyond the capital, with about 250 warriors; just about going to war, or rather, on some plundering expedition. I was seated by the side of the Al-Mamy, in the very midst of these desperadoes; and held a long converse with them, on the superiority of the Christian Religion, to the absurd and demoralizing system of Mahomedanism. The Al-Mamy, having asked me to tell them what God has told us to do and what not to do, gave me an excellent opportunity of dwelling at length on the Decalogue, which I did; and particularly on those parts of it which I knew to be very applicable to those around me, relating to adultery, murder, theft, Sabbath-breaking, &c. Strange to say, when I had done, the Al-Mamy answered, that what I had said was all very good and true!

It was deeply affecting, to look on these human beings, professing to love God,
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having their spears, fire-arms, poisoned arrows, and cutlasses by their sides—prepared for battle at a moment's notice, and every day receiving fresh additions to their force; nor could I satisfy my conscience, or leave the camp, till I had told the Al-Mamy of the sinfulness of such proceedings, and urged him, by all that was dear, to abandon the project. He, in reply, said that it was not the good people whom they should kill—it was only those who did not pray to God; and, for doing this, the Almighty would be well pleased with him and reward him; and if he himself fell in the contest, he should go to heaven, and his happiness there would be considerably enhanced in consequence. I hesitated not to tell him to the contrary; and asked him what was to become of those poor sinners whom, without a moment's notice, he was about to be the means or instrument of hurrying into eternity. This he evaded; and asked if the English did not sometimes go to war: this question he repeated at two more interviews which I had with him. I told him that it was many years since they had had any serious engagement: they generally endeavoured to avoid war as long as they could; and when necessity drove them to it, it was conducted on very different principles to an African Warfare. Whether what I had said to this deluded votary and follower of the False Prophet had really any influence or effect upon him in deterring him from going to war, I pretend not to say; but, to the surprise of myself and of many others, (notwithstanding that it had been stated, that having once left his palace he would never return till he had accomplished his object,) he, with the whole of his army, that very evening, came to the royal town; soon after which he sent me his compliments, with a good fat sheep for my supper.

I stated to the Al-Mamy, at the commencement of my interview, that, having visited the Kingdoms of Barra, Nyani, and Woolli, whose Kings and Chiefs were favourably disposed toward us, and willing to receive Missionaries, I had on this occasion paid a visit to Bondou; and that my object was to get acquainted with the people, and with their language, and, when practicable, if the Al-Mamy had no objection, to commence a Mission among them. The Al-Mamy answered, that they loved me very much; and I might visit any part of Bondou at any time; and when I wanted to com-

mence a Mission, I must go and select the place, and then come and let him know. "But," said he, "we cannot leave our religion: we must follow Mahomet."

In going to Bondou I passed through Madina, though considerably out of my way, and had another agreeable interview with the King of Woolli, who again said he would allow me to commence a Mission in any part of his kingdom; either in his own town or nearer the water-side, whichever I might prefer.

Boollibanny, you will find from some of the modern maps, is situated almost at the north-eastern extremity of the kingdom, contiguous to that of Kajaaga; and only one day's journey from Fort Joseph, the French Settlement. This latter place I was desirous of visiting: but was told that the marauding Moors were constantly lying in ambush, to seize on any thing which possibly they could, and that they had recently killed a Foulah Man and carried away all his cattle; so that, at that time, it was not very safe to proceed that way.

Have you thought seriously yet of my proposal for a Mission on the main-land? The Kingdom of Woolli, I am of opinion, would be the best place to make a commencement. The merchant vessels here proceed as far as the Port Fattatenda, and a few miles opposite there are several large Mahomedan, Pagan, and Foulah Towns.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

To the details given at pp. 45—53 of our last Number, we here add others selected from the communications of the Missionaries at large, illustrative of the general state of the Colony, and the progress of their labours. The following brief passages exemplify the

Welcome given by the Natives to Missionary Labourers.

Dec. 4, 1837—I disembarked, and was highly gratified at the number of Natives who were assembled on the shore to receive us. This day, a little incident came under my notice, which kindled in my bosom a Missionary zeal and love for the souls of these benighted Africans. On my way from Freetown to Gloucester there were many children in the road, who, when they saw me as I passed by them,

said to each other, "New white man, new Mission." All of them exclaimed, with a smiling countenance, "Thank God!" This little occurrence opened my mind to perceive the readiness of these native children in receiving those who are sent to instruct them. [Mr. T. Peyton.

Dec. 3: *Lord's Day*—We reached Sierra Leone; and landed the next morning, about nine o'clock, at Freetown. There were many waiting on the shore for us, who received us gladly. After my Station was fixed for Gloucester, I left Freetown, and was carried by the Natives over the hills for about three miles. As they scaled the mountain sides, they seemed to rejoice that they were taking into their parish one to teach them the way of salvation. I sometimes spoke to them by the way, and was much gratified with their answers. When I spoke to them of Jesus, of His errand into the world, and the love which induced the Father to send him, they immediately said, "Yes, Massa, and you love our souls too; and the white people in England love our souls, because they send Missionaries to teach us." By this I thought that they were neither ignorant of, nor ungrateful for, the continued kindness which they receive from our friends in England, who are anxious about the salvation of the Heathen, and are doing what they can, by their prayers and their substance, to extend the Redeemer's kingdom. [Mr. J. Smith.

The Rev. C. F. Schlenker also adds the following circumstance, so deeply interesting to Missionaries, who often labour for a long time almost solitarily, without sufficient comfort of brotherly communion.

It was indeed encouraging to see such a large number of new Labourers arrive in a Heathen land. Our number was doubled at once; and we saw the great change in the attendance at our last Prayer Meeting in Hastings.

Earnestness of Natives in seeking Salvation.

From the communications of the Rev. J. W. Weeks we have selected several passages on this subject. The attentive perusal of them is peculiarly calculated to excite in the mind a similar zeal for the salvation of our fellow-sinners.

Oct. 9—Received eight candidates for baptism, whom Brother Warburton sent

to me from Bathurst. One of them observed, "It is now twenty years since I came to this country, and almost all my country people who came here in the same ship with me done die: this make me consider my state. I say, I no want to die like a goat: I wish to beg of Jesus Christ to forgive me all my sins. O, I am very sorry: for six years I no go to Church. After that, I fall upon sickness, which carry me three months, and then I got better; but while I was sick I was afraid very much: I thought I should die and be sent to hell. This make me to try to learn to pray to God to forgive me for all what I have done against Him." Another said, "When I sit down to consider my wicked heart, I see I have been all my life walking a foolish way; so I try to come up out of the devil's hand, and go to Church; because if I no try, I know I cannot go to Jesus Christ when I die."

Oct. 20, 1837.—Mr. Warburton sent me nine more persons for examination, from Bathurst. One of them stated, "God was pleased to bring me from my heathen land. I passed over the big sea when a little boy, and was made free. I learnt to read my Bible. One day, as I was reading Matt. xxviii. 10, Jesus Christ told his disciples he would go before them into Galilee: now if they had not gone, they would not have seen him according to His promise: so if I do not, as a heavy-laden sinner, come to Christ, I cannot receive His promise of rest. Once, in Church, I heard Mr. Gillespie read a Sermon from these words: *How shall we escape, if we neglect so great salvation?* So when I consider all these things, I am very sorry for myself, and confess my sins to Jesus Christ, and I do wish to serve Him." Another, after relating all his family troubles, observed, "One of the church members spoke to me one day, and said, 'My friend, this country and we own country no all the same: here is Gospel light; there is all darkness.' He then told me I must learn to trust in God; and then by and bye all my trouble would go far from me; but if I no trust in God, then by and bye big trouble will come behind. That word go through my heart. I could not sleep. I got up to pray in the night, because my sins trouble me so much. Then one heart say, The Missionaries tell you all time it is no use for you to pray if you do not give up all every one of your bad ways. Then I begin to try best: I go to Church to

hear God's word; but when I no go, my heart can grumble all the day after: so I wish to go all time and serve God for true, that my heart might have peace."

Jan. 5, 1838.—I examined and admitted six candidates from Regent, and three from Gloucester. One of the former said, "My heart troubles me very much because it is full of sin, so that I don't know what to do. I wish, if God spares me, to try best to beg God to forgive me all what I have done against Him. I look before, and I look behind, but my heart give me no peace. Then I consider. At last I say, I must go one time [immediately] to my Master, or by and bye it will be too late: so that make me come to you, Sir, this morning. Please teach me what I have to do."

Feb. 9.—Two Colony-born Young Women, who were educated in the Society's School at Regent, came to me this morning, requesting that I would receive them as candidates for the Lord's Supper. I inquired of the first, "How long is it since you began to think seriously about your soul?" "About one month ago, as I was reading in a little book an account of a good little child's death, who was only five years old; when I came to that part where the little boy told his mother he was going home to his Heavenly Father, and said, 'If you, my dear mother, will pray and serve God, we shall meet again in glory,' then I said to myself, 'If this little boy, who was only five years old, served God, then what shall I have to say to God if I do not repent and serve Him too, who am now sixteen years, two months, and two days old?' I am therefore come to you, Sir, that you may be pleased to guide me in the right way to serve God."

Feb. 16.—Two other Colony-born Women applied to-day to be received as candidates for the Lord's Supper. One of them observed, "I was born under the Gospel; and if I die this day, I do not know what will become of my soul."—"When did you first begin to be concerned about your soul?" "That very Sunday when you preached to the young people of Regent. You said many of us were growing careless and wicked, and would not walk in the Gospel way, as we had promised to do by our godfathers and godmothers in our baptism. You also told us that we could read and understand our Bibles, which many of our parents cannot do; and therefore our punishment in the next world would be the greater, if we continued to do as we had

done—to live without God. These words go through my heart, for I felt they were very true words; and now I desire to give up myself to God, and join His people.”

Feb. 23, 1838—I received one candidate for baptism, and one for the Lord's Supper. The former said, “Last Sunday you told us a day was coming when the small and the great would stand before God, and that God's books would be opened, and we should be judged according to what we have done. When I heard that, my heart troubled me for the sin which I have done against God. All my sins are in that book: so I wish to go to Jesus Christ, to have them all pardoned. My heart condemns me because I have been a long time in this country without caring for my soul. I now see, if I no serve God, many Missionaries will bear witness against me in the Day of Judgment.”—The latter is a Colony-born Girl, about seventeen years of age. “I am come to you, Sir, to be instructed how to serve God. I pray to God every day to watch over me, that I may not fall into sin. I have one heart telling me I am too young to serve God, and that I shall not die soon. ‘You must wait until you are married, and get your own house, and then learn to pray and serve God.’ My other heart tells me, ‘You are not too young to die, and God has said, *Remember thy Creator in the days of thy youth.*’ I therefore beg of you to allow me to meet with a class of the people who belong to God, that I may serve Him too.”

March 2—Two candidates of Gloucester came to me to-day. One said, “I want to try to get rid of my sin now, because I cannot try when I am in the grave. I want to serve God truly, but Satan hinders me too much.”—“What is the first good thing you would desire of God?” “That He would have mercy upon me, and not let my soul go to that pit—the punish-place.”—“And what is the next good thing?” “That God would help me, while I am in this world, to serve Him by keeping His Commandments, and keep me from sin.”—“How many Commandments are there?” “Ten.”—“Do you know them?” “Not all.”—“Repeat the first.” “Thou shalt have none other gods but me.”—“What do you understand by this commandment?” “That nothing is above God.”—“Did you ever know any other god?” “Yes; in my country we make gods of sticks and dirt and stones; but I know, now, they are no gods.”

The devout regard paid by those, who are under the influence of Missionaries, to the observance of the Lord's Day, has often been reported, in reference to this and to other Missions of the Society. In the following passages, we shall have the pain to exhibit also the reverse of this picture.

Circumstances of Regard, and of Neglect, in the Observance of the Lord's Day.

We give first the description, by a newly-arrived Catechist, Mr. I. Smith, of the simple villagers attendant on Public Worship.

Dec. 10, 1837: *Lord's Day*—The people assembled at the church for prayer, just after the morning dawn; which I find is their daily practice. Of the congregation it may be said, all were attentive, and their eyes fixed upon their Minister, as if ready to catch the words as they fell from his lips. They also join heartily in the Service, repeating the responses and the Amen with great earnestness. I think the Natives, in general, appear kind and courteous, and very anxious to receive the Word of Life. I was particularly struck with their adherence to the Divine command to keep holy the Lord's Day. All ceased from the employments of the week; and as many as came up to the House of Prayer, were clad in garments beautifully clean and white; and after Service, none were seen walking about the streets, but each went home. Such an observance I did not expect to find in Africa. It leads me to ask the question, To what can this be attributed, but to the unwearied exertions of those Missionaries who have gone before, who, in the strength of the Lord, laboured beneath this burning sun; some to break up the fallow ground, and others to sow the seed?

The counterpart to this, described by an experienced person, the Rev. G. A. Kissling, in reference to the principal town, is painful. He remarks, soon after his return to Sierra Leone:—

Jan. 4, 1838—I was only nine months absent from the Colony; but have been most forcibly struck with the numerous changes that have taken place in it, during that period. Many of the faces, with which I was formerly familiar, I now miss; while I meet numbers of others who are perfect strangers to me. But what pains me most,

is, the change which is taking place—I fear for the worse—with respect to the religious habits, and the state of morality, in and about Freetown. There was a period in which I was gratified with the peculiar regard paid to the Lord's Day; but now it grieves me to observe that it is extensively profaned. People of all classes, young and old, white and black, males and females, may be seen, on that holy day, ranging about, either in pursuit of sinful pleasure, gathering fruit from trees in the bush, or engaged in other amusements suited to their vain and trifling mind; and now and then we even meet such as carry a load of wood or grass, till the ground, or are employed in repairing or building their huts. Some years ago, comparatively little could be seen of heathenish practices; but now you meet enormous figures, dancing about in open yards and public streets. These monsters are called Agoos; and nothing can answer better the idea which I have formed of the Evil Being, than these awful representations.

The reproach on Englishmen, contained in the following passage by Mr. H. P. Stedman, ought deeply to pain our hearts. He writes, in reference to the same subject:—

Dec. 24, 1837: Lord's Day—On my way to Wellington, I saw a number of people sitting upon a raised piece of ground. On coming up to them, I observed that they were counting money. I asked why they were thus met together. Upon receiving no answer from them, I immediately took the Tract No. 14, "On the Lord's Day," which I providentially had in my pocket; and after reading to them a short time from it, and explaining as I proceeded, one of them said, "There is a sick man at the other end of the village, and we are collecting money to purchase rum and other things for the following day."—Returning from Wellington to Kiskey on the evening of the same day, I saw a number of people, principally Mahomedans, killing an ox. I expostulated with them as to such practices on the Lord's Day; when one, who understood English better than the rest, advanced toward me, and asked, "Why do you say any thing to us about what we do, when your country people kill and sell beef on the Sunday Morning?—I have been in England," he continued, "and have seen your people no keep the Sabbath better than we do. Why you not let us alone?" Another said, "If we

no meat to eat, we no pray." The whole party, being about twenty in number, expressed their indignation in the highest possible language, because I interfered with them. What can Englishmen say, when they give even the Heathen occasion to blaspheme the Name of God, and shut the mouths of His Servants!

Superstitious Customs and Habits of many among the Natives.

It has been already seen that Mr. Kissling had noticed the public notoriety which the superstitions of the country were obtaining. The following description of one of them is given by him:—

March 25, 1838—One evening, when Mrs. Kissling and myself were returning from Freetown, in a yard belonging to an Agoo we witnessed the performance of one of their frightful dances. The figure in the middle, representing the Agoo, was frightfully dressed in a long garment composed of a pair of sheets, with various coloured pieces of cloth sewn upon it, terminating at the top in a conical cap made of a baboon-skin; a place being left for the eyes, which appeared to have glass or net-work in them. In his hand he carried an ox's tail; which he flung about more like the animal to which it formerly belonged than a human being. Around him were several figures somewhat less hideous: these performed similar gestures, at a little distance from the old Agoo. The spectators pretend not to know who or what the figure is; and dare not, for fear of death, touch it. Some are frightened by it, or pretend to be so; while others dance and laugh, sing and shout, in the most obscene and horrid manner. During the whole of the time, the country drums are beat: in fact, the whole air appears to be rent with the shoutings and execrations of this truly heathenish scene.

The Agoo supposes that he has the power of bestowing favours on whom he pleases; and promises blessings in this world, and in the one to come, on those who show him most respect. I hope it is but the last struggle of the power of sin and darkness. Satan, knowing that his time is short, musters all his force, and calls forth all his energies, to sweep into the pit of destruction as many souls as he can. Lord, stay his power! bless and preserve thine inheritance, and give free

course to thy Holy Word, that it may
run and be glorified!

North-West America.

Rev. Elder.

CHURCH MISSIONARY SOCIETY.

Pastoral Labours among the Indians.

We select, from Mr. Cockran's Journal, a few particulars of his pastoral intercourse with the Indians, who are under his immediate charge.

August 18, 1837.—I visited a sick person, and heard all his excuses. He thought, as God was merciful, He would not exact much from him, who had had so few opportunities of hearing and seeing what was good. To restrain this delusive flight, I drew his recollection to his native land, where he saw the worship of God, and heard the Word of Salvation—how he voluntarily gave up these advantages, for the sake of improving his temporal circumstances; so that the guilt of being found by death in a state of heathen ignorance and insensibility was entirely of his own choice, and he had no more to expect from God on this account than other Christians. I then pointed to his wife and children:—"Here is an Indian Woman, to whom you have joined yourself; but you have not endeavoured to draw her from idolatry to worship the True God. Here are your children; they have been allowed to grow up as the heathens, without knowledge, and never heard a prayer offered up to God before you arrived here last autumn. Thus, by flying from the light of the Gospel, and joining yourself to the heathen, and allowing yourself and family to live without God, no man has more reason to apprehend the awful consequence of meeting Him as a *consuming fire*." I then pressed the necessity of laying aside every human plea and notion, and seeking for mercy through the atoning blood and justifying righteousness of Christ. I prayed with him, and returned home.

Aug. 23.—I went to the Indian Settlement, and spent an hour in school. I then held the usual meeting, and baptized an adult. This man has long been halting between two opinions: he is a successful hunter; and has had a prejudice, that should he become a Christian, and be baptized in the name of Christ, his good fortune would depart from him. However, he told us to-day, that he had

held off as long as his conscience would allow him;—that he now felt uneasy, and perceived there was no chance of his being happy in the next life, unless he listened to God in this, and followed His instruction. With this impression he asked for baptism, fully intending to follow the Word of God, in his devotions and in his conduct. When I reflect on the peculiar life of a hunter, and consider his habits, I think he is a very unlikely subject to become a Christian. But nothing is too hard for the Almighty: He can rouse the most insensible to a sense of their danger, and make them ask, *What must I do to be saved?*

Sept. 5.—Having been sent for to visit a sick person, I went according to promise. On my arrival, I found her confined to bed, and very ill. "Now, my friend, I have had a long dirty ride: I hope you have got something of importance to communicate to me." She answered, "O no! I am here in bed unable to turn myself. I have often crawled to church; and have been so weary when I got there, that I had to lean upon the pew to rest myself, to hear the good news you tell us from God. Now, I cannot go to church: I expect to die; and want to hear more about God so loving the world, that He gave His only Son to die for sinners."—"As you have furnished me with an appropriate text, I shall speak to you from it;" and so commenced shewing her, that the Son of God, who once died upon the cross for our sins, was now in heaven, officiating, in the presence of His Father, for us—interceding with Him for the pardon of our sins, and the sanctification of our souls, that we might be fit to join Him when we die, see His glory, and be partakers with Him in His heavenly kingdom. This subject having been pursued to great length, she replied, "These are fine news: they have often made my heart glad, when returning weary from church: they are still good; and I find myself refreshed by hearing them. I should like, when I die, to have my mind filled with them." I concluded with prayer.

Sept. 16.—I was out all day baptizing. I find that many of the Indians are very unwilling to give themselves up to be servants of the Lord. As long as they can possibly hold fast their old customs, they cleave to them. In the time of health and prosperity, their minds are so haughty, stupid, and insensible, that they will never give their ear to listen to

any serious instruction. It is only when poverty, disease, and death become their portion, that they come to themselves, assume the character of rational creatures, and are ready to follow the instruction of the Word of God. The children that I baptized to-day belong to an Indian who has had many opportunities of embracing the Christian Religion. I have two lads of the same family frequently working on the establishment—one of them has been with me about eighteen months; but the father and mother were so kept in check by other Indians, that they would never allow them to be instructed. However, affliction having broken down their prejudices, and separated them from all adverse influence, the children are now to have the privilege of choosing for themselves, and of serving God according to His Word. This family is particularly unanimous: there is a constant desire to please and assist each other. The lads that are with me have always shared their wages with the rest of the family.

Nov. 26, 1837 — I went to the Indian Settlement, and held the Evening Service. I then interred two children. One had been a regular attendant at school; the other was an infant. I often lament that it should please God to chastise our brethren here with the loss of so many of their children. This, according to outward appearance, has been the greatest impediment that has come in the way of Christianity. The enemies of Truth always urge this argument: if you allow your children to be educated, they are sure to die: thus many of the timorous are deterred from sending their children to school. It is certain, from the erratic habits of the people, and the delicacy of their constitutions, that they cannot endure the same confinement, and close application, as Europeans: they are frequently seized with a peculiar malady, which they call "thinking long." When under the influence of this, if you cannot amuse them, and make them take exercise, they soon sicken and die. At the Indian Settlement our discipline is very loose: we allow the children to hunt or fish whenever they are disposed; and I think we have greatly diminished the fatal cases by it.

Dec. 25 — After the usual Service and Sermon, I administered the Sacrament of the Lord's Supper. The church was crowded to excess. It is delightful to see so many immortal beings attending to the Word of Life, and renewing their

covenant with the Lord. The contrast between the weather without, and the Service within the church, was truly striking. The wind was high; the snow flying as fine as dust, obscuring the whole face of the sky and every surrounding object. Noise, confusion, and destruction, were wafted over and around; but within, a solemn silence, interrupted only by the offer of mercy through Him who has borne away the sins of the world.

Dec. 30 — I had a long walk to the Pines, to baptize a family of Indians, who have now resolved to embrace Christianity. One daughter was dangerously ill. The old man said, he had long been standing between Heathenism and Christianity; but, through the influence of his countrymen, had been kept from acting according to the best of his judgment. He said: "Last autumn, when my grandchild was sick, you felt as if you were one of us, and helped us. When my daughter fell sick, my countrymen left me: you have not left me. Why should I hear them? They lead me wrong, and leave me. I shall not hear them. I shall not follow them. I wish to become a Christian, and worship God, and go to church, and learn to sing and pray, and try to get to heaven." I said, "This is the best resolution you ever formed: if you keep it, you will never have any cause for sorrowing on account of it."

Dec. 29 — Out all day. I visited the schools; and called upon a sick person, and prayed with him. I was happy to learn that his whole trust was in the righteousness of Christ. I said: "My friend, I shall not see you again: before I can pay a visit to this part again, you will have entered into the invisible world. Tell me, if you rest in any thing of your own; or if you build on any other foundation except that which God hath laid, even Jesus Christ?" He turned his head, and gazed. "What have I to trust to? I am a sinner;" and, raising his hands, exclaimed, "God forbid that I should trust in any but in the Lord Jesus, who has redeemed me!"—"Farewell, my Brother! hold on to the end: you shall soon enter into rest: we have to continue this warfare a little longer, until our enemies shall be subdued."

Jan. 17, 1838 — I set out early for the Indian Settlement. Called by the way, and baptized an infant. I arrived after a ride of two hours and a half. The wind was a-head; and the track invisible in many parts, from fresh drifts. I held

the Meeting, and baptized an adult. I have often thought, when journeying through this dreary waste, when the heavenly bodies are darkened by clouds, the wind whistling through the bushes, and the snow curling in every imaginable form, how easily the Almighty could convert the present earth into a place of awful and endless dying. The cold hand of death has seized the trees, the willows, the grass: destruction flies around. You look for some traces of Him who is light and love; but none are to be found: storms, death, and desolation reign; and in these you perceive an awful Power, that could extinguish every living creature in an instant.

March 16, 1838—I visited a Youth who had been blind for six years, and is now under a deep decay. I conversed with him on the concerns of his soul, and found him perfectly resigned, and willing to depart. On being asked how he had employed his mind since he had lost his sight, he said, "In going over those things which I learned at school. I have not been able to distinguish day from night; but I have felt such a pleasure in reflecting on the love of God in sending His Son to seek and to save lost sinners, that I have not thought the days and nights long."

April 8—I have had many a dirty ride; but to-day surpassed all. The wind veered round to the north, and froze

sharp: the mud and water froze to my horse's legs, till they increased so enormously, that he could scarcely drag along. When I found that he could not carry me, I got off and led him. He walked slowly; but I thought, as the poor fellow had carried me many a mile, it was but fair that I should walk his pace. When we reached home, we were obliged to thaw the ice and mud off his legs, by putting them into a pail of water.

April 10—I spent the forenoon with those who were coming to the Sacrament for the first time; and was truly delighted to witness the sincere resolutions which they had formed of fighting the good fight. One, while bathed in tears, said, "I know I am a sinner; but I say to myself, 'None can save me but Christ:' I wish to go and commemorate His death, and put in my open claim for mercy."—Another: "I know I have been a very bad man; but have been trying to make myself good, and cannot. Christ helps all who come to Him. I shall now try Him: He will help me." I might add many more of the like import, from the thirteen members whom I received to-day; but as God only knows who among us shall hold out unto the end, I have an aversion to say much about those who are only girding on the armour to fight the most subtle enemies; namely, the world, the flesh, and the devil.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 5th of February the Instructions of the Committee were delivered to the Rev. Francis William Taylor and Mrs. Taylor, appointed to Ceylon; and, on the 26th, to Mr. John Mason and Mrs. Mason, proceeding to New Zealand: on the 11th, Mr. and Mrs. Taylor embarked, at Gravesend, in the "Tigris," Capt. Stevens.

London Miss. Soc.—On the 26th of January, the Rev. Holloway Helmore, Mrs. Helmore, and Mr. Wm. Passmore embarked, at Gravesend, in the "Emma," Capt. Mann, for South Africa; and, on the 4th of February, at the same place, Mr. Wm. Milne, in the "Dale Park," Capt. Snell, for Jamaica.

Wesleyan Miss. Soc.—Mr. and Mrs. Spencer, appointed by the "Foulah Civilization Committee" to render their aid in instructing the Africans connected with the Mission on Macarthy Island, River Gambia, proceeded to Gravesend on the 16th of January, to embark for their Station.

SOUTH AFRICA.

Church Miss. Soc.—Mr. Robert Phillips (see

p. 71 of the present Number) arrived at Port Elizabeth on the 10th of October.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Christian Theophilus Hörnle and the Rev. Fred. Edward Schneider (p. 301 of our last Volume) arrived, with their Wives, at Calcutta, on the 20th of October, and set forward for Agra on the 9th of November.

WEST INDIES.

Church Miss. Soc.—Mr. T. Gilbert (p. 478 of our last Volume) arrived at San Fernando, Trinidad, with Mrs. Gilbert, Mr. Hawkins, and Miss Fox, on the 24th of December.—On the 11th of January, Rev. Richard Pantou (p. 517) arrived, with Mrs. Pantou and Miss Elliot, at Kingston, Jamaica. The Rev. Edmund Corner had departed to his Eternal Rest about an hour before Mr. Pantou reached the Mission House.

NORTH-AMERICAN INDIANS.

Wesleyan Miss. Soc.—Rev. Peter Jones and Mrs. Jones (p. 517 of our last Volume) arrived at their Station in Upper Canada on the 9th of November. He reports well of the state in which he found the Mission.

Missionary Register.

MARCH, 1839.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 104 of the Number for February.)

China, and India beyond the Ganges.

DETAILS, from the First Report of the "Morrison Education Society," relative to the Population and Elementary Education of China, appear at pp. 420—422 of our last Volume. Much information has been lately communicated relative to China, particularly as connected with attempts to enlighten that vast Empire, in two Works; one by the Rev. Charles Gutzlaff, and the other by the Rev. W. H. Medhurst.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The embarkation of Mr. G. T. Lay, the Society's Agent, in the "Himmaleh," and some account of the voyage, appear at pp. 120, 305, 306 of our last Volume. While the vessel lay at Singapore, the Report states—

Mr. Lay went to Malacca, where he experienced much kindness from the Missionaries and other friends; and received Bibles, Testaments, and single Gospels, (9928 volumes,) being part of the Chinese Scriptures printed there expressly for the purpose of this Mission.

Of the voyage from Singapore, it is said—

Passing along the southern coast of Borneo, they proceeded to the Celebes; and effected a landing at Macassar, the principal town in the island, where they staid for some time; Mr. Lay seizing such opportunities as were afforded him of circulating portions of the Holy Scriptures, and dispensing such relief as was in his power, to the sick and diseased, who from day to day crowded around him. Leaving Macassar, they touched at the beautiful Island of Ternate, one of the Moluccas; then at Sanboangan, on the western coast of Mindanao. They then made their way round to the city of Borneo, toward the north of the large island of that name; where, however, little was accomplished in the direct circulation of books. From Borneo they returned to Singapore, after an absence of about five months. Hence Mr. Lay was to proceed on a coasting voyage along the northern shores of China.

March 1839.

At Singapore, Mr. Lay succeeded in establishing an Auxiliary Bible Society, with a Ladies' Association connected with it. The following extract from a Letter of the Secretaries of this Society, announcing its formation, may tend to shew the important sphere of labour opening before them:—

Your Committee are, doubtless, well acquainted with the situation of Singapore, and the facility which it affords of distributing the Word of Life to the adjacent continents and islands, independent of its own immediate population of 30,000, composed of eight or ten different nations, and the frequent intercourse which it enjoys with China and the Indian Archipelago, and, in short, with every portion directly or indirectly, of Eastern or Western Asia. In this point of view, it is not exceeded, if equalled, by any spot on the surface of the globe.

A supply of the Scriptures, in 15 or 16 different languages, has been forwarded to this Auxiliary; a Branch of which has been formed at Penang—Authority has been given to the Missionaries at Malacca to print 5000 copies of the Malay New Testament—To Macao, 100 Bibles and 200 Testaments in English, and the same number in Spanish, have been sent, for the crews of vessels which touch at that island—P. 122.

The intelligence received during the year from your Agent in China has not been such as altogether to realize the very sanguine

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expectations which, in some quarters, have been cherished respecting that portion of the globe. Your Committee impute not any want of zeal to Mr. Lay: he embarked on an enterprize in which numerous and formidable difficulties were anticipated; and he has found them. Yet, if the distribution which he has been able at present to effect should not appear very large, and even if it should be judged expedient that his Mission should be limited to the term of his original engagement, still your Committee are persuaded that no one, who duly regards the magnitude of the object, will regret that the attempt has been made. [Report.

PRAYER-BOOK AND HOMILY SOCIETY.

The third edition of the Liturgy in Malay has been printed at Penang, at the cost of 101*l*. It consists of 1000 copies complete; with 1000 additional copies of the Morning and Evening Prayer.

RELIGIOUS-TRACT SOCIETY.

Though the Interior of China may be inaccessible to personal operations, there are SEVENTY MILLIONS of Chinese, Mr. Medhurst calculates, accessible to Christians, on the coasts of China, and in the Islands of the Archipelago. "If we can but diffuse," he writes, "through those vast regions, the spirit of Christianity, the time will come when this will have a reflex influence on the Government, and compel them to open their doors to the Gospel"—At Macao, Mr. Gutzlaff has found a very great demand for books: "In circulating them," he says, "we have gone more openly to work than we have hitherto ventured to do; and though some individuals, especially those connected with the Government, appeared to be very hostile, yet the majority of our readers peruse our religious treatises with great interest, and ask for more"—The Grants which were placed at the disposal of the late Dr. Morrison have been fully appropriated by his son, J. R. Morrison, Esq., according to the instructions of the Committee: during the past year, he has paid to the Rev. C. Gutzlaff 801 dollars, to assist in diffusing Divine Truth; and the balance, amounting to 628 dollars, including the interest, which he had kindly added, for the time during which the money had

necessarily remained in his hands, has been remitted to the Missionaries at Malacca, for the publication of religious works for the Chinese—To Malacca, the Committee have sent 100*l*. and 60 reams of paper; with Books to the amount of 80*l*.; the proceeds to be applied to the publication of Chinese Tracts—To Penang, 60 reams of paper have been granted, with 4570 English Publications. The Society's English Books have a considerable sale—The Committee co-operate gladly with the active Missionaries in Burmah; and have sent another grant of 200 reams of paper, with 9500 small Publications for circulation among the Europeans at Maulmein—P. 122.

AMERICAN TRACT SOCIETY.

The Society made large appropriations to the American Missions in this Division of the Survey: the amounts actually remitted, we have not been able to ascertain. The Press is, throughout, in great activity—Pp. 122, 123.

EASTERN-FEMALE-EDUCATION SOCIETY.

Miss Barker arrived at Macao on the 1st of February of last year: she was united in marriage to Mr. Dean, one of the American Baptist Missionaries at *Bangkok*, and proceeded with him to that Station; but they were soon obliged to leave, on account of Mr. Dean's ill health—The Committee purpose to send an Agent to *Singapore*: some friends at Huddersfield, who feel much interested about that Station, have undertaken to raise 100*l*. per annum for her support, and to guarantee that sum for 10 years. Mrs. Squire writes on this subject—

If I were strong, I would directly open a Free Female-School; but we want some one to give her time to it, more than a married lady, with her calls and household cares, could do, unless she were very strong. I make it the daily subject of my prayers, that some young person, influenced by the love of Jesus, may be sent out to us; and I wait in faith. I never pass through our centre room, without thinking how I should like to see it filled with Heathen Girls, receiving instruction: it is 30 feet long.

STATIONS—LABOURERS—& NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton—1807—The Directors have not been able to appoint a Missionary to this Station. On the 31st of July, Mr.

W. Lockhart sailed: he is a medical man, and is to avail himself of such opportunities of benefiting the Chinese as may

offer. Chootihlang, a Chinese, baptized in London, sailed in the same vessel—Pp. 124, 125, 429; and see, at p. 383, some account of Chootihlang, and of his baptism.

Singapore: a British Island at the southern extremity of the Malay Peninsula: inhabitants, in round numbers, Chinese 14,000, Javanese 900, Malays 9500, Coromandelers 2300, Hindoos 600, Bugis 2000, Europeans and Indo-Britons 260, Native Christians 425, Armenians and others 125: the males exceed the females as three to one, this disproportion being mainly caused by the Chinese leaving their families in their own country—1819—Alex. Stronach, John Stronach. These Missionaries, originally destined for Canton, but appointed to this Station in consequence of the death of Mr. Wolfe, arrived at Calcutta Dec. 12, 1837, and at Singapore in the beginning of March following—Pp. 125, 175, 384; and see, at pp. 305, 306, a brief Obituary of the Rev. Samuel Wolfe.

Malacca: inhab. in 1828 were 33,806; including 229 Europeans and Eurasians—1815—John Evans, Samuel Dyer; Leangafa, Nat. As., with one Portuguese Assistant—Pp. 125, 126; and see, at pp. 319, 320, notices of the Increase of Chinese Converts, and details respecting some of them; and, at p. 518, Mrs. Dyer's notice of the Schools.

MINISTRY—There have been evident tokens of the Divine Blessing. Every Sunday Morning, there is preaching in the Mission Chapel, to a crowded congregation of Chinese; and, in the evening, in the College Hall, to Chinese Christians and Candidates for Baptism. The Weekly Services are well attended. "Never," says Mr. Dyer, "since I came to the East, have I seen such patient attention to the preaching of the Gospel as we now witness at this Station." Happy effects have followed: from Michaelmas 1836 to May 1837, 29 Chinese were baptized, viz. 6 men, 4 women, 8 youths, 5 children, and two families comprising 6 individuals: to these was added 1 Siamese Man. There were 10 candidates for baptism. It is stated in the Report—

The conduct of all those who have been baptized, both in this and in past years, is highly commendable. Their attendance on the Means of Grace is punctual and regular; and their attention during Divine Service is such as would rarely be exceeded in any English Congregation. They seem very desirous, not only to walk worthy of their profession themselves,

but to induce others to come with them that they may do them good.

Later intelligence states, that 18 more Chinese—men, women, and children—were baptized on the last day of 1837. The Missionaries write—

The adults answered the questions put to them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. It was peculiarly pleasing to witness those, who, together with their wives, had been baptized on a former occasion, bringing their new-born infants to dedicate them to the service of the only Living and True God.

Yesterday (April 1, 1838) being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season—a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the Members of the Mission Families, united in commemorating the sufferings and death of our once-crucified but now exalted Saviour and Redeemer. Many of the Heathen part of the congregation remained as spectators; and to these an appropriate address was delivered by one of the Native Members of this little Church: it appeared as though his whole soul was filled with this one thought—*Come with us, and we will do you good.*

SCHOOLS—By the latest accounts, the Chinese Scholars were 205 boys and 115 girls; and the Malay, 70 boys and 20 girls.

In the Malay Department we could triple the number of children, had we time to visit the schools: but our avocations among the Chinese are so numerous and pressing, that they leave us very little time at command for the Malays.

The system of education in the schools is much the same as has been heretofore reported. Chinese Education admits of but little variety, except in the number of schools and children. The Chinese Language is a task of many years, to boys of the very best capacity. Our hearts are cheered by the encouragement which this department of the Mission affords.

[*Missionaries.*

In consequence of an additional charge having devolved on Mrs. Evans, by the increase of Chinese Students in the Anglo-Chinese College, the daily superintendence of all the Chinese Girls' Schools, which are now entirely supported by the sale of useful and fancy articles sent out from England, has been committed to Mrs. Dyer.

[*Report.*

ANGLO-CHINESE COLLEGE—Wings have been added to the College, at an expense of 200*l.*, which was defrayed from local resources. Besides six pious Students

London Missionary Society—

supported by the Society in the College, Mr. Evans has seven Chinese Youths under his more immediate care, to whom he is imparting instruction calculated to prepare them for the work of the Ministry.

PRESS—In the six months preceding April last, 16,824 copies of the Scripture or Portions and Tracts were distributed. Several visits among the tin mines and pepper plantations were made with this view: "On every visit," the Missionaries say, "we distributed a great number of books to men eager to receive them."

Penang: an island off the coast of the Malay Peninsula: inhab. in 1833 were 40,322—1829—Thomas Beighton, Evan Davies—There are no Native Communicants: many Natives profess their belief of the doctrine of Christ; but are deterred from openly renouncing Mahomet, by the fear of men, and unwillingness to give up all for the sake of the Gospel. There are 18 English Communicants: the European residents defray the expenses of the Chapel—Five Malay Schools contain 111 scholars; and three Chinese, 40 boys and 15 girls. Mr. and Mrs. Davies had 8 Chinese boys and 3 girls under their care—The Issues from the Press, in the year, were 12,500 Publications in Malay; and the circulation, 498 in Chinese, 15,662 in Malay, and 2616 in Tamul, English, and Dutch. More than half of those in Malay were Sheet Tracts, occasioned chiefly by some atrocious murders. The Chinese Printing has been retarded by the want of types—A Society, under the denomination of the "Prince-of-Wales'-Island Christian Association," has been formed at Penang, for the diffusion of Christian Knowledge among the Chuliah and Bengalees inhabiting that island. A Female School is connected with this

Association: it is under the care of Mrs. Beighton, and has 25 scholars.—P. 126: and see, at pp. 279, 280, notices of Promising Indications in some of the Chinese Boys; and, at p. 518, Mrs. Dyer's notice of the Schools.

The Malay Population in these parts is very great, and we need Preachers, Readers, and Tract and Bible distributors in all directions. The poor creatures are exceedingly ignorant—full of pride and prejudice—and, having the Islam or Mohammedan name, are quite content. The Islam System suits the depraved appetites and passions of men; and as they find gross enormities sanctioned in their religious books by the False Prophet himself, they go on in sin without remorse of conscience, and think they do nothing wrong. [*Missionaries.*]

Our Brethren at this Station are persevering in making known the Gospel of our Lord Jesus Christ, which is able to make wise unto salvation, amidst many discouragements, arising principally from the pride and ignorance of the degraded people among whom they are stationed. [*Report.*]

From the present aspect of the Mission, the Directors will perceive that the Cause of our Divine Saviour is, although slowly, gaining ground among the Chinese. What the Lord has already accomplished through our instrumentality, feeble as it is, encourages us to persevere, and to anticipate the day when the whole of China shall be brought to the obedience of faith. Indeed we never had the shadow of a doubt that China shall be converted; and that, from one end of that vast Empire to the other, every knee shall bow to Jesus. It would be to us a source of the greatest joy to see a Nation born at once; but though we see not as yet so happy a result of our labours, it is not a little encouraging that men come one by one, renouncing the idolatries of their ancestors and countrymen, and embracing the Religion of Jesus. [*Missionaries.*]

It would afford the Directors unfeigned satisfaction to be able to announce, that the prospects of speedy access for our Brethren to the millions of China were more encouraging than when they last met the friends of the Society; but it is their painful duty to report, that the difficulties have rather increased than diminished. No favourable change has taken place in the views or measures of the Chinese Authorities; who seem less disposed than they have hitherto been, to admit intercourse between the Natives and Foreigners. [*Report.*]

Although the Empire of China has not yet been opened to the continuous labours of the Missionaries of Christ, and the faith and patience of the Churches in relation to this land of idolatry, superstition, and atheism, still remain in a state of deep and anxious trial, the Kingdom of our Divine Lord is gradually extending its peaceful dominion among the multitudes of Chinese inhabiting the Malayan Peninsula and its neighbouring Islands. In the Frontier Stations, the light of hope for China has arisen: here have been gathered the first-fruits of China unto Christ; and, from hence, the finger of the Lord is distinctly seen pointing to that now-benighted Empire, which shall at length stand among the nations of the earth, one of the most signal monuments of Redeeming Love. [*Directors.*]

AMERICAN BAPTIST MISSIONS.

SIAM — *Bankok* — 1834 — At pp. 278, 279 of our last Volume, some painful facts are stated relative to the depraved habits of the Siamese. Dr. Bradley, of the American Board, gives the following melancholy view of this Mission, in February of last year:—

† A few months since, Mr. Reed, of the Baptist Mission, was removed by death; and, soon after, Mr. Dean, of the same Mission, left on account of ill health: and now not one is left to preach the Gospel to the multitudes of Chinese in this kingdom. Our hearts are pained at the thought that a great part of the labour of these dear Brethren must be lost, because there is no one to enter into their labours. Had others been sent before their removal, an immense advantage would have been gained: the ground obtained could at least be held. But now the field is left to the Enemy. A Missionary, who has been in the field for some time, can impart to another, recently arrived, more important assistance in relation to the people, their habits, language, and modes of living, in a few months, than can be obtained alone in years. But these advantages are lost in respect to the Chinese Mission in Siam.

In October preceding, Dr. Bradley had thus spoken of the labours of the Mission:

Our Baptist Friends have repeatedly had the use of our type while I have been publishing my Tracts, and I have as repeatedly suspended my operations to gratify them. Mr. Jones has printed, during the last eleven months, about 350,000 octavo pages, consisting of the Acts of the Apostles—a History of the Rise and Progress of the Church of Christ—a Tract of ten or twelve of the Parables of our Lord—and the sum of the Moral Law.

No direct information has reached us relative to this Mission: the following notices of the Printing Department appear in the Report of the American Tract Society:—

— The printing of Tracts and Scriptures amounted, in 1837, to about two million pages octavo, embracing both Chinese and Siamese. The demand for Tracts on the part of the Native Population is manifestly increasing.

— The Board have a Printing and a Lithographic Press, four Missionaries devoted to the Siamese, and five located in Siam or the vicinity devoted to the Chinese. A number of Tracts and Portions of Scripture are printed in Siamese; and the Rev. Mr. Jones says, "There is no difficulty in distributing as fast as we can print. I make weekly excursions to the native temples and in their immediate vicinity, and usually find a crowd of eager applicants for our books.

Within the last six months we have distributed about 60,000 octavo pages: they have gone into remote provinces; and it is not an uncommon thing for men to come to my house from a distance of several days' travel, stating that they have seen a book which taught the Religion of Jesus Christ, and they want to know more about it."

— In an excursion made by Rev. Mr. Dean and the late lamented Mr. Reed to Yuthia, on the river, about 60 miles north of Bankok, a point never before reached by Protestant Missionaries, taking with them about 900 Siamese Tracts (all that could be had), and 3000 Chinese Tracts, they proceeded, hour after hour, to distribute from the boat to the multitudes who thronged them. "It was deeply affecting," says Mr. Reed, "to see the anxiety of these poor people for the Bread of Life. As we departed, after our supply was entirely exhausted, some boats rowed miles to overtake us," that they also might get some copies of the books.

— "On my tours for Tract distribution in different parts of Bankok," says the Rev. Mr. Johnson, "I never was more urgently pressed for Tracts than frequently during the last year. Often has the eagerness of the multitudes to obtain them been such, that I have found it next to impossible to distribute them individually. On one occasion, I hardly dared venture myself on shore, but distributed several hundreds in a very short time from my boat to the immense multitude that lined the bank. Some came in their boats; and others, for fear they should not get a Tract, waded nearly to their necks in water."

He proceeds to give the most gratifying evidences that the Tracts are sought for the sake of being read. "Seldom or never," he says, "have I known an intelligent Chinaman wishing for two Tracts of the same kind. Sometimes a Tract is refused because they have one of the same. Many have refused Tracts on the plea of their inability to read. In passing through places where Tracts had recently been distributed, I have seen great numbers reading them, and sometimes endeavouring to explain the meaning to the unlearned. Often, months after Tracts were distributed, I have seen persons employed in perusing them; and junks have frequently declined receiving Tracts, on the ground of their having been already supplied. The Chinese frequently manifest a strong preference for particular Tracts, from having previously learned something of their character. I cannot but hope that the Chinese Tracts are extensively read, and to a considerable degree understood."

BURMAH — At the various Stations of the Mission, the work is carried on with

American Baptist Missions—

vigour; but we are not able to furnish the official returns. The success of the Mission is great: in 1836, there were 343 Karens and Burmans baptized—Pp. 126—128.

The last Report of the American Tract Society furnishes a Summary View of the Mission:—

The view of the Press in Burmah is more cheering than perhaps the most sanguine, a few years since, ever dared to expect in any Heathen Land. In the heart of the city of Maulmein is a building of brick, in the form of an L, 78 feet long each way, and 56 wide, two stories high; containing a power-press—four hand-presses—twenty-five cases of type—founts in Burman, Karen, and Peguan—a Type-foundry for casting in each of these languages—a Bindery complete—and 25 Natives regularly employed. Five additional Presses, with a large supply of paper, were sent out in October: two presses are to be located in Tavoy for printing

for the Karens: a press is also ordered to Ava, where already 3,000,000 pages have been received for distribution, and where 8000 Tracts were recently distributed, at a festival, in two days. The whole Bible is translated. A large number of Tracts, many of them of uncommon excellence, are prepared and approved. At the several Stations, about thirty Missionaries and a large body of Native Assistants are prosecuting their work with the most devoted zeal; and probably in no Pagan Land do Tract Operations form so prominent a part of all that is done for the conversion of its millions to God. The Journals of the Mission are filled with narratives of tours, made in every direction, on the rivers and in the interior, for the purpose of Tract Distribution, conversation, and preaching to those who yet are ignorant of the Great Salvation.

SUDIYA—At this Station among the Shans, the Board have three Missionaries, a Printer, and Assistants—P. 94 of the Survey for 1837.

AMERICAN BOARD OF MISSIONS.

Canton—1830—Elijah C. Bridgman, Peter Parker, M.D. The Rev. David Abeel, who returned to America in 1833 on account of his health, embarked at New York, in the "Morrison," to resume his labours in the Mission—Opportunities for personal intercourse with the people have been frequent: the Missionaries feel the importance of this, and cherish it to the utmost. "Notwithstanding all their vices," they say, "we must love them, while we abhor their evil practices: free conversation with them affords some of the best opportunities for conveying the Truth directly and forcibly to the heart."—Mr. Bridgman has been chiefly occupied with the revision of the Scriptures, the preparation of other Works for the Press, and daily conversation with the people. Dr. Parker passes three hours daily at the Ophthalmic Hospital: once a-week, the day of admission, numbers of blind and diseased persons anxiously, and sometimes clamorously, call for relief: 4850 patients have been entered on the books. Preaching in the Chapel has usually been alternate between the Missionaries—Mr. King, of the House of Olyphant & Co., owners of the "Himmaleh," sailed in their ship, the "Morrison," in the beginning of July 1837, bound for Jeddo, the capital of Japan, with the view of restoring some shipwrecked Japanese Sailors to their own country, and of endeavouring to establish a commercial intercourse with the Ja-

panese. Dr. Parker and Mr. Williams accompanied Mr. King; and they took Mr. Gutzlaff on board at the Loochoo Islands, where he then was. The voyage was fruitless: the party were fired upon from two harbours, and all intercourse with them refused: the Japanese Sailors were obliged to return. Some valuable information was, however, obtained relative to the people lying to the south and east of Canton, which will be of importance in future operations—On the return of the "Himmaleh," in August 1837, a supply of the Scriptures and Tracts was sent from Singapore, amounting to 81,150 Chinese and 1515 Japanese; containing 2,337,504 pages of Scripture, 1,589,153 of Tracts, and 91,500 of St. John's Gospel in Japanese; printed on account of the Bible and Tract Societies—P. 128; and see, at p. 306, a Notice of the Death and Character of the Rev. Edwin Stevens.

In pleading for more Labourers, the Missionaries say—

It is now a little more than eight years since your Mission was commenced in China. We have been taught some useful lessons. In some parts of our work, we have ascertained what can be done, and how it can be done, to good purpose. While resolved, ourselves, to persevere, we ask you for more helpers. Will you send them? Consider how great is the number of Chinese, to whom the Gospel is to be preached. Perhaps this part of the Empire may not be the most favourable point for the

Missionary to come into contact with the people: it may be easier for him to enter the country through Siam, Burmah, Assam, Nepal, or some other place farther north. We think the trial should be made at all those points; and if it be properly made, we have no doubt but it will prove successful.

Macao—Sam. Wells Williams, Printer—Mr. Williams has been occupied in studying Chinese and Japanese, and in the printing of Mr. Medhurst's *Fokien Dictionary*—P. 128.

Bankok: the capital of the Kingdom of Siam: supposed, by Mr. Robinson, to contain 500,000 inhabitants, of whom about four-fifths are Chinese—1831—Stephen Johnson, Charles Robinson; Dan. B. Bradley, M.D.—Pp. 128, 129.

Mr. Johnson devotes his time chiefly to the acquisition of Chinese, and giving instruction to those who speak it; while his Associates aim to prepare themselves for labours among the Siamese Population. The "acquisition of these languages," the Missionaries write, "so as to speak or write either with purity or freedom, demands constant, long, and patient application": but, they add, "We have satisfactory evidence, that, so far as language is concerned, we can make the Heathen about us understand the fundamental doctrines of Christianity by extemporaneous instruction; and that we can now write Tracts which can be understood by the common people.

Mr. Johnson, at the close of 1836, opened a Dispensary, at his Station on the east side of the river, which is usually attended by 20 to 30 patients daily. There, in Siamese, a short Lecture is given every Sunday, a weekly meeting is held with the female patients, and a daily exhortation addressed to all the patients. Chinese Worship is also held every Sunday: the hearers average from 30 to 40, including the school-children: at first, before curiosity abated, there were sometimes as many as 150: singing has been introduced by means of the children—

Dr. Bradley continues to preach the Gospel to the poor who congregate to him for surgical or medical aid. His teaching has been confined chiefly to an illustration of the miracles and instructions of Christ. All new applicants have received a Tract.

About 10 scholars attended the Chinese School: it has many local difficulties to encounter, but has evidently been the means of teaching the scholars the folly of Idolatry, and some of the chief doc-

trines of the Gospel. Under daily instruction in Siamese, there have been 8 boys and girls: with 4 or 5 others, these form a Sunday School, under Mrs. Bradley's care. Dr. Bradley has, in the week-evenings, a class of 6 young persons, several of whom are of rank; and Mrs. Bradley another class of 6 promising lads: all are making satisfactory progress.

The Press issued, in Siamese, in the year, 13,300 copies of different Works, containing 840,300 pages. One of these was the *Life of Christ*, by Dr. Bradley, written chiefly for his Lectures at the Eye Infirmary: it is designed to set Christ forth, in the midst of the people, as crucified for man's redemption.

Dr. Bradley has found it necessary to put some limit to the time occupied by the Eye Infirmary, as it would otherwise have absorbed his whole attention. In consequence of this, and of the discovery made by the people that the "American Doctor" cannot heal every disease, the number of patients registered in 1837 was reduced to 1839, whereas in 1836 it was 5489. He has performed many important surgical operations, and a large proportion of these were attended with complete success: the blessing of God has also been granted to his general medical practice.

In January of last year, Dr. Bradley made a circuit of about 160 miles in the country near Bankok, and distributed everywhere the Books and Tracts of the Mission.

Singapore—1834—Ira Tracy, James T. Dickinson, Matthew B. Hope, M.D., Joseph S. Travelli; Alfred North, Printer; Stephen Tracy, M.D., temporarily stationed here. Rev. Fred. B. Thomson and Rev. W. J. Pohlman, with their Wives, embarked at New York, on the 25th of May last, for Singapore—Pp. 129, 130, 478.

The Missionaries make a Report for the year 1837, of which the following is an abstract:—

The main object of the respective Members of the Mission during the year has been the acquisition of the language. Those engaged in the study of Malay have found it much more difficult than they anticipated: while it is one of the most simple languages of the East, it will require years of study, to be able to read, speak, and write the language with ease and accuracy.

Leangafa has held a Religious Service with the printers and others regularly on Sabbath

American Board of Missions—

Morning. He also preached at a house hired for him in town, during several months: few attended besides our printers and others connected with us. Three individuals have expressed a wish to profess Christianity; but we have little if any hope that more than one of them knows what Christianity is.

During the year, 21 boys were received into the School: the number remaining is 18. The progress which the majority of the boys have made is to us a matter of grateful acknowledgment to God. Their attachment to us, and their confidence in us, have, as far as we are able to judge, steadily gained strength, in proportion to the time they have been with us. The anxiety to gain knowledge, manifested by some of them, has been truly gratifying.

In reference to the School, we have only to say further, that, after the most mature deliberation, we are constrained to believe that it is decidedly the most important department of labour connected with this Mission, and the progress of the Redeemer's Kingdom in this part of the world.

Blocks have been prepared for Tracts by Mr. Gutzlaff—for a revised edition of Milne's Village Sermons, Medhurst's Harmony of the

Gospels, and the Gospels and Epistles of St. John in Japanese—for more than half the New Testament in a small character, a pocket edition—for the monthly numbers of the Chinese Magazine, and a few other small Tracts. An edition of 1000 copies of the Gospel of John in Malay has been printed with a part of the Acts: also two Tracts in Malay—one of 18 pages, 3000 copies; the other of 16 pages, 2000 copies.

A considerable number of Chinese Tracts and Portions of the Scriptures were distributed on board the junks last spring; and others have been sent to Batavia, Siam, Burmah, and Rhio; besides those to Macao and Canton for the voyage up the coast of China. In Malay, little has been done. Perhaps we ought to say, that we are thoroughly satisfied that Book Distribution has been carried on too extensively in previous years, and that the ability of the Chinese and Malays, and other Natives of the Archipelago, to read, has been greatly overrated. From all that we have been able to learn on the subject, we are of opinion that only a very small proportion of the Chinese out of China can read intelligently. In regard to the Natives of the Archipelago, it is much, very much worse.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

We continue to notice the Society's Mission to these seas under this Division of the Survey; though its present location is at Batavia, as its object is the Chinese and China.

The Missionaries Lockwood and Hanson were joined at Batavia by Dr. and Mrs. Boone, Oct. 22, 1837. Mr. Hanson's health requiring his immediate return, Captain Richardson of the "Brooklyn" granted him a passage to Cowes free of expense: he reached New York on the 8th of May last—A Chinese School of 20 boys and 9 girls is found an invaluable aid to the Missionaries, in acquiring the Chinese colloquially—The expense of the Mission for the year was 3937 dollars—Pp. 130, 131.

Mr. Lockwood has steadily pursued his course of preparation: in the acquisition of Chinese, he has overcome much of the difficulty: in Malay, he has already prepared and printed a small work. Dr. Boone devotes himself to Chinese; in reference to which he makes the following remarks, in a Letter of May 17, 1838:—

Mr. Medhurst says that a man of ordinary abilities may speak Chinese with fluency in two years, and compose in it intelligibly in four. I do not think that the facts which meet my eye sustain such a statement as this. Mr.

Medhurst may have done this himself; but it is surely going too far, to say that ordinary men can do it. We have here, one who has been engaged in the study of this language for two years; and another who has been studying 18 months, with good health and great diligence: neither of these can either speak at all, or understand a Chinaman when he speaks. I understand that the same is true of the Brethren at Singapore, who have been out about this length of time.

Dr. Boone adds some important observations as to the adaptation of Missionaries to the work to which they are appointed—

I am very desirous that the Committee should have correct information on this subject; as it will be valuable to them, in selecting proper persons for the China Mission. This matter I regard as highly important: for it is a melancholy thing, to see a faithful and conscientious Servant of our Lord struggling, day by day, with difficulties with which he is unable to cope, until all his patience and strength, and, it may be, faith too, are exhausted; when you feel satisfied, that, had he been sent to a people whose language was of easy acquisition, he would, in a few months, have been usefully and actively employed. I believe that much of the effectiveness of the operations of our Church as a Missionary Society will depend, under the Divine Blessing, on the wise disposition of her members—having each man at his proper post.

I believe that an individual with somewhat more than an ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he has been accustomed to study from early youth and knows how to apply his mind, may be entirely and usefully em-

ployed among the Chinese in two or three years: but I believe that there are many, many individuals, who might be faithfully employed elsewhere in the Missionary Field, who would altogether fail, and perhaps return home broken down exhausted, if sent to China.

BAPTIST MISSIONARY SOCIETY.

Akyab: an Island, 450 miles SSE of Serampore, near the mouth of the Arracan River, which empties on the north-eastern shore of the Bay of Bengal: with 3 Out-Station—1821—J. C. Fink; 4 Nat. As.

Arracan is a maritime province, forming the eastern shore of the Bay of Bengal, which was added to the British Dominions at the close of the Burmese War. During its subjection to the Burmans, their tyrannical oppression drove multitudes of the people from the country, and the population now is said to be only about 200,000. The inhabitants speak Burmese, with some provincial peculiarities in their pronunciation; and the Scriptures and Tracts translated by Dr. Judson and his colleagues serve equally well for Arracan as for the Burman Empire.

Mr. Fink resides at the provincial capital, Akyab, a sea-port; and the three subordinate stations of the Mission are all within about 40 miles of his residence. For many years there was no other Missionary in the province; but, of late, the American Missionaries have been able to establish another Station, to the south of those occupied by Mr. Fink and his fellow-labourers.

The prospects, both as to the extension of the Gospel in this province and the progress of Education, are stated to be very gratifying; but we apprehend that the unsettled state of political affairs between the British Government and the Burmese Empire may interpose some difficulties in the way of Mr. Fink and his Native Assistants.

[Committee.

Chittagong: nearly 343 miles E of Serampore, and 8 from the sea—1818—John Johannes; 1 Nat. As.—A Chapel has been erected, 68 feet by 38, chiefly by the contributions of the European re-

sidents. The Committee state—

The time of Mr. Johannes is very much devoted to an English School, containing about 100 boys; chiefly of Portuguese extraction, and partly also Native: but he, likewise, preaches abroad to the Native Population, and Gunganarayun does the same to a greater extent. Mr. Johannes has also an English Congregation, to whom he ministers the Word of Life. The Church consists of nine members; and, at the date of the last report, there were three inquirers, and two candidates for baptism.

Of the results of his School Mr. Johannes says—

Most of the lads once attached to this Institution are enjoying respectable salaries. They are mostly employed as Writers in the Government Offices in this district. Many are engaged as Writers at Akyab and other Mug Stations. The salaries which they enjoy are from 16 to 200 rupees per mensem. Many are respectable commanders of vessels belonging to this sea-port. Others there are who are farmers and merchants. These young men, once educated in Bible Knowledge, have been observed to be extremely lax in the Romish Faith, in which they had been brought up. Idolatry they abominate. They have learned the Gospel. Some have been converted to God: their memoirs have been published. If few, compared to the numbers who have left the schools, have turned to God, all I can add is, that He has wrought what it has pleased Him. I exercise the utmost confidence that He will yet appear, and bless the instruction afforded to them. On Meeting and Sabbath Days, those who understand attend, and many love the Word of God.

CHURCH MISSIONARY SOCIETY.

The arrival of Mr. and Mrs. Squire at Singapore, in the early part of January 1837, was stated at p. 131 of the last Volume; and, at pp. 537—544, various details are given of Mr. Squire's proceedings. The Committee report—

Mr. Squire has commenced the study of Chinese and Malay; and the correspondence with surrounding parts, requisite to his commencing this Mission. Having been authorised by the Lord Bishop of Calcutta to perform such Religious Services at Singapore as might be consistent with his lay character, he has also had the opportunity of interesting the Europeans, and others resident there, in the cause

of the Church Missionary Society.

The systematic opposition of the Chinese Government to the introduction of Christianity into the Empire presents a formidable obstacle to this Mission. Fully contemplating this, the Society were nevertheless anxious in commencing it, that their Agent should be near the spot, to seek, and if possible to create, opportunities, whereby the Gospel might be proclaimed in that immense Empire, *wholly given to idolatry*. The requisite preliminary studies and other engagements of Mr. Squire have hitherto prevented him from entering on any exploratory tour; but this, as soon as it can be attempted, is one leading object in the Society's plans.

March, 1839.

India within the Ganges.

THE following Despatch, dated Aug. 8, 1838, relating to the Withdrawal of Interference with the Religious Ceremonies of the Natives of India, was addressed by the Court of Directors to the Governor-General, and has been printed by Order of the House of Commons:—

1. Our Chairman has laid before us a Letter, which has been addressed to him by Sir Peregrine Maitland, dated the 1st of February last, tendering his resignation of the office of Commander-in-Chief at Madras, upon the ground of our Despatch to you in the Revenue Department, dated the 18th October last, in which we committed to the discretion of your Government, as indeed we had previously done in our Despatches of the 20th February 1833 and 22d February 1837, No. 4, the settlement of all questions affecting the Religion of the Natives of India.

2. We transmit a copy of Sir Peregrine Maitland's Letter, for your information; and, in so doing, we think it necessary to state, that he is mistaken in assuming that it is our desire to depart from our Orders, under date the 20th February 1833. Our object, in addressing you in October last, was to secure to you the unfettered exercise of the powers and instructions which we deliberately conveyed to you in our Despatch of the 20th February 1833, by checking proceedings on the part of the subordinate Governments, which, however well intended, were calculated to embarrass the free exercise of your judgment on the important and difficult questions which we had confided to your decision. So far, indeed, from having any desire to continue the practices against which Sir Peregrine Maitland remonstrates, we concluded our Despatch of the 22d February 1837 in the following terms:—"But it is desirable that no unnecessary delay should take place in bringing forward the whole subject, fully and intelligibly, in all its bearings on the financial interests, on the political obligations, and on the moral character of our Government."

3. In the same spirit, we have again to express our anxious desire that you should accomplish, with as little delay as may be practicable, the arrangements which we believe to be already in progress for abolishing the Pilgrim Tax, and for discontinuing the connexion of the Government with the management of all funds which may be assigned for the support of Religious Institutions in India. We more particularly desire that the management of all temples and other places of religious resort, together with the revenues derived therefrom, be resigned into the hands of the Natives; and that the interference of the Public Authorities in the Religious Ceremonies of the people be regulated by the instructions conveyed in the 62d paragraph of our Despatch of 20th February 1833.

4. In carrying these instructions into effect, we cannot doubt that you will bear in mind the inconveniences which have been experienced at Madras, from the construction which was put upon the General Order of 26th July 1836.

5. That Order very properly prohibited troops, employed in preserving order at Religious Festivals, from taking any part in the procession or ceremonies. We think that the attendance of musicians, for the purpose of taking part in the ceremonies of any religion whatever, should be strictly voluntary; but we do not intend that any alteration should be made in the practice which has hitherto regulated the appointment of escorts to Natives of rank, on their way to places of religious worship; as, in that case, it must be self-evident that the honour is done to the individual, and not to the occasion.

6. We further desire that you will make such arrangements as may appear to you to be necessary for relieving all our servants, whether Christians, Mahomedans, or Hindoos, from the compulsory performance of any acts which you may consider to be justly liable to objections on the ground of religious scruples.

We rejoice to be able to lay this Despatch before our Readers. Some grave objections lie against it; but, as it has been well observed, it is a subject of congratulation that greater light and better feeling than usual are disclosed in the Third Paragraph. This step in advance is owing, under the blessing of God, to the efforts of His Servants to rescue His

Name from dishonour: He is pleased to afford them herein a pledge and earnest, that their unrelaxing labours shall be crowned with complete success.

Our last Volume contains much instructive information relative to India. The Bishop of Calcutta, in his Charge delivered at Bombay, has given a highly interesting View of the State of the Syrian Church; and in a communication to the Christian-Knowledge Society, his Lordship speaks powerfully on various topics—the Momentous Crisis in which India now is—British Support of Idolatry—the Conforming of the Society's Publications to the Evangelical Standard: see pp. 320—324. Many admirable sentiments were delivered and many interesting facts attested in Addresses at several of the Anniversaries of the last year: see pp. 391—395. Some notices occur—at p. 302, on the Statistics of Calcutta; at p. 342, on British Renunciation of Idolatry; at p. 343, on the Dreadful Famine which has desolated the Western Provinces; and, at p. 430, on the Decline of the Doorga Poojah.

The Memoir of Mohesh Chunder Ghose, given at pp. 37—40 of the present Volume from his Funeral Sermon preached by Krishna Mohana Banerjea, will have been read with deep regret; yet it may well encourage our hopes of a race of Native Ministers, from the consideration of what he might have become as a Christian Labourer, and of what the Preacher now is and may become if he walk humbly and diligently before his Heavenly Master. It may be mentioned here, that a New Church is erecting in Calcutta for Krishna Mohana Banerjea: the site first chosen was opposite to the Hindoo College; but the Managers of the College undertook to provide another site; and this was assented to, as offence was taken at the near vicinity of the Church to the College.

The North-Western Provinces are threatened with War, in addition to their sufferings by Famine. Prompt and vigorous measures have been taken by the India Government to defeat the combination formed, as it appears, against the British Power. Let us but zealously employ our influence in India, for the end for which Almighty God has in His Providence entrusted to us that Empire, and wipe away the foul stain from our country contracted by the handling of its Abominable Idolatries, and we need not fear any hostile powers, human or infernal.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the last Report, the Committee give the following general view of the Society's efforts in behalf of India:—

In British India, the strength of the Society, and its weakness, are at once displayed. Here, in times past, have been made some of its largest and most costly efforts: hither, grants have been sent, either of books, or paper, or for the purpose of translation, to the amount of nearly 112,000*l.*; and, as the result of this expenditure, the Holy Scriptures are now found in all the principal languages and dialects of the Peninsula, and many, many thousands of copies have been issued: yet, even here, such is the extent of the field to be cultivated, so acute the demands for the Scriptures

pouring in from every quarter, so inadequate the present means of supply to the wants of One Hundred and Thirty-Four Millions of people, that the Society, with all its resources, appears but in the character of feeble infancy; so that, if we utter a song of grateful praise for what has been already effected for India, it must be in the tone of subdued humility, when we think what remains to be done.

Calcutta—The Issues in 1836 were 12,166 copies, and in 1837 they were 18,698. The Auxiliary is under engagements to print to the amount of 68,434 (not 67,434 as miscalculated in the Report) integral Portions of the Scriptures. "Who," ask the Parent Committee, "can contemplate this without gladness

B F Bible Society—

and joy, and holy anticipation!" English Bibles and Testaments, to the number of 3000, have been sent to Calcutta during the year—P.135; and see, at p. 365, a Notice of the Increasing Circulation of the English Scriptures.

Of the proceedings during the past year, the Parent Committee report—

They have been conducted with unwonted energy, combined with a cautiousness and prudence, which, while shewing the readiness with which their valued friends have responded to the call made on them for their further exertion, will also justify the confidence which your Committee are disposed to place in their co-operation. A Sub-Committee of Correspondence, for the improvement of Translations, has been appointed—Depôts for the Scriptures have been projected in nearly 40 places in the Presidency (20 are already established)—and the Printing Department has had fresh activity infused into it.

The Association has distributed in the year 4386 copies; making a total, since its formation, of 48,685. It is in great activity; and the Committee are encouraged by a continually-increasing desire to obtain the Scriptures. It has adopted further measures for the supply of Armenians, Greeks, Persians, native dealers from Bombay and Guzerat, visiting Calcutta or residing there, many of whom receive the Scriptures with great thankfulness—Pp. 135, 136.

The Society deeming it necessary to appoint an Agent at the more important Stations, who should devote his whole time to its objects, the Rev. J. J. Hæberlin, of the Church Missionary Society, now on a visit to England from Calcutta, has, with the full concurrence of all parties, been appointed for the Bengal Presidency. The Committee remark—

So friendly and liberal an act on the part of the Church Missionary Society, as the relinquishment of a valued Missionary for the promotion of a common cause, will, your Committee are assured, be duly appreciated by the Members of the Bible Society; as tending more strongly to cement the bond of union between the two Societies, and as affording a pleasing specimen of the spirit which should ever prevail among kindred Institutions.

Bombay—1813—The Issues of the year were 9371 copies. The Auxiliaries are under engagements for 48,000 copies of the Scriptures in *Mahratta* and *Goose-rattes*: 500l. and 200 reams of paper have been granted; and in an interview

with Bishop Carr just before he left England, his Lordship was empowered to draw for 500l. more, if found needful. The sum of 100l. has been granted, through the Auxillary, to the Rev. J. Samuel, a Missionary to the Jews for India, Persia, and Arabia, to assist him in circulating the Scriptures in those countries—P. 136.

The conclusion of the Bombay Report will be read with much pleasure:—

The curiosity and interest of the people are to a considerable extent awake, and undoubtedly on the increase. Strong as the priestly power is said to be in India, it has never yet, except perhaps for a short space, in localities noted for their particular bigotry, interdicted, and it has never yet prevented, the free circulation of the Word of God. The Government now happily offers no resistance. While the MSS. of the Hindoo Vedas and Puranas, never plentiful in the country, are, from the want of the patronage of Native Princes, by whom they were principally multiplied, quickly disappearing in every part of this great continent, and taking their appropriate place on the dusty shelves of the curious antiquarian from the West, thousands of copies of the *Law of the Lord*, which is perfect, converting the soul, and the *testimony of the Lord*, which is sure, making wise the simple, are flying from the press, the appointed instrument of good in this cause, in all directions. The Hand of Jehovah himself is undoubtedly here. While, under the unerring counsels by which it is guided, it has shut the door for the present in the vast Empire of China, it has widely opened it in India, where millions have been confined for ages in darkness and chains, which must appear the most awful to every soul which has the faintest view of the infinitely-important destiny of man.

Madras—1829—The Issues of the Year were 17,477 copies: of these, 13,460 were in Tamul—The Receipts were 10,188 rupees—The revision of the *Tamul* is proceeding: the N. T. has been brought to a close; and the O. T. will soon be finished: Tamul is spoken by seven millions of people. The revision of the *Malayalim* is continued: 362 copies only have been issued. Little has been done in the *Canarese*: 676 copies have been circulated: it is spoken by a population of about seven millions. In *Teloogoo*, spoken by about ten millions, 1230 copies have been issued: the revision of the O. T. is in hand: the call for the N. T. is so loud, that, without risking the delay of another revision, it has been resolved to print another edition—The demand for the Tamul Scrip-

tures is so great in the southern part of the Peninsula, that it is in contemplation to form a Native Auxiliary Bible Society in that quarter: the Parent Committee have promised 500 reams of paper, and 500 English Bibles and Testaments for the English Schools connected with all the Missions—P. 136.

The Rev. Charles Mead, of the London Missionary Society, in a Letter to the Bible Society, thus speaks of the wants of the south of the Peninsula:—

There are not less than 20,000 Protestant Christians, and an immense number of the Romish Church, besides the Heathen Population of South Travancore, Tinnevely, and Madura, with no fewer than 12,000 children in the Mission Schools under the care of the two Church Societies, the American, German, and London Missionary Societies' Labourers in those provinces. A great work is undoubtedly commenced in the southern districts of the Indian Peninsula, which you may effectually promote and accelerate.

The Gospel of St. Luke, printed in English and Tamul, has been so acceptable, that St. John's Gospel and the Acts have been added in this diglott form. With reference to this mode of publishing the Scriptures, it is stated—

The Diglots have been eagerly sought after, both by Heathens and Romanists acquainted with English, or wishing to become so; and we may have much confidence that these, at least, will be carefully studied. A great object is thus gained, in sweetening the fountains of knowledge to the Young, by connecting with the acquisition of a language, which the Natives now very extensively wish to acquire, some acquaintance with the Revealed Will of God and the only Way of Salvation.

At pp. 280, 281 of our last Volume will be found a proposal of the Auxiliary for a very enlarged Distribution of the Tamul Scriptures, with the grounds on which this proposal is made, and an appeal for the aid of the Parent Society. To 1000*l.* in money and 2000 reams of paper, in addition to 1000 previously sent, the Society has added 4000 English Bibles and Testaments. The distribution in question will probably entail an expense of not less than 5000*l.* a year for three years to come; but "the result may be," the Committee remark, "a dispersion of 300,000 copies of the Gospels, besides the placing of the New Testament in the hands of all Christian Communicants, and introducing it more fully into use in the numerous Schools." This subject has been followed

up by a further appeal from the Madras Committee, which we shall give in a future Number.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—On reading Bp. Wilson's Letter, the chief parts of which we quoted at pp. 323—325 of our last Volume, the Board voted a further Grant of 500*l.*, being the Fourth, to be placed at his Lordship's disposal. Elementary Books, in English, to the value of 50*l.*, have been sent; as recent measures adopted by the Supreme Government have given a great stimulus to the study of English: having been made a necessary step to employment, it is becoming a primary object in the Schools throughout the country—P. 137: and see, at pp. 324, 325, notices by Bp. Wilson, of the great Demand for Religious Books, and of Dr. Mill's Sanscrit "Life of Christ"; with some admirable remarks by his Lordship on the Evangelical Standard to which the Society's Publications should be conformed, and an earnest Call for Union.

My more immediate duties lie among the Christian Flocks and Presbyters, who constitute the Indian Branch of the Anglican Church. Their desolate state is not easily understood:—Separation, sickness, depression of spirits, a world of idolaters around them, rare opportunities of Public Worship, rarer consolations of pious friends and relatives, a feeble tone of religion, changes of residence perpetually occurring and breaking up temporary plans of religious benevolence, Ministers removed, wholly by sudden, or partially by gradual, indisposition—these are the too-frequent incidents of an Indian residence.

Your Bibles and Prayer-Books, therefore—your grants for Schools—your aid in presenting some visible Form of Christianity by erecting the modest Christian Church amidst the gorgeous Mosques and Pagodas of Hindoostan—your Depôts of Books and your Lending Libraries—your materials for the School-room and the Printing-press—your helps in building Mission Houses—your Religious Tracts and Books, form an important auxiliary to the labours of the Chaplain and the Missionary, as well as to the increasing number of Lay Christian Gentlemen who take an interest in their success.

[*Bishop Wilson.*]

Bombay—The Board placed 500*l.* at the disposal of Bishop Carr, before his Lordship left England on his return to Bombay—The District Committee express great regret at the death of their Secretary, the Rev. David Young, whose "unusual aptitude for business" enabled him

Christian-Knowledge Society.—

to render very important aid to several of the Local Societies—P. 137.

In reference to a recent Translation of the Liturgy, it is stated—

The Board has acknowledged, with much satisfaction, the present from the Bishop of Bombay of a copy of the Mahratta Version of the Liturgy, executed by the Rev. John Dixon, for the Church Missionary Society. The following remarks with reference to this work were made in the Sermon preached by the Rev. W. Jowett, in the Chapel of Lambeth Palace, on the 19th of November last, at the consecration of the Bishops of Bombay and Madras:—

“When it is considered, that in our Liturgy we possess a large collection of the purest devotional exercises of ages past; and in our Articles and other Authorized Documents, an admirably digested exposition of Christian Doctrine—may we not justly congratulate those Infant Churches on their inheriting, by means of the British Church, this peculiar treasure? Blest with their Bibles and their Prayer-Books, they will emulate—oh that they may speedily attain!—the true glory of our own Land, and of her Established Church.”

Madras—The sum of 500*l.* has also been placed by the Board at the disposal of the newly-appointed Bishop of Madras, Dr. George J. T. Spencer—A recent Translation of the Book of Common Prayer, in Canarese, by H. V. Conolly, Esq. has been presented to the Committee at Madras—The Books issued in the year were, 290 Bibles, 216 Testaments, 405 Prayer-Books, and 9581 Books and Tracts; besides a large number of Books from the Supplemental Catalogue—Vesoowasanaden, a Native Priest, lately died: himself a convert from Heathenism, he was the means of making many converts: he was baptized by Mr. Swartz, educated in the Seminary at Tanjore, and Ordained in March 1817—P. 137.

PRAYER-BOOK AND HOMILY SOCIETY.

The following extracts of Letters from the Bishop of Calcutta will shew how acceptable the Society's publications are in India. From Simlah the Bishop writes—

The consignment of books came safely to hand; and the whole, I believe, were absorbed on the Hills, and at the Stations which I visited, as we descended the Ganges. It would have given the Society great delight to witness the sparkling eyes with which your beautiful Prayer-Books were purchased on the Himalaya, by the resident Gentry both of the Civil and Military Services.

I discovered, to my great delight, that the

practice of uniformly binding up the Articles, and the Ordination Services, with the Common-Prayer Books, had been continued: nothing can more tend to keep the grand doctrines of Redemption in Christ Jesus, as held by our Reformers, before the eyes of Ministers and People, than their very forms of words being thus familiarized, and placed in the hands of every member of our Church.

I would suggest to the consideration of the Society, whether the same course might not be pursued with the Forms for the Consecration of Churches and Chapels. I should have been relieved from great embarrassment, if the congregations, where these Services were read, could have found them in their Prayer Books. At Kurnaul, Delhi, Futtchghur, Agra, &c., I had churches to consecrate; and was compelled to send off to Bishop's College, to have 150 of 200 copies printed for these occasions, which, being in a separate form, are most of them now lost. The incomparable piety and sublimity of these prayers would tend, as well as the Articles and the Ordination Services, to raise the tone of religious doctrines and feelings to the Evangelical standard of our martyred Reformers.

I do not know whether the Society has any thought of enlarging its platform of publications, so as to comprehend some of the works of our Reformers, illustrative of the Formularies which constitute our public models—probably this would be impracticable. You have done much toward it, in printing, both in separate Tracts, and in the entire Volume, the admirable Books of Homilies. I had great pleasure in circulating the copies with which you favoured me.

India wants the Prayer Book. Her feeble converts, whether Catechist or Schoolmaster, must be sustained with this important aid. Nor do I see any cause why the Anglican Church should not be a bulwark of the Gospel in the East, as she has long been in the West, God vouchsafing her the tokens of His presence and grace.

Any Translations undertaken by your Society must be of great moment. Your editions of the Hindoostanee Prayer-Book have still left wide openings for improvement. It must be so. The task of translating the classical purity of our Liturgy into the native tongues of the East, is immense: perhaps, of all literary enterprises, it is the most difficult. We have lost, alas! our fine Hindoostanee Scholar, Bishop Corrie; whose removal has left a gaping chasm in every thing that relates to Christianity in the East, which will not soon be closed. He is the last of that fine class of Chaplains, of the former age, who joined from the first the Missionary spirit, with that of the settled Minister. D. Brown, Buchanan, Martyn,

Thomson, Corrie, were Oriental Scholars, as well as pious and able Ministers of Christ; and were as ardent in their compassion toward the prostrate millions of Idolaters and Mussulmans, as they were diligent in their duties toward Professed Christians.

But, I must conclude by commending myself to the prayers of the Society. I well remember the share which I took in its first formation, as well as in the Church Missionary and Bible Societies. I am more and more convinced that there is room for them all, and many more similar Institutions, at least here in India. We thirst for Bibles, and Prayer Books, and Missionaries, beyond all the means which the existing Societies can command. No collisions need arise. Ample opportunities invite them all forward. May our Blessed Jesus be unceasingly glorified and magnified in their success!

In acknowledging the receipt of another consignment of books, Bishop Wilson adds, in April of last year—

I am particularly obliged for the "Service for the Consecration of Churches"—only I could have wished for 2000 copies, instead of 200—so many are used up, as it were, at each solemn opening of a Christian Church; and we have above Thirty Churches building up and down India. At Cawnpore alone we have two superb Gothic buildings rising to the honour of Christ; where, in January 1840, if I should live so long, I shall want 1000 copies.

In the Prayer Books I shall be glad always to have the Ordination Services as well as the Articles—as I consider this to be one of the prime benefits of the Society's exertions, that both the Clergy and Laity have the vows of the Bishops and Presbyters full in their view, and at all times.

RELIGIOUS-TRACT SOCIETY.

Calcutta—In the Eighth Year of the "Christian Tract and Book Society," the Tracts printed amounted to 451,299, and the Issues to 268,435: the Receipts amounted to 6117 rupees. Ten Libraries from the Parent Society were on their way to Native Colleges in the Northern Provinces: they have met, it may be hoped, with a better reception than two others presented to the Hindoo College and the large Government Educational Establishment in Calcutta, which were returned, and with somewhat of scorn—Of the Issues of the Year, there were distributed by the

Church Missionary Society.....	40735
Baptist Missionary Society....	35182
London Missionary Society.....	35144
Benares Tract Society.....	41700

Madras Tract Society.....	14300
Bombay Church Miss. Society....	9600
Captain Wheeler.....	35374
Gospel-Propagation Society.....	3558
Orissa Mission—General Baptist..	5400
Sadiya Mission	2000

The special Appeal in behalf of India, mentioned in the last Survey, was liberally answered by contributions to the amount of 406*l.* 18*s.* 10*d.* Supplies have been forwarded, consisting of 2230 reams of paper and 168,898 various Publications. The Society's Grants for the year were of the value of 1678*l.* 17*s.*; and the consignments for sale amounted to nearly 500*l.*

The following respective grants are parts of the total, just mentioned:—*Calcutta*: 500 reams of paper, 24,550 Tracts—*Orphan Refuge*, under Mrs. Wilson: Books to the value of 50*l.*—*Chinsurah*: 15,000 Tracts—*Berhampore*: 13,500 Tracts—*Benares* and *Chunar*: 48 reams of paper, 9100 Tracts, a small Library, and a consignment for sale 40*l.* to be devoted to the publication of Tracts—*Meerut*: 13,400 Tracts—*Orissa*: 48 reams of paper, and 20*l.*—Pp. 137, 138.

The Rev. J. C. Proby, Chaplain at Meerut, thus urges the importance of forming Libraries at the Military Stations in India:—

I am repeatedly asked, by men whose minds have been opened to religious reading in the Hospitals through Religious Tracts, for larger books; which, of course, I cannot deny them. Religious Libraries are much wanted, to weigh against the Libraries of Novels which now abound everywhere in India. The Tracts are read, but Novels are read also; and I am continually distressed at seeing a Tract of four or eight pages lying upon a Novel of three hundred pages. The fact is, the uncommon leisure which soldiers have in India forces them to read much; and as they have no religious books, they take up irreligious ones, to pass away the time.

Bombay—In the Ninth Year of the "Religious Tract and Book Society," 40,867 Tracts were distributed, several New Tracts were published, and 9 others accepted but delayed from want of funds: the Receipts were under 2000 rupees; and 2647 rupees for the books consigned in 1837 by the Parent Society, being the largest amount of sales yet made in any year. Grants have been made, by the Parent Society, of 148 reams of paper and 8250 small Publications, and a consignment of Books made of the value of

Religious Tract Society—

1001.—To *Surat*, 48 reams of paper and the sum of 15*l.* have been granted, and a consignment made for sale to be devoted to the printing of Tracts—P. 138.

Madras—"The Eighteenth Report of the Madras Religious-Tract Society," the Parent Committee say, "is one of the most encouraging documents which they ever received from India." "It may be asserted," the Madras Committee remark, "without fear of contradiction, that there never was a period in the history of Madras in which the spirit of religious inquiry and the demand for Religious Tracts so decidedly prevailed, as during the past year." Of 6 New Tracts, a total of 35,950 copies were printed in the year: the total printed in the year amounted to 254,774; and, of these, 222,588 were distributed: the disbursements were 3996 rupees, being 257 beyond the receipts. The pressing appeals for aid have been answered by grants of 550 reams of paper and 25,250 English Publications, with a consignment of Books for sale to the value of 200*l.*—*Bellary*: 56 reams of paper and 5200 English Tracts have been granted, with a consignment for sale of 30*l.* value—*Bangalore*: 32 reams of paper and 6000 English Publications have been sent—To the *Nagercoil* and *Palamcottah* Society, 124 reams of paper have been forwarded; and to *Neyoor*, 44 reams—To the *Malayalim* Society have been sent 5*l.* in English Tracts and 132 reams of paper, 60 of which were to replace a former grant of that amount rendered useless by the ravages of white ants: 50*l.* has been remitted as the proceeds of Books sold—P. 138.

EDUCATION INSTITUTIONS.
CALCUTTA.

Benevolent Institution—In the Male Department, there are 200 Scholars, of whom 116 are in the habit of daily attendance. The Annual Examination was satisfactory—P. 140.

Ladies' Nat. Fem. Ed. Soc.—Pp. 140, 141; and see, at pp. 327, 328, a Lively View of the Central School, with a report of the Influence of the Schools on the Native Females.

Female Orphan Refuge—P. 141; and see, at pp. 328—330, a view of the Promising State and Prospects of the Refuge.

Eastern-Female-Educ. Soc.—The Society had, before last year, already sent several Teachers to India. Of these, Miss Postans and Miss Carter have, during the year, ceased to be connected with the

Society, in consequence of marriage: in the case of Miss Postans, the proportion still due of expense incurred, has been refunded: Miss Carter had from the first defrayed her own expenses. Miss White has visited England for health. Miss Thomson is still at the Central School of the Calcutta Ladies' Society—In the last year, Miss Missing has arrived at Calcutta, and has taken Miss White's place in the Central School. Miss Worrin, also, sailed for Calcutta last year—Pp. 224, 527.

BURDWAN.

Eastern-Female-Education Soc.—Miss Jones remains at Burdwan, assisting Mrs. Weitbrecht in the charge of her Orphan and Infant Schools, which contain 60 children. Miss Barlow arrived at Calcutta last year, and was to be stationed at either Cawnpore or Meerut, as Mrs. Wilson should judge best; at both places assistance being required: but it was settled that she should proceed to Burdwan.

MADRAS.

Bp. Corrie's Grammar School—From the Second Annual Report, it appears that the Scholars consist of 109 Europeans and Eurasians, with 9 Christian and 11 Heathen Natives. The Payments amount to upward of 8000 rupees per annum, besides house-rent and some other items; while the Receipts average but 5500 rupees. Against the deficiency may be set a monthly grant from the Church Missionary Society of 125 rupees and the trifling profits of the Boarding Establishment: for the rest, the Committee depend on subscriptions and contributions. Anxious, however, to place the Institution on a less precarious footing, they propose to raise a Separate Fund, which shall be allowed to accumulate until it amounts to 50,000 rupees, the principal to remain untouched; and thus to render the School an "Endowed School in connexion with the Church of England"—P. 143.

Eastern-Female-Educ. Soc.—Miss M. Craven has laboured very acceptably, in assisting Mrs. Pettitt, of the Church Missionary Society, at Palamcottah, in the charge of the Boarding School for the daughters of Native Christians: she has also superintended a Day School at Tinnevely. Miss Spiers continues in the superintendence of the Military Female Orphan Asylum. Miss Austen arrived in April, and is engaged in a Day School for Eurasians. Miss Pennington and Miss Hale have since arrived, and were to establish a Boarding School for those children

of Eurasians, whose friends are able to pay for their education: it may be seen, at p. 143 of the last Survey, what importance Mr. Tucker attaches to such a School—Pp. 110, 143, 527.

Mr. Tucker writes, in July, in reference to this School—

A Ladies' Committee has been formed, and regulations framed. A house has been taken at Vepery. We are greatly encouraged by the interest manifested, as well as anxiety for the establishment of such an Institution.

Mr. Tucker, in the following notice of Bishop Corrie's Grammar School, places the growing exertions for Female Education in an important light:—

Bishop Corrie's Grammar School is now educating One Hundred and Forty Boys; and if it shall please God to continue to bless this Institution as He has hitherto done, it will, ere long, begin to send forth, into different stations of life, a brood of Young Men, I trust, of a higher grade, in all respects, than the generation which precedes them. If these Young Men settle down in life, they must select their partners from a class of Females, who will have, it is to be feared, few of those qualifications which a well-educated Young Man will of necessity look for. More-

over, their children will be like their mothers: the influence of the mother on the future character of the child I need not speak of. Some of these Young Men will be, probably, Catechists and Missionaries; and here the evil will be more deeply and extensively felt: for it is impossible to estimate the drawback which a wife of uninformed mind and indolent habits, and of general weakness of character, is to a Catechist or Missionary who has been born and brought up in this country. It is not too much, then, to say, that a large portion of the good which we hope to derive from the Grammar School will be lost, unless adequate provision be speedily made for a corresponding education for Females.

BOMBAY.

The Committee of the Eastern-Female-Education Society state—

The first step on behalf of this Presidency has been taken by the appointment of Miss Smith, as Assistant to Mrs. Farrar of Nassuck, in consequence of that lady's urgent request. The Edinburgh Ladies' Society is also sending out an Agent, Miss Reid, to take the superintendence of a School at Bombay, under the direction of the Rev. Dr. Wilson of the General Assembly's Foreign Missions.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

The recent Union of the Baptist Missionary Society with the Serampore Mission was stated at pp. 523, 524 of our last Volume. Dr. Marshman, the last of the founders of this Mission, died Dec. 5, 1837—Pp. 144, 175; and see, at p. 387, notices of Moonnee, a Native Girl of Delhi.

The Stations now under the Baptist Society, the distances of which are noted, in the following enumeration, as from Serampore, are those which have been transferred to the Society. No account of them appeared in the last Survey: the notices of them here given are from the Serampore Missionaries.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—W. Robinson, W. Yates, W. H. Pearce, James Thomas, James Penney, Rob. Bayne, W. Thomas, J. D. Ellis; C. C. Aratoon, De Monte, Nat. As.; with Five Sub-stations, and Five Native Preachers—Out-stations at *Seebpore*, *Howrah*, and *Sulkeah*, on the west of the River, opposite to Calcutta, lying in the order here mentioned, from south to north; with *Chitpore*, north of Calcutta, and on the same side of the Hooghly: see the Plan of Calcutta at p. 535 of our Volume for 1832. *Seebpore* has Seven Native Preachers, and Mr. De Monte, and Five Sub-stations among which are *Kharsee* and *Luckyaniopore*—Mrs. Robinson died of cholera on the 16th of May, and Mrs. Yates died at sea on the 22d March, 1839.

of August. Mr. G. Pearce and his Wife embarked for England, a voyage to Bombay having proved ineffectual for the restoration of his health: they landed at Penzance in November. The Rev. Rob. Bayne and his Wife reached Calcutta in September—Pp. 144, 145, 224, 517; and pp. 63, 64 of the last January Number.

In *Calcutta*, though the Mission has been weakened by illness, the Brethren have been enabled, by increased efforts, to fill up most of the departments of labour. "Our Native Preachers," Mr. Robinson says, "so far as I can judge from their Journals and conversation with them, have shewn commendable diligence in their great work."

At *Seebpore*, there were 37 girls in the

T

Baptist Missionary Society—

Female Boarding-School: 15 have been baptized, under satisfactory evidence of their concern for Salvation and love to the Saviour: all, with adult females, were assiduously instructed in the Scriptures, till Mr. and Mrs. Pearce were compelled by ill health to return home: the School has been necessarily suspended for a season. A Brahmin, of very respectable connections, has been baptized. The Sub-stations consist of villages to the south: nearly 50 Members live in these villages: about 150 Members and Inquirers are connected with Seebpore—The Boys' Boarding-School at *Howrah*, now denominated the "Baptist Missionary Institution," succeeds well: the progress of the Youths is highly gratifying: several of them are under the influence of Religion; and others, who were educated in it, have since been baptized. Six form a Theological Class, and are training for labour. In the Mission Chapel and three Native Chapels, there are weekly eight Bengalee Services and two English—At *Sulkeah*, 7 persons were baptized, but one of these has been since excluded: one of them, an intelligent but persecuted convert, has been accepted as a student for the Ministry—Mr. Ellis's removal from *Chitpore* occasioned the discontinuance, as stated in the last Survey, of his large English and Bengalee School. The Christian Boarding-School remains; and of such importance is this Seminary considered, that one Gentleman in Calcutta has recently taken on himself the whole expense of ten pupils, and another that of five.

Of the Sub-stations connected with Seebpore, *Luckyantipore* appears to be in great prosperity. Mr. De Monte, who labours in these parts, writes, in July—

The Lord has blessed my feeble efforts with much success, and is carrying on the work of grace in the hearts of many persons here. When I first came to this Station, which is about six years ago, I found no more than one church member, three excommunicated persons, and 27 catechumens; 31 persons in all. We have now 354 catechumens, 38 church members, and three excommunicated persons; and among the catechumens we have 17 candidates for baptism.

On the 17th of September, 13 were baptized.

The Missionaries continue to labour sedulously in translating and publishing the Scriptures. Improved Versions in

Bengalee and Hindoostanee are proceeding at the press; and Translations of the New Testament into Sanscrit have been made.

Dumdum: 10 miles S. of Serampore: the Head-quarters of the Artillery—W. B. Symes; Soobhroo, Nat. As.—The Station is surrounded by a dense native population. Communicants, European and Native are 42.

The work has been on the increase: much of my time has been taken up in conversing with persons under serious impressions. Six individuals have been with me this morning, for the purpose of obtaining spiritual instruction. I have baptized two this month—a European and an East-Indian. We have at present seven candidates.

[Mr. Symes: May 1838.

On the 9th of this month I baptized six individuals, four women and two men. I hope to baptize three more next Sabbath; and we have the same number of candidates in reserve for baptizing in November.

All, however, beyond the limits of the Station seem completely dead. In visiting the Natives during the Holidays, I have felt much grief: they appear to grow in ignorance and infatuation. I was present on the 27th at a number of sacrifices on the Chitpore Road, and could not prevail on a single individual to listen to what I had to say, or even to accept of a Tract. I have been long persuaded that the Holidays are not favourable opportunities for Missionary efforts: the minds of the people are too much excited, on such occasions, to receive instruction. Soobhroo continues active and useful.

[The Same: Sept. 1838.

Jessore: capital of the District of Jessore; and called, indifferently, Jessore, Sahebgunj, Kusba, and Moorley: 65 miles NE of Serampore—1807—J. Parry; 4 Nat. As., one of whom occupies an Out-station about 40 miles to the northward, and two of them another 56 miles to the northward. The District lies in the very centre of Bengal, and is of great extent and agricultural wealth: there are no other Missionaries, although its population amounts at least to a million and a quarter of souls—In 1836, six Hindoos were turned from the error of their way: but Mr. Parry writes, Aug. 4, 1838—

At the bazaar, some of our auditors observed: that the time was at hand for the general prevalence of the Gospel. Notwithstanding such encouraging appearances, we do not observe any perishing sinners sincerely concerned about salvation. We have yet to contend with a few ignorant and proud Brahmins; but this class of Hindoos, in general, have lost a good deal of the unhappy influence which they formerly exer-

cised. I have often observed the Soodras contending with them on religious matters: they will not brook the dogmatic teaching of the Brahmins.

Burishol: 140 miles E of Serampore, and 72 S of Dacca; with 2 Out-stations—1829—S. Bareiro, J. Smith; with 3 Nat. As.

Burishol is the civil station of the District of Backergunge, which is a great rice country, lying to the south-east of Jessore, and having a population of about a million of souls. It is also one of the districts in which there is no Missionary, except those placed there by the Brethren at Serampore. Considerable success has attended the labours of the Brethren, which are very abundant, and a small church is under their care.

[*Missionaries.*]

Soory: 45 miles NW of Calcutta—James Williamson; with 3 Nat. As.—P. 146.

Of the Members, all, who are able, earn their own livelihood: some are employed as itinerants in the Mission; others, as Teachers in the Schools; and the rest, in various secular employments. The female children of the Members are taught needle-work, and some of them are already able to maintain themselves by their industry. Mr. Williamson has been active in carrying the Gospel in different directions, but with little visible saving effect. Three individuals, two of whom are Natives, have been baptized; and several others, who had long been excluded, have been restored to the communion of the church.

[*Report.*]

Cuttwa: 75 miles N of Calcutta—1804—W. Carey; with 6 Nat. Assistants, who continue, under Mr. Carey's direction, to visit the surrounding villages. No additions have been made to the Members, while two or three have been removed by death—P. 146.

Dacca: 170 miles NE of Serampore: inhab. 300,000—1816—Owen Leonard.

The district of Dacca, lying on the east side of Bengal, has a population of about a million of souls, among whom there are no other Missionaries. The city in which Mr. Leonard resides was once the seat of a great Mahomedan Vicereignty, and is still a place of much commercial importance. Mr. Leonard is occupied with an extensive system of schools, attended by more than 900 boys and 250 girls—the proclamation of the Gospel to the Hindoo and Mussalman Population—and the instruction of a small church and congregation in English. One native member had died in the Faith; and Mr. Leonard, at the close of the year, was cheered by the decision of a Brahmin, who has heard the Word of God for a series of years, and studied the Scriptures daily, to cast away his idols,

abandon caste, and give himself to the Lord Jesus Christ. A few more, also, appeared to be inquiring the way to Sion. [*Missionaries.*]

Dinagore: about 230 miles N of Serampore; with *Sadamahl*, a village about 20 miles NE of Dinagore—1805—Hugh Smylie; Bhoodoo, Nat. As.

The District of Dinagore, in the northern part of Bengal, is of great extent, and has a population of no less than three millions. It is likewise one of the districts in which there are no other Missionaries; and is that which enjoyed the early labours of Carey and Thomas, soon after their arrival in India. The church here was raised by the instrumentality of the late Mr. Fernandez, who had residences both at Dinagore, the chief town of the district, and at *Sadamahl*, a village to the north-east, which he bequeathed to the Mission. Mr. Smylie resides steadily at Dinagore, and visits *Sadamahl* occasionally; while the Native Preacher resides chiefly at *Sadamahl*.

Mr. Smylie and his wife have suffered greatly from the inhospitable climate of the district, and have met with severe discouragements; but they continue faithful and zealous in their labours, and appear now to be reaping abundantly the fruit of them. In the Report for 1837, Mr. Smylie remarks—"We have about 15 who wish to be baptized. Some of these were Hindoos but a few months ago, and others Mussulmans, and some the children of Christians; but mostly Mussulmans. [*Missionaries.*]

Gowhattee, the capital of Assam: 413 miles NE of Serampore—1829—W. Robinson, jun.; Nundu, Nat. As.

The province of Assam was added to the British Dominions by the Burmese War. It consists of the great Valley of the Burhampooter, from its issuing from the distant mountains to its appearance on the Plain of Bengal at Goalpara. It was cruelly devastated by the Burmans; but its population has again risen to full 600,000 souls.

The principal Station occupied by the Mission in Assam is Gowhattee, the provincial capital; where six individuals were baptized in 1836, and a little church was formed of twelve members. For some time much prosperity was enjoyed by the church; but, at the close of the year, two of the members were suspended from communion, and the prospects of the Mission were clouded.

A second Station has lately been formed, at the principal town of one of the great districts of the province, Nougong, where Mr. Robinson has been urgently solicited to establish an English School. [*Missionaries.*]

Cherrapoonjee: 310 miles direct distance NE of Serampore—1832—Alex. B. Lish.

Baptist Missionary Society—

On the north-eastern frontier of India, the Himalaya Mountains bend round to the south, and break into several important ranges, inhabited by a number of very interesting tribes, which have only lately been brought to our knowledge. No fewer than 30 such tribes have been enumerated, varying in extent from 20,000 to 500,000 each. In one of these tribes, the Khassias, has been established, the Station of Cherrapoonjee. [Missionaries.]

In the course of the year, the Schools, Translations, and Village Preaching have occupied the greater portion of my time; while, during the latter part of it, I have been called to the pleasing duty of resuming English Preaching twice on the Sabbath, in consequence of an increase in our congregation. A Boarding-School has been established, for the support and instruction of indigent children: there are 14 boarders, three of whom provide their own food and clothing, being of wealthy connections; and the remaining eleven are supported by our local funds.

Village-preaching has been continued regularly on the Sabbath, and on market-days throughout the year, except when prevented by heavy rains or by illness. The attention which the Gospel has received by the people of Musmai, and strangers who have come to the market at Cherra, has been very pleasing; so that, though I have been prevented by my engagements at home from making any distant preaching excursions, the Word of God has been taken to different parts of the country by those who have heard it here. Within the last few weeks, I have gone out once a week to some distant villages, and preached to the people with much encouragement; and as long as the fine weather lasts, I hope to continue these visits, besides preaching as usual at the markets.

[Mr. Leslie.]

Digah (with Military Cantonments at Dinapore): 320 miles N W of Calcutta—1809—John Lawrence; Harridas, Nat. As.—P. 146. Of his Native Assistant, Mr. Lawrence says—

He never seems more in his element, than when he can gather a few of the more intelligent of the people round him, and engage them in religious discussion. I have known him to be occupied incessantly from morning till night, for several days in succession, in reading and explaining Scriptural subjects to strangers who have for a few days taken up their abode in our compound. Through his instrumentality, many, who have come to us ignorant of the Gospel, have departed admiring and wondering at its sublime doctrines.

He thus speaks on the state of the Mission:—

Our Hindoostanee Worship with the Native

Christians and others every morning, our Services in the Chapel on Sunday Mornings, and Prayer-Meetings on Thursday Evenings, as well as our regular English Services, have been constantly kept up. There have been preaching and distributing Tracts, more or less, almost every day, in the streets and lanes of the neighbourhood. I have been sometimes led to hope that good impressions have been produced, and have felt encouraged for a time; but these impressions have soon withered away. But, while I grieve over the want of converts from my own neighbourhood, I trust I can rejoice over one gathered in from a distant part of the wilderness, who is a first-fruit of my labours. My charge at *Dinapore* continues to afford me much pleasure. I have visited the annual Fair at Hadjipore, and many of the neighbouring towns and villages. Some of these places I have regularly visited for the last four years, during these seasons; and many of the Natives who have taken books, and with whom I have previously conversed, recognised and visited me for religious conversation. With some of these persons I have been occasionally much interested; but, alas! it is very painful to observe, even in the most pleasing cases, a perfect insensibility to the evil of sin, and the necessity of the atonement of the Son of God.

Mr. Lawrence was about to remove to Monghyr for a time, to relieve Mr. Leslie in his weakness. Mr. Beddy would visit Digah from Patna, during Mr. Lawrence's absence.

On his success with the Military, the Report states—

The English Church in Her Majesty's 31st Regiment has afforded Mr. Lawrence encouragement; although, with respect to the Heathen, his hopes are still deferred. That church, at the date of our last accounts, had increased to nearly 50 members, and its spiritual state was highly gratifying.

Monghyr: 250 miles N W of Calcutta—1810—Andrew Leslie; Nayanaukh, Nat. As.—Four Natives have been baptized, and there were two candidates. An aged Native Woman has departed in peace—Mr. Leslie has continued to suffer much from indisposition. Mr. Moore having removed to Simlah, the Rev. Geo. Parsons has been appointed to aid Mr. Leslie: he embarked, with Mrs. Parsons, in September—Two Schools are taught by Native Christians: a few years since no children would attend the Native Christians—Pp. 146, 517.

Patna: 10 miles from Digah: inhab. 200,000—1832—Henry Beddy—Two Communicants have departed in the Faith—The labours of Mr. Beddy have

been impeded by indisposition, and by the unusual heat of the summer. In April of last year, he states that he had been much gratified in a journey for preaching and distributing Tracts, by the manner in which he was received by many: he met with little opposition, except from Mahomedans, who continue to testify the greatest bitterness against every attempt to preach Salvation through the atonement of the Cross. There is, however, a heartlessness, with regard to Salvation and Eternity, among the people, which almost baffles description; and when some good signs appear in any one, caste presents itself as a barrier which no ordinary degree of faith can surmount—Pp. 146, 147.

Mr. Beddy gives an instance of the tyranny of Caste:—

I am not without hope, that there are here three or four, at least, who are almost persuaded to renounce caste and all for Christ: but it is a great sacrifice. A servant of mine, of almost the lowest caste, a sweeper, whom I have had with me for about five years, and on whom I yet hope the Word has made some impression, voluntarily gave up caste, he said, for Christ's sake, and to obtain salvation. He had been telling his family for ten or twelve days that he would do so: they did not believe him sincere; but when he had done the thing, he was assailed with the most indignant treatment, beaten by his sister, and, subsequently, taken away and bound; his mother, wife, and sister declaring

that they would kill themselves, rather than that he should become a Christian. The sister was also a servant, and the whole of them living on our premises. When persons thus situated acted so, what may we not expect from strangers?

In reference to the last two Stations of Digah and Patna, the Committee say—

For nine months together, with the exception of a single shower, rain was withheld from the earth; so that famine, and various epidemic diseases, raged through these extensive provinces, and many thousands by these means were hurried into eternity. It is truly affecting to add, that, notwithstanding these judgments of the Lord are thus poured forth on the land, the inhabitants seem as little inclined as ever to learn righteousness. Both at Patna and at Digah, Mr. Beddy and Mr. Lawrence complain that the people are awfully wicked, depraved, ignorant, and unconcerned. The Gospel meets with malignant opposition and hardened ridicule, or is heard with stoical apathy. It must be added, that, in too many instances, the conduct of our own countrymen is little adapted to lessen the discouragements which attend the faithful servants of Christ, in their attempts to publish His Gospel among the Heathen.

Benares: 1815: W. Smith—*Allahabad*: S. Mackintosh—*Agra*: James Williams—*Delhi*: 1815: J. F. Thompson. With these Stations the Serampore Missionaries have been long connected. Recent details have not been given.

In reference to the late union of the Serampore and Baptist Missions, and the aid received from the American Baptists, one of the Calcutta Missionaries writes—

We shall, every one of us, be ready to do every thing in our power to render the working of the measure here, as pleasant to all parties, as the making of the arrangements has been to them; and such is the position of affairs, such the apparent temper, feelings, desires, and intentions of the parties concerned, so far as we can see and judge of them, that I conceive very little difficulty will be met with.

How wonderful are the several coincidences in the late events!—the formation of the American and Foreign Bible Society, and the efficient aid rendered to us by it, and this at the moment when we were just prepared to turn it to account—the transfer of the other Stations to our Society; thus providing large facilities for the wide circulation of the Scriptures, so soon as they shall be ready—the success of your Appeal, and the consequent addition to our number, we trust, of several efficient Missionaries—and the union of the Baptist Denomination in England in Missionary Enterprise, who will now be both better disposed and better able to aid us in carrying forward our various labours, and, among the rest, this of giving to the millions of India the Word of God. I cannot help feeling a strong persuasion, that God is about to do great things by us, as He has done great things for us.

CHURCH MISSIONARY SOCIETY.

Calcutta—1807—Frederick Wybrow,
Secretary of the Corresponding Committee;
Timothy Sandys, J. C. Thompson, J. T.

Linké, J. N. Norgate; H. P. Marshall,
Cat.; Roop, Molwee Hyder Ali, Moheah
Chunder Ghose, and two others, Nat. Cat.;

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11 Nat. Schoolmasters; P. S. D'Rozario, Printer—Mr. Norgate arrived in March of last year, having sailed on the 20th of September preceding—Pp. 150, 151, 302.

The work in Calcutta has been steadily carried on at the Mission Premises, Mirzapore. It may be said to be fourfold; viz. 1. Ministering to Congregations of Native Christians—2. Preaching the Gospel, with the view to the conversion of the Heathen—3. Schools for the instruction of the rising generation of the Native Christians—and, 4. Schools for the instruction of the rising generation of the Native Hindoo and Mahomedan Population. In these different departments, the Rev. T. Sandys and the Rev. J. C. Thompson have continued to labour; while the Rev. J. T. Linké has been engaged in the commencement of the formation of the Head Seminary. The Rev. J. J. Hæberlin has, with the consent of the Committee, transferred his labours to the Committee of the British and Foreign Bible Society.

In proportion as general knowledge has been on the increase in India, the obligation has been felt continually to raise higher the standard of qualification, for employment in the offices of Native Missionary and Catechist. To this end, after mature deliberation, it was determined by the Parent Committee to found a Head Seminary.

[Report.

In meeting these views, the Corresponding Committee remark—

We will gladly undertake the establishment and supervision of a Seminary of the nature contemplated; the object being, to bestow on the Youths selected for their piety, steadiness, and ability, the highest requisite religious, moral, and intellectual education; while they are trained up, in all other respects, in the same temperate and frugal habits as their humblest brethren. By the systematic pursuance of this plan, we hope, and believe, that it will be found practicable to raise up a body of Catechists and Ministers on a level with the people, in regard to all their physical wants; while they will possess all the advantages over their countrymen, which knowledge, tempered by a long course of scholastic discipline, can confer.

The Committee make the following extracts from the communications of the Missionaries:—

June 21, 1837—This evening, 14 adults were admitted into the Church of Christ by Baptism. Most of these persons have been receiving instruction, preparatory to Baptism, for a considerable time past; and I have reason to hope that they are sincerely desirous that they may have grace to adorn their Christian Profession by a holy and consistent course of conduct.

[Rev. T. Sandys.

June 29—Our Candidates for Confirmation, 34 in number, assembled early at the Mission House: after imploring the grace and blessing of Almighty God, that they might sincerely and unreservedly devote themselves to His service—that they might ever after remain mindful of the promises and vows made at their baptism, and now renewed in the presence of the Church, and live a Christian Life agreeably thereto—they proceeded to the Cathedral; where they, as well as many of the other Young People, both European and Native, were confirmed by the Bishop, who also delivered a very impressive and appropriate address to them.

[The Same.

April 1, 1838—Preached from John xv.; and afterwards administered the Lord's Supper to above Fifty Native Communicants. Held Divine Service again in the afternoon.

[The Same.

The Committee add—

In the half-year ending June 30, 1838, there had been baptized in the North-India Mission, 65 adults; 30 men, and 35 women.—Yet there are Travellers who have recently told the British Public that the labours of Protestant Missionaries in India are altogether fruitless!

Burdwan: 50 miles NNW of Calcutta: 1817: John J. Weitbrecht; F. D'Rozario, Cat.; Sunder, Peter, Nat. Cat. *Bancoorah*, westward of Burdwan: James, Nat. Cat. *Culina*, eastward of Burdwan: 1825: Alfred Alexander, Cat.; Sunkhoor, Nat. Cat. *Kishnaghur*, further eastward: W. James Deerr, H. C. Krückeberg; Ramdhone, Nat. Cat.; and a Nat. Schoolmaster. Mr. Krückeberg visited Singapore in the early part of last year for the recovery of his health: he arrived there on the 20th of March—P. 151.

Of his charge in Burdwan, Mr. Weitbrecht reports—

My little flock of Native Christians look more like a flock of Christ than ever before. I have lately had the joy to see that the Spirit is at work, particularly in some of the Young. A sudden stroke of death by cholera, which removed one of them in the vigour of youth, has made a powerful impression, especially on his relations. Our moonlight visits, also, appear to be greatly blessed to them: a greater mutual attachment has been formed between the pastor and the flock: their hearts are more open for spiritual conversation; and family devotion is encouraged and appreciated.

Our English School in the town of Burdwan has been increasing every month: between 70 and 80 are in daily attendance. The Acts, the Epistle to the Romans, and the Prophecies of Isaiah, have been read and explained to the

first class during the last year—I have reason to believe, with great advantage, to several lads: they are convinced of the truth as it is in Jesus: they hate and despise idols.

While Mr. Weitbrecht was on one of his Missionary Excursions, the following circumstances occurred; strongly evincing the honour put upon the Gospel by the more-educated and intelligent Natives. He relates—

Several Young People came to get some Tracts; and, to my surprise, two addressed me in good English. "Sir," said one of them, "we are very much gratified to see a Missionary coming to our village. Pray do establish a School here: you know we are living among ignorant people: the pleasure of conversing with a gentleman is therefore additionally great to us." On hearing that I wished to preach the Gospel, they conducted me to a house; which was soon filled with inquisitive hearers, to whom I read and explained a Chapter. I began speaking in English; but was requested, for the sake of the numerous bystanders, to go on in Bengalee. Here, again, I saw a confirmation of the fact, that Young Hindoos who have had the benefit of an English Education almost universally hold the Gospel in great esteem, and acknowledge the religion of their fathers to be a system of wickedness and absurdity. The two Young Men before mentioned said, "Sir, we have an important work in view: we want to establish an English School at this place; and that being accomplished, we wish to preach the Truth to the young people; for something of the kind ought to be done among them, to enlighten their minds." I praised their intentions, and promised all my assistance, so far as it could be given by occasional visits, advice, &c. "But WHAT," said I, "will you preach?" They answered, "From the Bible." I replied, "May God fit you for the work; and may you be successful! Do by all means begin with a School; and that being established, we will see what can be done."*

It is justly remarked, however, by Mr. Deerr, that those Natives who engage in the work of promoting the Gospel are peculiarly exposed to the indignation of their countrymen; frequently more so, in fact, than the Missionaries themselves. Of two Native Catechists thus labouring, he remarks—

These Young Men, besides the advantage which they have of speaking in their mother tongue, prove to be a testimony against their countrymen. The Heathens feel this; and, therefore, they usually give vent to their rage on the Native Christians, while they praise the Missionary for being zealous for the religion of his forefathers: consequently, the Native

Christian Brethren have to share the bitterest and greatest part of the reproaches, for having forsaken the faith of their ancestors.

Buxar: on the Ganges, 70 miles below Benares—1819—J. J. Moore; David Batavia, Nat. Cat.—P. 151—No Report. *Benares*—1817—W. Smith, C. Benj. Leupolt; Treloke, Nat. Cat.; 3 Nat. Readers.—The Rev. J. C. G. Knorpp died of fever on the 29th of March; and Mrs. Knorpp, from over exertion, on the 2d of April. Mr. Smith, who has laboured abundantly, is constrained, by ill health, to retire for a season—Pp. 151, 152, 343; and see, at pp. 211, 212, notices of the Influence of Christian Education on the Native Youth.

In this vast city, one of the proudest bulwarks of Idolatry and Brahminical Philosophy, the Gospel continues to make a powerful impression. The strong-holds of Satan are manifestly shaking; and the wisdom of this world is disturbed by the foolishness of preaching.

The Rev. J. C. G. Knorpp, describing his visits through the city, states—"Divine Truth is undermining this strong-hold of idolatry. After an opposing Brahmin had left us, the whole crowd remained, and very attentively heard more of the Word of God; and some took Tracts with them. When I left, one among the crowd said, 'Ah, Sir! your Religion is very good, if you would not bring your Jesus into it. Thus is the very name of our blessed Saviour a stumbling-block to many—a sign which shall be spoken against.'" [Report.

Chunar: a few miles from Benares—1814—W. Bowley; Runjeet, Thakoor, Nat. As.—P. 152; and see, at pp. 212—214, notices of a Visit of Mr. Bowley to Mirzapore, and of his Interchange with a Rajah.

Mr. Bowley is frequently engaged in extensive Missionary Tours; during which, at Heathen Festivals and other seasons of great concourse, he avails himself of the opportunity to distribute abundantly copies of the Holy Scriptures and Religious Tracts. By his perfect knowledge of the native language and customs, he is enabled readily to meet the errors of those who oppose him. [Report.

Goruckpore—*Meerut*—*Kurnaul*—*Barilly*. No Reports appear relative to these Stations. See, at p. 174, a Notice, from Meerut, of an Effective Method of interesting the Natives.

Agra: 800 miles N W of Calcutta—1813—Christian Theoph. Hörnle, Fred. Edward Schneider; Lovett, As.; Fyz Messeeh, Nat. As. The Missionaries, with their Wives, left Calcutta on the

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9th of November for their Station: see p. 120 of our last Number—No Report.

Summary of the North-India Mission.

(As given in the Thirty-eighth Report.)

Stations 12—Missionaries, 14—Native Missionaries, 2—Catechists, 2—Native and Eurasian Teachers, 41—Communicants (Calcutta and Benares) 32—Attendants on Public Worship, 1111—Schools, 63—Scholars: boys, 2599: girls, 98: youths and adults, 485: sex not specified, 662: Total, 3844.

The interest which the Lord Bishop of Calcutta continues to take in this Mission is abundantly evinced in various communications received by the Committee. At Benares, he accompanied the Missionaries several times to their Chapels, and took part with them in discussions with opposing Brahmins. On his Lordship's return to Calcutta, he attended the Monthly Evening Prayer-Meeting of the Society, and gave a full report of his inspection of the Society's Missions. Nothing but satisfaction was expressed; and his Lordship confirmed the view long entertained, that the chains of Hindooism are much loosened; and that the education of Youth, on Christian Principles, has brought the rising generation into a state of great preparation for the hour, when it shall please the Holy Spirit of God to move upon these dark regions.

[Report.

WESTERN-INDIA MISSION.

In Bishop Carr, also, as well as in Bishop Wilson, the Society rejoices in a tried Friend: the Committee state—

The Right Reverend the Bishop of Bombay having visited this country with a view to his consecration, the Committee had the satisfaction of hearing personally, from his Lordship, of the good success and favourable prospects of the Society's Mission in that Presidency.

*Bombay—1819—*George M. Valentine; John S. S. Robertson; Michael Sargon, Catechist and Superintendent of Schools—In 10 Schools, within about 12 miles of the Fort of Bombay, more than 450 children receive Christian Instruction. The Committee are taking measures for establishing, in Bombay, an Institution, like those already formed in Calcutta and Madras, for the purpose of giving a superior education to such Young Natives as shall be found suitable for encouragement as Labourers in the Mission. A School Fund, raised as a tribute of respect to the memory of the late Robert Money, Esq., having been placed under the direction of the Committee, they considered this Fund as presenting a proper opening

for the commencement of such an Institution. The Rev. George M. Valentine, who sailed on the 7th of March of last year, and arrived at Bombay on the 13th of June, has been appointed to enter on this undertaking: Mr. Robertson, who embarked with his Wife on the 26th of July, is to assist in the Institution—Pp. 153, 175, 342, 383, 518.

Nassuck: a place of pilgrimage in the Deccan: the seat and centre of Brahminism, and occupied chiefly by Brahmins: inhab. 30,000 — 1832 — John Dixon, Charles Cesar Mengé, Christian F. Warth; Namboo M'Donnell, Schoolmistress, and Ten Nat. Schoolmasters. The Rev. C. P. Farrar and Mrs. Farrar are on a visit home: they left Bombay on the 1st of November, in the "Hugh Lindsay" Steamer, for Suez—He and his Associates had continued their labours in preaching, translations, journeying, and conducting Schools: but recent details have not appeared—Pp. 153, 154; and see, at pp. 365—367, various notices relative to Native Female Education.

The Bishop of Bombay, when in London, gave this summary view of the Station:—

The Mission at Nassuck has Schools under its care, containing 357 boys and 80 girls: of these, two Boys' Schools, of 130 boys, near the residence of the Missionaries, and the Female School of 75 girls on the premises, are daily instructed in the Christian Religion.

Our Missionaries are almost daily engaged in conversations, in discussions, or in preaching the Gospel to the people around them. In the majority of instances, they are heard with apathy and indifference; in some, they are warmly opposed and scoffed at; but in others they are heard with silent attention.

Our Missionaries have laboured since 1832 at their present Station; for the most part in the midst of great opposition, in preaching *the unsearchable riches of Christ*. During this period they have prepared some valuable Tracts, and have translated our Liturgy into the Marhatta Language; and one of them has made a Translation of the Psalms, and of the Prophets, which is now in a course of Publication.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. were, in 1827, about 300 Protestants, 10,000 Romanists, 1000 Jews, 2000 Mahomedans, and 6000 Heathens—1817—Samuel Ridsdale; John Winckler, Master of the Seminary; 3 Readers; 4 Schoolmasters—The labours of Mr. Ridsdale

appear to have been peculiarly blessed among Roman Catholics; many of whom have become Protestants, having had Bibles in their possession unknown to their priests: they have, in consequence, suffered much ill-treatment from their countrymen—Scholars: boys, 208; girls, 30; adults, 7—Pp. 154, 155; and see, at pp. 281, 282, notices of Converted Natives and of the Out-Stations.

Cottayam: 30 miles S E of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet, W. Topley Humphrey; John Johnson, As.; 11 Nat. Schoolmasters. Mr. Humphrey sailed on the 8th of March of last year, and arrived at Madras on the 13th of June: he left Madras for Cottayam, with Mr. Johnson, on the 12th of July.—In 13 Schools, there were 353 boys and 116 girls; and, in the Syrian College, 47 Deacons and Lay Boys—P. 155; and see, at pp. 247—250, notices of the Progress of the Mission, of the Increasing Light in the Syrian Church, and of the State of the Syrian College.

The Mission at this Station is one of a peculiar nature: for while many entire families in the Syrian Church perceive the errors and corruptions prevailing in their Communion, the difficulty is great, of promoting a sound revival of Religion, and yet at the same time so directing the course of proceedings, as not to interfere with the integrity of that Ancient Church.

It is by the distribution of the Scriptures and the adoption of Scriptural Measures, that the Committee trust, through the help of the Holy Spirit, to promote the important object of the improvement of the Syrian Church: and that their labours are not without success, continues to be evident. [Report.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Thomas Norton. Mr. Norton has been assisted in his labours by his sons Thomas and Benjamin, by the Catechist Ross, and by 7 Natives. Mr. Thomas Norton, jun., who spent some time in England, arrived at Madras, on his return, with the Rev. J. H. Gray, in Dec. 1837—Congregation, 450—Female Scholars, 35: in 5 Village Schools, 158 scholars—the Tract Association printed 25,000 Tracts in the year; and issued 34,600—Pp. 155, 156: and see, at pp. 196—198, an Obituary of the late Mrs. Norton; and, at pp. 282—286, a General View of the Mission, the Course of Labour and Character of the People, and the late Mrs. Norton's Account of the Female Schools.

March, 1839.

Mr. Norton reports, generally, of his Congregation—

They are desirous of walking according to the Gospel; and there is no one family or individual among them, that in any way practices Heathen Ceremonies; but, on the contrary, they are wholly weaned from them, and, as Christians, opposed to them. As a body, they are advancing in Scripture Knowledge: many of them maintain the practice of daily family worship.

Palamcottah: Head-quarters of one Division of the Mission in TINNEVELLY: 65 miles E N E of Cape Comorin: inhab. 9400—1820—George Pettitt, John Thomas, Edward Dent, John Devasagayam; Serjeant, R. Watkins, As.—In the beginning of 1837, Mr. Harley removed to Satankoolam, when the charge of the Seminary devolved on Mr. Thomas, who devoted much time to its improvement: the whole department of Education was subsequently placed under Mr. Serjeant, with a Native Assistant; the general superintendence remaining with Mr. Thomas. The Seminarists are 21: at the last Examination, their improvement, in every respect, was very manifest—The average number in the class of Preparandi has been 10—In the half-year ending at Midsummer last, 42 adults and children were baptized—A "Catechists' Widows' Fund" prospers—P. 156.

The following view of the Mission is extracted from the Report at Midsummer:—

Ministry.

Regarding the proper government and spiritual progress of the persons, already brought under the Means of Grace, as even more important than obtaining fresh accessions, we deem it our duty to pay especial attention to this point. Very painful cases, requiring the exercise of discipline, sometimes occur; but, on the whole, we have to be thankful for the manner in which it is submitted to . . . There are indications of God's blessing resting on the Mission, but still the number of real conversions from darkness to light bears a very small proportion to the number who assume the profession of Christianity: this is truly to be deplored, but demands of us unwearied labour in teaching and preaching the Gospel, and persevering prayer for an abundant out-pouring of the Holy Spirit. Every month there are some gathered into the pale of Christ's Church: additions are made to the number of professed learners: during the half-year, three New Congregations have been added to the Mission. But as the new comers are evidently influenced by worldly motives, many of them will probably

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go back to Heathenism, as others have done before them, should their expectations of worldly advantages not be realized. We have baptized individuals who have given intelligent reasons for desiring the rite, and who promise to be orderly members of the Church. As far as we are able to ascertain the conduct of the great body of our people, it differs in very few respects from that of the Heathen, except in the outward mode of worship.

Schools.

There has been a steady increase in the number of Schools. We have now many Schools, at a distance so convenient as to enable us to assemble the Schoolmasters once in the week, for examination and instruction in the truths of the Gospel which they teach: we have seen, with pleasure, both improvement in order and progress in knowledge among the scholars. A larger number of Female Children have been brought under instruction: we have now Four Girls' Schools in various parts of the Mission, besides Mrs. Pettitt's School in Palamcottah, and besides the number of girls learning in the different Boys' Schools . . . Sunday Schools for adults and children have been attempted, and there are 88 persons learning in the Village Sunday Schools.

Summary.

Catechists, 49: Assistant Catechists, 20—Villages, 134—Chapels, 46—Small Prayer-Houses, 34—Families, 1354—Baptized: men, 424; women, 371; children, 522. Unbaptized: men, 941; women, 970; children, 1346. Total persons, 4574—Communicants: men, 104; women 30.

Satankoolam: Head-quarters of the Second Division of the Mission in TINNEVELLY—Charles Blackman, Henry Harley; Ross, As. Mr. Harley, on his arrival from Palamcottah, spent much of his time among the congregation. The Missionaries have shared the Services in the Church, and preaching and administering baptism in the country: they have jointly conducted the Preparandi Class of Youths, who are preparing for the office of Teachers: it had been formed about five months, and had varied from 7 to 12—The conduct of the Catechists has been, on the whole, satisfactory: it has been necessary to punish some, and to dismiss one.

Ministry.

The number of souls connected with us last half-year was 2706: by the reports given in by the Catechists, there are at present 2834, being an increase of 128. Of the number reported last half-year, and of those who have made a profession since, nearly 200 have relapsed into Heathenism. Some of those who

went back to Heathenism during the epidemic of last year have again placed themselves under instruction: the object of their fear has departed for a season.

Allowing all these and other evils to exist, still it is something that men should know and outwardly profess the true faith. We also entertain a hope, that, among the hundreds connected with us, there are a few truly converted to God, and who are reckoned among His people. The upright conduct of others leads us to believe, that the Spirit of Holiness is influencing them in some degree, and that they are not doing despite to that Divine Agent. This we can affirm, that the Gospel is preached, and that many are acquainted with the truth which maketh wise unto eternal life.

During the half-year last past, we have by baptism admitted into the Church 35 adults and children. Mr. Blackman also baptized a woman who bears a most excellent character: the evidences which she has given of a renewal of heart are very satisfactory. Amidst so much that is painful and discouraging, it is cheering to be able to record a single instance of true repentance and faith in Christ. During the last half-year, two men and two women have been added to the communicants. The rite is administered every month, when the Catechists assemble here: some of those who partake of it appear to enjoy it as a divine feast, that strengthens and refreshes their souls.

Mr. Harley has visited the Congregations twice, and some of them several times. The large congregation at Kadatohapooram has been visited almost every week by one of the Missionaries; and this has been generally on the Lord's Day, so that the people have had the advantage of a regular Service once a week conducted by a Missionary: the attendance is from three to four hundred: indeed the church is always filled, and more would attend were the building larger. The other large village of Anugragapooram has been much injured by division, which it is still the interest of a few persons to keep in existence: the consequence has been, that the people have not attended the Means of Grace regularly, and have indulged in a quarrelsome spirit. Two or three of the old, and about the same number of more recent, Congregations afford some degree of pleasure and satisfaction: they seem to enjoy the Means of Grace—avoid quarrels and law-suits—and appear desirous of living in peace among themselves and with their neighbours.

Education.

The Boys have made progress in reading and spelling. The elder have a fair knowledge of Christianity: they will generally acknowledge, if asked, that Christianity is true, and Heathenism is vain and false. Many are so intelligent and interesting in appearance, that any one who knows them cannot but feel

for them, and deplore the state of mental bondage in which they are kept by Hindooism.

The Girls' Schools contain 109 girls: of these, 38 are boarded and clothed gratis. The girls are continually under the supervision of Mrs. Blackman: the progress which they have made is satisfactory, and the improvement in their habits and morals appears also to be on the advance.

We have established Night Schools in three places, where a few people expressed a desire to learn. About 20 adults are learning, and have made as much progress as might be expected.

Summary.

Catechists, 22: Assistant Catechists, 9 — Villages, 42 — Chapels, 16 — Small Prayer-Houses, 14 — Families, 751 — Baptized: men, 152; women, 134; children, 168. Unbaptized: men, 687; women, 666; children, 1019. Total persons, 2826 — Communicants: men, 25; women, 11. — Pp. 156, 157; and see, at pp. 250 — 255, a General View of the Tinnevely Mission, with details of the Ministry and Education in the Palamcottah and in the Sataankollam Divisions, Extracts from the Journal of the Rev. G. Pettitt, and notice of the Evil Effects of the Schism in the Mission.

Madras—1815—John Tucker, Secretary of the Corresponding Committee; Joseph Henry Gray, W. Topley Humphrey; James Joseph Haydn Elouis, As.; Christian, Daniel, Solomon, Nat. As. Mr. R. Watkins has removed to Palamcottah. Mr. Gray arrived Dec. 14, 1837. Mr. Elouis sailed on the 16th of January of last year. Mr. Humphrey sailed on the 8th of March, and reached Madras on the 13th of June. The Rev. John Charles Barclay and Mrs. Barclay embarked at Gravesend on the 14th of August—"The arduous duties of the Secretary of the Corresponding Committee," the Report states, "have gradually been increasing. He has, however, through the goodness of God, been sustained with strength equal to his day"—Pp. 64, 157, 175, 383, 518; and see, at pp. 214, 215, notice of the Want of Labourers, and of the Preparation for a Christian Institution, with a Call and Openings for the Enlargement of the Mission.

No details have appeared in reference to the Ministry—That the instruction received in the Schools is attended with a blessing will appear, among a multitude of instances, from the following notice, by one of the Missionaries, relative to Poona-mallee School:—

In walking out with the Catechist to address the Heathen, I have met with several who have acquired some knowledge of English under his instruction; who have been most attentive hearers, and have maintained the Cause of Christianity, in opposition to those who have spoken against it: thus the former scholars are useful auxiliaries to the Catechist, and countenance him when others are disposed to mock him.

One instance of good has recently come to my knowledge. The father of one of the boys, who is a dresser in the hospital, vowed to make an offering to the Idol of Trivelloor; and when he had saved sufficient money to make a suitable one, he required his son to carry it to the temple, and present it to the god. The boy objected; and said that it was not right to spend money for such a purpose; and that it would be much better to give it to the poor, who wanted it more than a senseless idol. His father insisted on his going; but the little fellow continued firm, and even suffered a beating rather than do what he thought wrong. His father, finding his threat and punishment to be of no avail, sent another son.

On the subject of Education, the Committee say—

In Madras, as in other parts of India, there is manifested a continually-increasing desire for the advantages of education.

The friends, with whom the formation of Bishop Corrie's Grammar School originated, are solicitous to extend education, on similar principles, throughout the Presidency.

The subject of Education, with a more special view to the purposes of the Mission, has likewise engaged much of the attention of the Corresponding Committee; and they have reported to the Parent Committee their views concerning the re-opening of the Society's Institution in Madras, for training Native Teachers for the Mission, with several hopeful Youths. This prospect has afforded strong satisfaction to the Committee. They have therefore assigned the Rev. Joseph Henry Gray and Mr. James J. H. Elouis to this important department of labour.

Mr. Tucker thus appeals to British Christians:—

We want Christian Schoolmasters from Europe—Young Men of decided piety, of good temper, energy of character, and moderate attainments; who may commence with the very elements of education, and establish schools on avowedly Christian Principles and in conformity with the Church of England—receiving Heathen, Romish, and any other boys, on those conditions; and educating them, not to be Catechists, but for any profession, until they are fifteen years of age, or thereabouts. In these Schools they should learn Tamil and Telugoo, English Grammar, Ciphering, the Elements of

Church Missionary Society—

History, Geography, and Astronomy; and, above all, they should receive a sound and thorough religious education. The native languages would be taught by a Moonshee in the school; and consequently in the presence of the Master.

Of the Society's connection with Bishop Corrie's Grammar School, the Committee remark—

Bishop Corrie, and other Christian Friends in the Madras Presidency, were deeply impressed with the importance of giving such a direction to Education, as that it should be Christian both in its basis and its details. With this view, the Bishop took a leading part in the affairs of the School, which has, since his death, received the designation of "Bishop Corrie's Grammar School;" the Committee of which, consisting of members of the Church of England, is, to a certain extent, connected with the Church Missionary Society; its Madras Corresponding Committee being entitled to nominate five members of the School Committee from its own body, and the appointment of Head Master being subject to the confirmation of the Corresponding Committee. The Society is already participating in the benefits of this Institution; several sons of Catechists in the Mission having been placed as scholars in it, by the Corresponding Committee.

The following note of the Church Missionary Corresponding Committee will shew what benefit they expect from this Institution:—

It is acknowledged by all, that our chief want is of pious and devoted Labourers; and past experience and disappointments have taught us to look more to India herself for our future supplies. It is on this account, that the Committee have felt it their duty to contribute liberally to Bishop Corrie's Grammar School; and to incur the further expense of educating and boarding several young persons, whom, after the most careful inquiry respecting their piety, moral character, and conduct and qualifications, they considered fit to be placed in the Institution, in the hope, that hereafter it may please God to prepare them, or some of them, for Missionary Employment.

The precise object of the Corresponding Committee in doing this is explained in the following Note appended to a printed statement published by the Committee of Bishop Corrie's School:—

It is a distinct understanding, that, in rendering this assistance, the Madras Corresponding Committee of the Church Missionary Society do not at all require that the Boys, whom they may place in the Grammar School, should receive an education in any respect different from the rest of the scholars. They are of opinion, that it is not wise to give a professional

education to Boys, and bring them up as future Missionaries; but rather to follow the course long pursued in the English Universities—to make no distinction, but, educating all alike, to hope and expect that God will, in due time, direct the hearts of some to consecrate their talents and acquirements to His service in the character of Missionaries.

Mayaveram: 160 miles S S W of Madras; inhab. 10,000 — 1825 — Devaperasaden, Visuvanathen, Nat. Catechists; 5 Nat. Schoolmasters — In the want of Missionaries, which the Committee have in vain endeavoured for several years to supply, the Native Catechists have continually taught at this Station — In 5 Schools, there are 305 Scholars—P. 157; and see at pp. 198—200, a Memoir of Stephen, a Catechist at Mayaveram; at pp. 215—217, Proceedings in the Mission, its Depressed Condition from Loss of Labourers, and the Satisfactory State of the Schools; and, at p. 286, Facts descriptive of the Blessing attendant on the Schools.

The communications of the Catechist Devaperasaden fully shew that the work of making known the Gospel has never ceased at this Station. There may be, and as yet there generally has been, too little of system in the proceedings of Native Teachers, such as Europeans are more competent to introduce; and this circumstance evinces the importance, and even necessity, of effective European Superintendence: yet the knowledge of the language and of the habits of the country gives to a faithful Native Teacher many decided advantages.

[Committee.

Summary of the South-India Mission.

(As given in the Thirty-eighth Report.)

Stations, 16—Missionaries, 11—Catechists, 4—Native Missionaries, 3—Native Assistants, 151—Communicants, 314—Schools, 149—Scholars; boys, 2717; girls, 244; adults, 40; sex not specified, 1633: Total, 4634.

The Committee report with great satisfaction, that the successor of Bishop Corrie, the Right Rev. Dr. Spencer, has expressed his desire to promote, in every practicable way, the objects of the Society in the Madras Presidency. In reference to the late Bishop, the Committee adopt the language of the Bishop of Calcutta, when writing to the Society on the occasion of his death:—

But I can enter on nothing, till I have expressed to you my consternation and grief at the sudden death of my beloved and honoured Brother, Bishop Corrie; who was removed from his Church and Diocese by an apoplectic seizure, on Sunday, Feb. 5, after an Episcopate of only

fifteen brief months. Such are the mysteries of the divine judgments, as to India. Another is now added to the list of Prelates, who, by excessive anxiety and labour, have been prematurely removed from their scenes of usefulness. Corrie was the glory of India—the meekest, gentlest, most heavenly spirit in all our Churches

—the man whose experience and devotedness equally elevated him above the mass of his brethren, with the distinguished rank to which he was at length so worthily raised. The Last Great Day will alone disclose all that that dear Bishop has done for the Native and European Population, during thirty years.

TINNEVELLY (GERMAN) MISSION.

The Rev. C. T. E. Rhenius died, on the 5th of June, at Palamcottah, after a short illness ending in apoplexy. The heat had affected him more than at any former period during the 24 years which he had spent in India. He has left a widow and a large family.

The Rev. P. P. Schaffter, one of Mr. Rhenius's Associates, has returned to the Church Missionary Society, and continues his labours in Tinnevely.

See some notices of the Mission at pp. 255, 256 of our last Volume.

LONDON MISSIONARY SOCIETY.

Calcutta—1816—Charles Piffard, A. F. Lacroix, John Campbell, Thomas Boaz, James Bradbury, W. Morton, Thomas Lessell; Radanath, Oodooichund, Krishnoo, Nat. As. Mr. Bradbury arrived Feb. 8, 1837; and Mr. Lessell on the 12th of December last. Mr. Morton had been under the Gospel-Propagation Society. The Rev. G. Gogery sailed in September, on his return from England, with several Associates. Mrs. Piffard is on a visit home for health—Pp. 158, 175, 429.

The Missionaries Lacroix, Piffard, Campbell, and Morton preach daily to the Natives in the city and suburbs: 24 Sermons are preached every week to the Natives. Messrs. Boaz, Bradbury, and Lessell devote their principal exertions, for the present, to preaching in English. In the Out-Stations, Preaching has been maintained once or twice weekly. The Directors report—

The frequency and regularity of the Services have produced a corresponding regularity in the attendance of the Heathen: an increasing spirit of inquiry has been excited; and a greater number of persons, who have heard the Gospel preached, have visited the Missionaries in their houses, to learn more of the Way of Salvation.

There are 15 Schools, containing 800 Scholars, connected with the Mission. In the Christian Institution for training Native Labourers, of 16 Youths at present under education, and of the Institution itself, it is reported—

Their progress, especially in Scriptural Knowledge, has been highly creditable, and their conduct has been such as to afford a large measure of grateful satisfaction. They reverence the Bible, and acknowledge its authority; and, in reference to a few, the Brethren express the hope that their hearts have been brought to

feel the power of Divine Grace. In the Christian Villages a number of preparatory schools have been established.

In addition to the resident scholars, the Christian Institution is attended by about 50 other Hindoo Youths, among whom are several Brahmins. The number progressively increases, as the Institution becomes better known.

Respecting the general state of native feeling in Calcutta, as regards the progress of the Gospel, Mr. Lacroix observes—

There is much inquiry and much apparent attention to the subject of Christianity observable among the Natives; though I fear little of it is, as yet, of a genuine nature. A new feature, which I think to be a token for good, is becoming more and more perceptible: I allude to the open hostility to Christianity at present displayed by numbers of Hindoos, whose apathy in religious matters, so long complained of, seems at last to be yielding. It has ever been remarked, that it is when Satan finds his kingdom tottering, and his power about to be curtailed, that he excites his adherents to opposition: it is, therefore, a cause for rejoicing, rather than for lamenting, that we see this beginning to be the case in this part of Bengal.

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—George Mundy; 2 Nat. As.—Preaching in English and to the Natives has been continued. In his itinerant labours, Mr. Mundy has met with more encouraging than discouraging circumstances. "The Natives in this part of Bengal," the Report states, "seem to have discovered, in some degree, the weakness of their cause, and have become less disposed to controversy. No decided instances of conversion are yet apparent: but it is believed that many are convinced of the truth of the Gospel, and of the folly and wickedness of Idolatry."

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"It is painful," Mr. Mundy says, "to hear these people acknowledge the truth, as in many instances they do—freely admit that it is the Word of God, and that without it they cannot be saved; yet assert, with the same breath, that they cannot receive it—at least not openly—only with the heart. This they frequently try to make me believe they have already done, and contend against the obligation openly to confess Christ before their fellow-men"—The Boys' Schools contain about 340 scholars; and have never been in a more promising state. The Female Schools, under Mrs. Mundy, are in a most satisfactory state. An Infant School has 35 children: it has succeeded beyond expectation, and is become quite an object of interest among the people—P. 158.

I have a regular Congregation at my house every Sabbath Morning; the same people continually attending. These sometimes raise my hopes exceedingly. Last Sabbath Morning I took the opportunity of shewing them Mr. Williams's book, and of explaining to them some of its contents. I told them that my heart was quite bowed down, on reading of what was going forward in those Islands, and comparing the progress made there with the state of things in India. I said, moreover, that I should much like to leave this barren land, and go thither, where the seed was no sooner sown than the fruit was gathered in.

"Oh, Sir," they said, on hearing this, "do not leave us: our hearts are very hard, it is true—we have not yet sufficient courage openly to embrace Christ. We fear the people; but go on: it will come in due time. Your labour cannot be for ever in vain: a similar change, we are quite sure, will ultimately take place in these lands: there can be no doubt about it; and you will, ere long, rejoice in your success, however discouraged you may now be."

[Mr. Mundy.]

The Natives who have become acquainted with English are, Mr. Mundy states, much more favourably disposed to Christianity than those who remain ignorant of it; and so great is the desire for its acquisition, that, in several villages near Chinsurah, the people have themselves established English Schools under Native Masters. Mr. Mundy has frequently been requested to visit and examine these schools. This he has done, but not without availing himself of the opportunity to preach the Gospel within their precincts. If time and strength allowed, he thinks he could take them entirely under his own management.

[Report.]

Berhampore: 120 miles N of Calcutta, and 5 S of Moorshedabad; with a sur-

rounding population of about 20,000—1824—Micaiah Hill, James Paterson; Thomas Cussons, Aa; Comul, Nat. Aa.—The labours at the Station and at Moorshedabad have been regularly maintained. To the villages to the north-east, and to the Fair of Kapileshwar 18 miles south of Berhampore, visits were paid: there, and at the Station, about 4000 Tracts were distributed—An addition of 20 Orphans to the Asylum was expected; and more might be received, if funds were afforded: an extensive plantation of mulberry-trees has been made, in aid of this Institution: the silk-worms are taken care of by the Orphans; and the profits are, for the present, expended in increasing the plantation, which thrives well. The Evening Service for the Orphans has been opened to the Natives generally; and as the Chapel stands by the road-side, many are attracted by the singing—P. 158.

After much deliberation, our Brethren have deemed it right to discontinue all the schools conducted by Heathen Masters; as, from long experience and observation, they have come to the conclusion, that, in a Missionary point of view, such schools are not worth the time and money spent upon them, so long as Christian Masters and conscientious men cannot be obtained. The funds, formerly applied for their maintenance, have been appropriated to the support of the Orphan Asylum.

[Report.]

In few parts of India has greater opposition been experienced than at Berhampore. For several years, Mr. Hill, whenever he attempted to preach, was hooted and hissed by the people: his voice was drowned in tumult, and men would even pursue him with clubs. But the Lord graciously strengthened him. Undeterred by difficulties and dangers, he has continued to invite the weary and heavy-laden; and, though hostility and prejudice have not wholly ceased, he has been at length favoured to behold a general salutary change effected in the native mind. We rejoice to perceive, among the multiplying tokens of good for India at the present time, the growing impression of the value of Missionary Labour on the part of a numerous class of the Europeans residing in the country.

[Deceit.]

Subsequent communications represent Mr. Hill's health as declining. Mrs. Hill is yet in England.

Benares—W. Buyers, J. A. Schürmann, W. Penman Lyon; 3 Nat. Aa.; Mr. and Mrs. Lyon arrived in March of last year: Mr. Mather removed to Mirzapore in the beginning of May—Preaching to both Christians and Hindoos has been maintained, as usual, in places set

apart for that purpose, and in the markets and streets of the city: six or seven Services have been generally held weekly in the hot seasons, and more in the cooler. The Communicants were 18. Two conversions have taken place: one was of a young Chinese. One female communicant has departed this life.—In the Boarding School for Orphans and the children of Native Christians, 21 Orphans are supported: satisfied, that, in this method alone, Young Men and Women can be kept altogether free from contamination, 100 more boys will be received: these have been collected where famine has been raging, in the neighbourhood of Agra. The Girls' Boarding-School, under Mrs. Mather, having been removed to Mirzapore, a new School has been opened by Mrs. Lyons. The sum of 3*l*. per annum will support an Orphan—A monthly publication, entitled "The Friend of India," for the use of the Natives, has been begun by Mr. Mather. Mr. Buyers and Mr. Schürman have completed the Oorodoo Translation of the N. T. Mr. Mather has translated Grotius on Christianity into Hindoostanee—Visits have been paid to many Villages. In a journey to the south-east of Benares, Mr. Mather found an improved state of mind in the people on the subject of Christianity, and friendly demeanour toward the Missionaries: the state of the Mussulmans much interested him. At the great Mela at Allahabad, the Gospel was preached to thousands, and thousands of Tracts were distributed: many persons promised to go with Mr. Schürmann to Benares: one Young Man only actually went; but when he saw that the Missionaries had "fair wives and fine children," as he expressed himself, he appeared astonished; and left them, as he had thought them, when he saw them in the Mela, holy men, who from morning till evening did nothing but contemplate on the Deity and the Way of Salvation—Pp. 158, 159, 175; and see, at p. 330, notices of the Kind of Preaching best suited to the Natives, Objections of the Natives, and the Manner of answering their Objections.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhab. 60,000—1838—Rob. C. Mather, who removed hither from Benares in the beginning of May of last year. Mr. Mather sends the following notices of Mirzapore:—

Being a new city, it has had the benefit of the councils and directions of a European Ma-

gistrate, who has let out the ground only on condition that the holders should build substantial houses, according to a plan drawn up by himself. The effect of this has been, to produce a really handsome city, convenient for health and trade; and, last not least, most favourable, in the wideness of its well-arranged streets, for Missionary Operations. . . . From the difference of circumstances, we shall probably find considerable difference in the native mind. Instead of the learned or dignified ease of Benares, we shall have here the turmoil of an incessant activity: instead of the pride of birth or learning, we shall have here the fulness and pride of wealth.

Surat: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie, Alex. Fyvie; Ballo, Nat. As.; James Hutchinson, Printer. Mr. and Mrs. W. Fyvie returned from a visit for health to the Mahabuleshwar Hills in July 1837: it is feared, that, ere long, they must seek a residence in a cooler climate than Surat—"The Brethren," it is reported, "have continued their labours amidst a variety of interesting events and circumstances, which appear likely to contribute, under the blessing of God, to the advancement of the Kingdom of Christ in this populous city and neighbourhood. The English and Native Services have been well attended—The circumstances of Surat during the year have acted so unfavourably on Education, that the Schools have been reduced to 3 in number—The operations of the Printing Establishment have been comparatively contracted, in order that more time might be devoted to direct Missionary Labours: 5000 copies of St. Matthew's Gospel and 10,000 Tracts have been printed—The Auxiliary Society has raised about 200*l*. in the year—Pp. 150, 151.

Of the good effects on the minds of the people of the destructive Fire noticed in the last Survey, the Missionaries say—

By this disastrous event, the Lord has called loudly to the inhabitants of this wicked place; and, to a certain extent, His voice has been heard. The confidence of many in their idols, priests, and ceremonies, has been much shaken: the Gospel is listened to with a greater degree of interest; and numbers openly acknowledge the folly and sin of idolatry, and the superiority of the Gospel: 5000 copies of a Tract, entitled "The Surat Fire," were lately circulated: this has greatly deepened those convictions. The attention given to the Word of Life, in the streets and temples among the ruins, is often very encouraging.

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At the same time, there has often been opposition. The testimony borne against their sins and the ruinous nature of their religious system, and the setting-forth of the high and holy claims of the Blessed God to their entire fear, love, and service, have, in many instances, excited great irritation, and elicited the most daring blasphemies against their Maker and Preserver. This has especially been the case with the Brahmins and others, who are particularly interested in the perpetuation of Idolatry.

Another calamity they thus describe:—

A few months after the conflagration, another great public calamity occurred at Surat. The River Tapee overflowed its banks, and inundated the greater part of the city during two days. Many houses in the lower parts were entirely covered, and 2000 were destroyed or rendered uninhabitable. Numbers of cattle perished in the waters; and the loss of life and destruction of crops and property along the banks of the river were most distressing. Several of the Europeans in Surat went out in boats during the flood, and supplied the wants of those Natives who had been obliged to flee to the roofs of houses, to the city walls, or into trees. The Collector of the Customs placed 500 rupees at the disposal of the Missionaries for the relief of those whom they could reach. Besides relieving many at the Mission House, they went out in a boat filled with prepared grain, and afforded aid to many families and individuals who were in circumstances of great destitution.

Belgaum: a British Military Station: 75 miles N E of Goa, and 200 N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Will. Beynon, James Sewell; Solomon, Jonas, Nat. As. Mr. and Mrs. Sewell arrived at Madras, in company of the Rev. John Hands, on the 28th of July—There are 2 English Services: Communicants, 26. Attendance on Sunday Morning at Native Service is about 100: communicants, 15: baptized in the year, 5 adults; candidates, 5—Schools, 8: scholars, 279—Sold or distributed, 221 Portions of Scripture, and 8162 Books and Tracts—The Poor House, supported by local contributions, has 31 inmates: it continues to furnish relief to the sick and destitute, and supports 10 boys and 6 girls—Much time continues to be devoted to itinerating. The Belgaum and Dharwar Collectories, which form the tract of country open to the exertions of the Belgaum Missionaries, are about as large as Scotland: they are generally well received—Pp. 160, 175, 557.

Bellary: 187 miles N of Seringapatam, and 300 N W of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Reid, W. Thompson, Sam. Flavel; B. H. Paine, As. and Printer; John Shrieves, As.; 4 Nat. As.—Public English Services were discontinued at Midsummer 1837; a Chaplain having arrived, whose labours rendered them unnecessary. Native Services have increased to 6 on Sundays and 17 on Week-days, in Bellary and the neighbouring Villages, in Canarese, Tamul, and Telooogo: the Tamul are well attended, but much apathy remains among the Canarese and Telooogoos. The Communicants are, 9 Europeans, 17 Eurasians, and 32 Hindoos: during the year, 14 were admitted; 3 separated, and 14 removed from this Station: candidates, 6—In 12 Schools there are 400 boys, and in 2 Schools 40 girls. The English Charity School continues to prosper. It has received 1312 rupees, and has 34 boys and 15 girls—The Issues from the Press amounted in the year to nearly 2,000,000 pages; more numerous than in any former year, and the work of the Establishment is still enlarging. Mr. Reid has devoted much of his time to the work of translation and revision. The Members of the Mission have distributed in the year 1877 Portions of Scripture, 35,023 Tracts, and 3329 Elementary Books, in the native languages. The Bible Auxiliary has received 690 rupees, and has circulated 1880 Portions of Scripture and 39 English Bibles and Testaments. The Tract Auxiliary has received 661 rupees, and has issued 35,203 Native Tracts and 5602 English—In 4 Journeys by different Members of the Mission, and at the Humpee Festival, “the people were found willing,” it is stated, “to listen to the preaching of the Gospel; but endeavouring to excuse themselves from particular attention to its claims, on account of the necessity of attending to their worldly interests”—P. 160.

The Directors give the following view of the Mission:—

The progress of this Mission calls for the most grateful acknowledgments. Every branch of labour, connected with it, is marked with evidence of the Divine Favour. The Native Church, though not wholly exempt from trial, greatly prospers. The general advancement of the Scholars is eminently encouraging. The Mission Press is also proving a powerful instrument in the diffusion of Divine Truth.

Besides the regular preaching in the Mission Chapel, the direct communication of the Gospel by the living voice is sustained, almost without intermission, throughout a large extent of country surrounding the Station: in this work, the Brethren receive valuable assistance from some of the Native Teachers; and the multitudes, among whom they pursue their itinerant labours, give increasing attention to the Word of Life. Brahmins will occasionally come forward in public to defend the perishing fabric of Hindooism, and to combat the truths of Christianity; but the uniform defeat and exposure of their sophistries is rapidly enfeebling their once-powerful and unresisted influence. These adversaries of the truth of God are humbled in the sight of the people; and the proofs of the weakness of their Cause are, in various ways, becoming increasingly visible to all interested in the issue of the mighty conflict.

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—John Hands, Colin Campbell; Benj. Rice, Gilbert Turnbull, Nat. Preachers; 10 Nat. As. Mr. Hands arrived, on his return from England, on the 17th of August. The Rev. W. H. Drew removed hither from Madras in August 1836, and continued to labour in the Tamul Department till September 1837, when he returned to Madras with renovated health. Mr. Turnbull was compelled by severe indisposition to leave, in June 1837, for Cuddalore and Pondicherry: after some months he returned, but not materially benefitted—At English Sunday-Evening Service, 100 attend: communicants, 13. The average Native Congregation at the Mission Chapel is 100: communicants, 20. Tamul Preaching was maintained once daily and twice on Sundays, while Mr. Drew was here: there is preaching daily in the villages, and in the streets of the Pettah, or Native Town: there are 2 Canarese Services on Sunday in the Pettah—In the Canarese Boarding-School, 8 boys and 3 girls are maintained at the expense of the Mission. In 4 Tamul Schools, there are 95 boys and 14 girls; in 2 Canarese, 35 scholars; and in 1 English, 22 boys—360 Portions of Scripture and 6890 Tracts have been distributed—Pp. 161, 384, 557.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing
March, 1839.

100,000—1827—George Walton; Isaac David, Nat. Preacher; 6 Nat. As.—Two Sunday Services, and the stated and occasional Services on Week-days have been well attended: a deep and serious regard to the preaching of the Gospel has often been manifested: congregation, 150: communicants, 13 men and 19 women; who have, with few exceptions, continued to walk worthy of the Gospel: baptized, 15 adults; candidates, 3. The inmates of the Infirmary are instructed daily—Schools, 9; with 412 children: the Girls' School is but thinly attended, the parents being unwilling to forego the profit derived from their labour: the Adult School continues to afford great benefit. Besides these Schools, others were formed, in April 1837, in the large Out-Stations of Dhurmapoor, Racheepooram, and Ahtoor: in the 3 Schools there are 145 scholars—These Out-Stations present ample prospects of usefulness, and are visited monthly by the Native Teachers; of whose exertions, and those of Isaac David, Mr. Walton speaks in a decidedly favourable manner—The number of families resident in the Christian Village is 16; which, together with 5 families who live in Salem, comprise 104 individuals—1000 Portions of Scripture and 6500 Tracts have been distributed, and are read and duly prized by not a few of those who have received them—P. 161.

For nearly seven months, all the schools, excepting that in the Mission Compound, were almost deserted; but the feeling of opposition from which this arose has entirely ceased. When it was at its height, some of the parents went to the Romish Priest, and, claiming affinity with him and his people on account of their common agreement in worshipping images, offered to place their children under his instruction if he would open schools for them. [*Report.*]

Coimbatore: a place of extensive trade, and a great thoroughfare: 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam: resident inhab. upward of 20,000, with many occasional; chiefly Hindoos: above the level of the Sea, 1483 feet—1830—W. Bawn Addis; 12 Nat. Assistants, two of whom labour at Coimbatore, and one at each of Ten Out-Stations extending in various directions—Congregation, 80: communicants, 13; of whom 9 are Natives and 2 Eurasians—Scholars, between 600 and 700—P. 161.

The Native Teachers have travelled the length and breadth of the extensive Province of Coimbatore several times during the year;

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and, by a regular plan, one or more of the great fairs or markets are visited every day. The Teachers assemble once a month—produce a written journal of the employment of each day—and are examined in their allotted studies.

Mr. Addis has visited five or six hundred miles of country, and given instruction to all who were willing to hear. Each of the Out-Stations has been visited by our Brother, who has everywhere met a friendly reception, and has had the satisfaction of seeing a spirit of inquiry extensively excited. [Report.

A comparative view of the earlier and of the present state of the Mission is thus given by Mr. Addis:—

When the Mission was commenced, there were two Native Assistants employed: the number is now increased to 12, and the majority of these have been raised up at Coimbatore: there is, also, a class of promising Young Men preparing for the work of Native Teachers. At the commencement, no Schoolmasters could be found who would teach Christian Books; and, for some time, only one ventured to do so: now, there are 12 Boys' Schools, on Christian Principles, in an efficient state, and well attended; and the advantage of Christian Instruction is openly acknowledged. The prejudices against Female Education were then so strong, that the mere mention of it produced offence: now, we have a Female Boarding-School on the Mission Premises, which only requires the necessary funds to be greatly increased in number; and a Girls' Day-School in a populous part of Coimbatore has recently been commenced, with a fair prospect of success. Tracts, which on our arrival were, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts: when it is known that a new supply has been received, great numbers eagerly apply for them; and scarcely a day passes without persons coming to the Mission House for Tracts and Portions of Scripture: the number of respectable people who have applied during the past year has been greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the Headman pledging his word for its careful preservation: in this respect, prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent.

Quilon: on the Malabar Coast: 88 miles NW. of Cape Comorin, and 80 W. of Nagercoil: inhab. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Romanists: prevalent language, Malayalim; but Tamul is very generally understood—

1821 — J. C. Thompson, James T. Pattison. Mr. and Mrs. Pattison arrived, with the Rev. C. Mead and others, at Quilon, on their way hither, on the 31st of March. Mr. Thompson, though of late much enfeebled in health, has persevered in his labours — Communicants added in the year, 4; candidates 9 — Schools, 12; attendance varied from 200 to 270. The Seminary has furnished 5 Assistants: 13 Boarders and 7 Day-Scholars are under instruction — In the Girls' School there are 27, many of whom can spin, and knit, and sew—8000 Christian Books have been distributed over a wide extent of country: many received them with joy: those which expose the peculiar sins of the people are, in general, the most coveted and the best understood—A large Hospital has been erected, by means of funds placed at Mr. Thompson's disposal by Major Ross: it has already proved extensively beneficial — Pp. 162, 163, 384.

The Schools and Congregations have been reduced, and opposition to the Gospel become more decided and definite. But Mr. Thompson ascribes these changes to a more diffused knowledge of the purity and spirituality of the Gospel, which has occasioned many to forsake it who love darkness rather than the light, and at the same time to withdraw their children from the Mission Schools: these persons were, in the first instance, influenced by a variety of inferior or improper motives, to profess Christianity, while comparatively ignorant of its real nature and requirements. The moral conflict proceeding from this source is a token for good: it has separated the false from the true; and has imparted to the true greatly-augmented power, under the Divine Blessing, of penetrating and assimilating to itself the mass of error by which it is surrounded. It is, also, encouraging to find, that there are some, who, with increasing knowledge in divine things, manifest a decided and substantial growth in grace—that a greater number of persons appear seriously concerned for the salvation of their souls, and anxious to follow and obey the Saviour—and that an improved tone of thinking and feeling is apparent among the Readers and Teachers, which promises greatly to increase their efficiency and usefulness. [Report.

Trevandrum: the capital of Travancore, and residence of the Rajah—1838 — John Cox. Mr. and Mrs. Cox arrived with Mr. Mead on the 31st of March—Pp. 163, 384.

Nagercoil: Head-quarters of the Mission in the Eastern Division of SOUTH

TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell; 53 Nat. Readers. Mr. W. Miller did not long survive his Wife: her death appears to have brought on a return of his own indisposition, which ended in his decease on the 24th of April. Mr. Russell had arrived at Quilon, with Mr. Mead, on the 31st of March—55 Congregations, comprising 5423 adults and children, profess Christianity; of these, 7 Villages and 1000 persons were added in the year: there are 29 Chapels and 23 Sheds: 186 Villages are regularly visited by the Readers, who, with few exceptions, have continued to conduct themselves well—Communicants, 127; candidates, 26—Boys' Schools, 61; with 2800 scholars: decided improvement is visible: the Teachers have been faithful and diligent—Girls' Schools, 15; with 361 scholars: in the School under Mrs. Mault's immediate care, 120 girls are maintained and taught; and have improved in knowledge and in their general habits and manners. In the Orphan School, 35 boys are kept at a small expense, who would otherwise languish in ignorance and misery: a number of these, with 8 Day Scholars, are learning English. Five Young Men are preparing as Readers—The Bible Classes consist of 401 adults—The Issues from the Press have been more than in any former year. Upward of 117,000 Tracts and about 9000 Books have been printed—Pp. 162, 163, 384.

The number in external communion does not appear to furnish a sound criterion for estimating the number of those, who, though not outwardly united with the company of believers, may belong to the spiritual body of Christ. On this point the Missionaries observe—

To judge of the state of real Christianity in the Congregations by the comparatively small number in church communion, would lead to an erroneous conclusion. There are many persons; whom we have reason to regard as truly converted to God, who have not yet been received into the Church. Various circumstances contribute to delay their admission; particularly the number and local distance of the Congregations, making our visits to each necessarily less frequent; and also the diminution of our strength by the protracted affliction of one, and the increase of labour necessarily devolving upon the other. To these causes may be added the difficulties which we feel in attempting to form a just estimate of the real character of the people.

It is stated in the Report—

The past year has been one of peculiar suffering to the poorer classes in this part of India; arising from a combination of natural and political causes, which have proved, in some respects, detrimental to the interests and progress of the Gospel. Several individuals belonging to the Congregations have relapsed into Idolatry: this has occurred in instances where, under the pressure of affliction or distress, they have been induced by their relatives and friends to *sacrifice unto demons*.

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828—Charles Mead, Charles Miller, John Abbe; Archibald Ramsay, Medical Missionary; J. Ashton, As.; 150 Readers and Schoolmasters. Mrs. C. Miller died in the Faith, after a short illness, Dec. 22, 1837. Mr. Mead, on his return from England, with Mr. and Mrs. Abbe and Mr. and Mrs. Ramsay, arrived, as has been stated, at Quilon, on the 31st of March—Pp. 162, 163, 224, 302, 384. We extract from the Report the following view of the Mission:—

During the year, the operations of the Mission have been progressively extending. Prior to the month of June 1837, 300 Families, including more than 1000 individuals, joined the Mission, and placed themselves under Christian Instruction. The number of Congregations has consequently increased; and many of those previously formed have become more numerous. This large accession has also had the effect of increasing the Schools, and applications continue to be made for the establishment of an additional number. About 6000 persons, including children, are now connected with the Mission; besides a large number of children of Heathen Parents, who are taught in the Schools. These are scattered over an extent of country of about 450 square miles. The motives, by which they are influenced in professing the Christian Name, are various; but however diversified, and, in many instances, defective, it is delightful to have so many brought under the sound of the Gospel, while the evidence is decisive that it has been made the power of God to the conversion of some.

Our Brethren are desirous of elevating the character and acquirements of the Native Readers; and have made great exertions in order to promote this object, by instructing them in the knowledge of Doctrinal Christianity, and in those departments of Literature and Science which tend more immediately to illustrate and support it.

The Seminary continues to answer every expectation formed respecting it. The conduct

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and demeanour of the pupils is highly satisfactory; and they exhibit a regularity, diligence, and advancement in their studies, which, Mr. Miller observes, "it would be impossible to obtain under the same circumstances in a Seminary at home. A few of the elder pupils afford indications of good feeling and piety; and those, who have already left the Seminary, are fulfilling all the hopes entertained respecting them." Four of the Youths read the Greek Testament with facility.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emanuel Nimmo, John Lumb; 6 Nat. As.—Mr. and Mrs. Lumb embarked on the 28th of August—Average attendance on Sunday Morning is upward of 200. The Native Christians advance in Divine Knowledge. Communicants, 25: 5 adults have been baptized. At Five Weekly Services for the benefit of the Heathen, the Congregations amount to 250 or 300 persons: the blessing of God has not been wanting—Scholars, 416; besides an English School of 30 boys—Several thousand Tracts and many copies of the Gospels have been distributed: the supplies are adequate to the wants of the Mission. Mr. Nimmo has translated several Tracts and Books—Pp. 163, 429.

Mr. Nimmo and his Assistants have visited all the Heathen Festivals; and there is not a street in the town of Combaconum, nor a village near it, in which the tidings of Salvation have not been proclaimed: the surrounding country to some distance has also been visited. The Readers and Assistants continue to be active and faithful in their departments of labour, and their number has been increased during the year.

Two of the Schools have been discontinued, and the attendance on the others has diminished: this has been chiefly caused by the prevalence of cholera: many Sabbaths have been devoted to special prayer on their behalf: a few of the children seem deeply impressed by the instructions which they have received.

[Report.

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—John Bilderbeck; 7 Nat. As.—The Weekly Services have declined, but the Sunday have greatly improved. Communicants, 10; candidates, 3: candidates for baptism, 4. The Native Christians, generally, "notwithstanding," says Mr. Bilderbeck, "their many imperfections, have recently much improved, both in their

religious views and feelings and in their outward deportment as followers of Christ"—8 Boys' Schools contain 311, one Girls' School 11, and 3 Sunday Schools 146—154 Portions of Scripture, 6267 Tracts, and 155 Elementary Books were distributed—Five Out-Stations have each been visited by the Missionary three times during the year: in May, he proceeded, with a number of Assistants, to Conjevaram, to preach and distribute Tracts at the Public Festival—P. 164.

Of Walajahpettah, one of the Out Stations, the Report states—

The vast population of this native town, and the wide commercial intercourse which it holds with many of the largest trading districts in this part of India, as well as its close proximity to the other Out-stations of Chittore and to several densely-peopled cities and provinces, led to the resolution to occupy it as a chief Station, when the requisite buildings could be obtained without expense to the Society. This has been accomplished: through the kindness of the Collector, a suitable piece of ground has been provided: a donation of 5000 rupees, (500l. sterling,) sufficient to cover all the expenses, has been given by a friend residing in India, who has long been a steady and generous supporter of the Cause of Christ among the Heathen; and the necessary buildings are now in course of erection.

Referring to the extensive field in which he is labouring, Mr. Bilderbeck writes—

Chittore, Vellore, Arnee, Arcot, Walajahpettah, and Palamanair, form a line between Madras and Bangalore; but so many of these fields are without a Missionary, that they suggest the similitude of broken rings of an otherwise beautiful chain.

Mr. Bilderbeck thus traces the evidences of good which the Native Christians manifest:—

As it regards the Native Christians generally, while it is to be deeply lamented that real Religion is dormant in many, and that spirituality is scarcely visible, yet it is some satisfaction for those who have had the oversight of them, to watch the changes which have been gradually gaining ground in their habits and conduct. Formerly, mendicity might have been mistaken for a regular profession of their lives—now, the people are learning to provide for themselves by every honest labour. At one time, the Missionary's assistance was often sought to adjust their many differences—now, and for a long while past, not one instance of the kind has been known. Once, it was necessary to visit them in their abodes on Saturday, to secure their attendance at the Chapel on the

Sabbath—now, they voluntarily come to the House of God, and in greater numbers than they have done, although the visits to their houses are but occasional. In former times, there were scarcely any who could order their speech before God in prayer—now, there are some who can do so with propriety and unction. Formerly, none were found either inclined or eligible for communion—now, there are a few who appear as a sign unto the world. All these are changes which call for grateful acknowledgment to God.

Madras—1805—John Smith, W. Hoyle, Drew, Robert Caldwell; J. A. Regel, Henry Bower, As.; 6 Nat. As. Mr. Drew returned from his temporary residence at Bangalore, with renovated health, in September 1837; but had soon to suffer a severe trial, in the death of his wife and two young children, in February following. Mr. Caldwell arrived on the 7th of January of last year. During Mr. Drew's absence of upward of twelve months, the American Missionaries rendered kind and effectual assistance in the Mission—English Congregation about 200; Native, on Sunday Morning 80 and Evening 60, and 40 attend a Weekly Prayer-Meeting. Communicants, in English Church, 75; of whom, 28 were added in the year: Native, 35; of whom, 5 were so added. "A spirit of prayer," it is said of the Native Communicants, "connected with a strong desire for the conversion of their countrymen, happily prevails." The Catechists have diligently laboured in preaching, distributing Tracts, and examining Schools, and not in vain—In the Free Schools, there are 80 boys and 40 girls: there is no return of Day Schools—At *Poonamallee*, two Natives labour: baptized, 3; candidates, 2; scholars, 55. To *Tripassore*, Mr. Bower has recently removed: Tamil Service is held thrice weekly: communicants, 15; one Native died in hope of Eternal Life: the English communicants are 15, with 5 candidates:

GENERAL BAPTIST MISSIONS.

STATIONS AND LABOURERS—*Cuttack*, the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000: 1822: Amos Sutton, Charles Lacey; Miss Kirkman—*Midnapore*: 70 miles SW of Calcutta: inhab. 30,000, with a large surrounding population: prevalent language, Bengalee: 1836: John Brooks—*Sumbhulpore*: a large town, in the midst of a great population: E. Noyes, — Phillips. Mrs. Phillips died in Nov. 1837; and Mrs. Noyes was, in September last, about to

an English Free School has 55 boys and girls. At *Pulicat*, Mr. Regel continues to labour: English Cong. 24; Native, 34: there are four Services and Meetings weekly in Tamil, and a Prayer-Meeting in English: 8 adults have been baptized: 95 scholars—More than 20,000 Tracts have been distributed, and the Bible Society has made liberal grants of the Scriptures—Pp. 164, 175, 302.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Telooگو—1822—William Howell; 3 Nat. As.—The usual Services have been continued during the year: the surrounding districts are visited every month. Communicants, Europeans and Natives, 32; of whom, 7 were added in the year: candidates, 40; under suspension, 5. Baptized in the year, 12 adults; candidates, 50—In 3 Schools, there are 120 children—The Telooگو Scriptures have been under revision, by Mr. Howell, for the Bible Society: 1120 Books and Tracts have been distributed—The Christian Village contains 132 persons, 98 of whom are baptized—P. 165.

Vizagapalam: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Telooگو—1805—Jas. Williams Gordon, Edward Porter; 2 Nat. As.—Native Congregation, 50: the English is much larger. Communicants, English and Native, 40—Mr. Gordon, in a Journey of 350 miles to the south-west, met with much to encourage him; and Mr. Porter, in another, preached in 12 Villages, to very attentive hearers—P. 165; and see, at pp. 286, 287, some communications from the Missionaries relative to an Annual Human Sacrifice by the Khoonds, with notice of a Design of establishing a Mission among that people.

return to America, for health—*Balasore*: 100 miles NE of Cuttack, and 8 miles from the Sea: inhab. 14,000: Isaac Stubbins—*Pooree*: near the Great Temple, on the coast, 8 of Cuttack: 1823: no resident Missionary; but visited regularly at the Festivals—*Berhampore*: 350 miles from Calcutta. Mr. and Mrs. Lacey arrived, on their return from their visit home, with Miss Kirkman, on the 1st of March of last year. The Rev. Henry Wilkinson and Mrs. Wilkinson sailed from Deal on

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the 25th of September—Pp. 165, 166, 384, 478; and see, at pp. 385—387, a Brief Memoir of Dalimba, a Native Female.

SUMMARY—In April, there were 78 Communicants, including Europeans, Eurasians, and Natives. Other persons have been since baptized. Many have thrown off caste, renounced idolatry, and attend the Means of Grace, who are considered a hopeful class of persons. "There is, besides," say the Missionaries, "a wide and deep and daily-strengthening impression among the population, which, month after month, will produce, on an increasing ratio, numbers of converts, nominal Christians, and children to come under our care and instruction"—Effective aid is rendered by Native Preachers at most of the Stations—At Cuttack, the Chapel has been enlarged to twice its former size: one was building at Midnapore—In the English School at Cuttack, there were 61 Day Scholars and 7 Boarders; in 2 Native Schools, 29 Boys and 16 Girls. At Balasore, of 17 scholars, 14 are from the Khoonds, "and had been purchased," the Missionaries write, "and set apart by that barbarous people for sacrificial victims, but were rescued by the British Troops, and are now training up for God"—The Printing Press has reached Cuttack. The Publications were 10,000 Hymn Books, 20,000 Tracts, 2000 Baxter's Call, and 4000 Pilgrim's Progress. The Religious-Tract Society made a grant of paper, and the American-Tract Society gave 1000 dollars. An improved translation of the Scriptures is in hand.

If we had more Labourers, our hearts would more frequently be encouraged. It cannot be imagined how greatly the Cause of Christ is retarded by our scanty supply of Missionaries, considered in connection with the immense distance at which they are placed from one another. Br. Brooks, at Midnapore, is 200 miles from Cuttack—Brn. Noyes and Phillips, at Sumbhulpore, a similar, or, indeed, a greater distance from both Cuttack and Midnapore.

WESLEYAN MISSIONARY SOCIETY.

The arrival of the Rev. Jonathan Crowther and his Associates at Madras, in September 1837, after suffering shipwreck on the shore, was stated at p. 224 of our last Volume. The following Labourers accompanied him—Mr. and Mrs. Best, Mr. Fox, Mr. Griffith, Mr. and Mrs. Jenkins, and Mr. and Mrs. Male.

Bangalore—Thomas Cryer, Matt. T. Male, P. Batchelor; H. O'Sullivan,

Berhampore is upward of 100 miles from any other Station.

[*Mr. Seubben.*

We are stationed so far from one another, that we cannot co-operate in our labours—are prevented from rendering mutual aid in difficulties and distresses—can seldom enjoy the advantage of personal converse and counsel—and if, from any cause, a brother's labours are suspended, we can afford no assistance toward supplying his lack of service.

Our Mission Field is of a triangular form, lying between 18° and 22° North Lat., and 84° to 88° East Long. The extent of country requires at least the following Stations:—Midnapore—Jellasure—Balasore—Bhadruck—Jagapore—Cuttack—Pipplee and Pooree—Berhampore—Ganjam or Echapore—Hill Districts and Goomsur—Kontiloo—Boad—Sonapore—Sumbhulpore—Singhboom.

The last-named six Stations we will leave for the present, under the hope that our American Brethren may occupy them. The remainder cry aloud to us for help.

According to the above plan, there would remain for us Nine Stations, with a district of about forty miles long—occupying the whole breadth of the Province—and requiring Twelve Missionaries; that is, allowing two each for Midnapore, Cuttack, and Berhampore.

[*Mr. Sutton.*

One of the Missionaries gives the following sketch of a Day's Labour:—

My almost daily custom is—to leave my house a little before five in the morning, and return about eight, but generally near nine o'clock; then attend to breakfast, devotional exercises, &c., after which I read, translate, write, converse with converts, &c., till two, and then dine; after which we assemble together to pray before we go out, and then between three and four start for a bazaar or a village, and remain out till near eight at night; then take tea, and generally attend to composition till eleven: and thus allow myself little more than five hours' bed, to near nineteen hours' hard work. This is no trifle, with a thermometer standing at 90° by nine o'clock in the morning. I make not this statement from a desire to shew what I do, but that it is really necessary to have the assistance of a Brother Missionary near me.

As. Miss.; Salaried Teachers, 6—The Mission has now two distinct parts, Tamul and Canarese—Members, 134—Scholars, 345—Pp. 166, 167.

My colleagues are diligently attending to their studies and their work. Henry O'Sullivan is preaching in the streets, three or four evenings every week. Our Tamul Congregations are in a good state. The Chapel is very tolerably full every Sunday Morning; and the Services at

the School-Rooms, and smaller Chapels, have been well attended. The regular Friday Evening Prayer-Meeting in Tamul has much increased in interest during the year. We have now four Tamul Classes, and five English.

[*Mr. Cryer.*]

Goobee, a town of 5000 or 6000 inhabitants, in the Mysore Country—Thomas Hodson, John Jenkins; Charles Franklin, Philip Webber, As. Miss.—Scholars, 74.

We preach in Goobee, twice every Sunday; and, on other days, in the villages around, taking a fresh one every morning: the people, almost without exception, hear with attention; and they are the most attentive where we have preached the most frequently: we always preach out of doors in the most public part of the village. Our Tracts have been distributed far and wide; and persons have frequently come from a considerable distance to obtain a book, and talk about the new religion. Our Schools are, of course, elementary at present, but they promise well.

[*Mr. Hodson.*]

Goobee, as the centre of many thickly-populated towns and villages, appears to be well situated for a Mission Station on an extensive scale; more especially if we consider the disposition of the people to receive our instructions. There is much to be said with regard to the beauty of the scenery around, and the healthiness of the situation; but it derives its great interest from the character of the people among whom we labour—their simplicity—their willingness to be instructed—and their freedom from that bad influence, which intercourse with Europeans generally produces. But it must not be concealed, that, though there is much to encourage, there is much to deplore: there is great depravity in the character of the people; and, connected with this, the lowest ignorance and the most slavish superstition. Much might be done in many parts of the Canarese Country. At *Thoomore*, 12 miles from Goobee, the people are desirous that we should establish an English School, by which we could convey religious truth to the minds of some of the most respectable Hindoo Youth. Between this and the last-mentioned place, a distance of 50 miles, there are several large towns, never, I believe, visited by a Christian Missionary: and yet we could go to these people without molestation; nay more, many of them would gladly receive us.

[*Mr. Jenkins.*]

Of one class of the people, Mr. Jenkins adds—

June 3, 1838: Sunday—This morning, Messrs. Hodson and Webber, and I, went to that part of the town which is inhabited by shoemakers. These are not allowed to live within the walls, because of their lowness of caste. They are a despised and degraded people, and most of them live in a state of great

poverty. In the midst of several hundred of these people the Gospel is proclaimed every Sabbath Morning: the small square, in which the Missionary takes his stand, is generally filled with attentive hearers; and these not persons who drop in accidentally, but stated hearers. This morning we had about eighty; of whom, half at least were women. They were more than willing, they were pleased—to hear.

Melnattam: a large Village of Romanists and Heathens, about 40 miles S of Negapatam—Robert Carver, W. S. Fox; one Salaried Teacher—Members, 43—Scholars, 42—P. 167.

Manaargoody: a large and respectable Native Town, with 30,000 inhabitants—James K. Best; Christian Aroolappen, As. Miss. Mr. Best was mentioned in the last Survey, having been appointed to this Station: he arrived with Mr. Crowther—Members, 19—Scholars, 32.

I am now applying myself to the study of the language as a chief pursuit, though I frequently devote my evenings to visiting the surrounding villages; where I distribute Tracts, converse with the people through an interpreter, and have already made arrangements for establishing several Schools. The ignorance of the Natives is most deplorable. I have met with great encouragement so far from the Headmen when I have proposed a school, and have the promise of their assistance. [*Mr. Best.*]

Negapatam: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000—1821—Samuel Hardey, Rich. D. Griffith; Abr. Ambrose, As. Miss.; 7 Salaried Teachers—"The general character of our work," Mr. Hardey writes, "is improving. We never had so many favourable opportunities of extending our labours among the Heathen, or more ready access to them. Members are 19—Scholars are 212. A Government Institution has been formed, on a plan furnished by the Missionaries, for the maintenance and education of poor half-caste children, who wandered about in the most deplorable condition. In the Head Native-School of the Mission, firmness has overcome the obstinate difficulties arising from Caste: the whole number of 12 is now received, and 6 other fine boys are waiting for admission: it is the earnest wish of the Missionaries that the number may be increased to 40 or 50, and a Teacher be sent out to take charge of them; as the importance of Native Labourers is daily becoming more manifest: already the School gives good promise; seven of the elder boys dis-

Wesleyan Missionary Society—covering, apparently, a real work of grace on their hearts—Pp. 166, 167.

Of some of the openings around them, Mr. Hardey says—

Trivalore has often been visited by our Missionaries: the Gospel has been preached in its temples and at its feasts; and in the highways and hedges, our warning voice has long been heard. Mr. Griffith and Abraham Ambrose visited it, and spent several very agreeable and profitable days among the people, preaching to them, and distributing Tracts and Portions of Scripture among them.

A large School-Room, to be used for public preaching, has been opened in the sea-port town of Nagore, four miles north of Negapatam. The school is doing well; and we never want a large Congregation to preach to, when we visit it. It was our intention to make this a kind of Out-Station to Negapatam, and to supply it with preaching regularly; but this we shall not be able to do, until we have more help. Nagore is worthy of our attention, having a very large population of Heathens and Mahomedans, and being utterly destitute of Christian Instruction.

Madras—1817—Jonathan Crowther, Thomas Haswell: John Guest, As. Miss.; 10 Salaried Teachers—Members, 131—Scholars, 670—Details are not given.

[*The Survey will be finished in the April Number.*]

Mr. Crowther has suffered much from illness since his landing; and was obliged to withdraw from labour for some time, during which his place was supplied by Mr. Griffith.

Summary of the Mission.

Principal Stations, each embracing an extensive District, 6—Missionaries, 12: Assistant Missionaries, 7—Salaried Teachers, 24—Members, 346—Scholars, chiefly Hindoos, 1375. The Gospel is preached in English, Tamul, Canarese, and Portuguese; and Religious Instruction has occasionally been given in Teloo goo.

The Committee advert with pleasure to the judicious arrangements which have been adopted by the Missionaries on the Coromandel Coast, as well as in North and South Ceylon, in order to afford a suitable course of instruction in Theology and General Knowledge to a select number of Native Youths; who, by the blessing of God, may be expected hereafter to take an active part in teaching Christianity to their countrymen. Several very useful Native Assistants have already been called into regular employment; and in the increase of the number of these valuable Agents, the Committee see, at once, a satisfactory proof that they have not laboured in vain, and a pledge of the further extension of their great work. [Report.

Biography.

MEMOIR OF THE LATE REV. CHRISTIAN THEOPHILUS BLÜMHARDT,

INSPECTOR OF THE BASLE MISSIONARY INSTITUTION.

THE following brief Memoir of the late excellent and lamented Inspector of the Basle Institution was drawn up at the request of the Committee of the Basle Missionary Society; and, after the Funeral, was read at the Church where his remains were interred.

Birth and Early Days of Mr. Blümhardt.

Christian Theophilus Blümhardt, a native of the kingdom of Würtemberg, was born at Stuttgart, its capital, on the 29th of April 1779. His father was a poor shoemaker, but a pious and devout man, who was anxiously concerned both for the salvation of his own soul and for the temporal and eternal welfare of his children. His mother, though of humble origin, and without the advantages of a good education, surpassed even her husband in genuine

piety and unwearied attention to the best interests of those whom God had committed to her charge. By fervent prayer she maintained a most intimate communion with her God and Saviour, which ennobled her mind, enlarged her intellectual powers, enriched her soul, and purified her heart to such a degree, that she acquired an eminent reputation among the pious of her native town, and even devoted Ministers of the Gospel cherished a friendly and profitable intercourse with her.

The subject of this Memoir was the second of six children, and her eldest son. Many were the supplications which she offered up for him even previous to his birth, and many the blessings which she implored on his behalf: from his earliest infancy until her death she cherished him with the most endearing affection, planting in his tender and susceptible mind the first seeds of godliness, instructing him with much wisdom and winning love in the elementary knowledge of Scripture history and doctrine, and watering and nurturing the seed of the Word with her intercession and her tears. Thus, from his earliest infancy, a holy, reverential fear of God, and a grateful love to His service, was cherished in him, and accompanied him through life; to which was added so cordial and fervent an attachment to his mother, that even in the latter period of his life tears suffused his eyes when he happened to speak of her.

His natural constitution was, in early life, feeble and delicate, and he had to endure many an attack of illness; which produced such a degree of reserve and shyness in him, that, when put to school, he not unfrequently became an object of merriment and ridicule to his more vigorous and lively companions, though in point of industry and knowledge he soon rose superior to them all. A far severer trial soon succeeded. His excellent mother, in whom his affections centered, sunk into deep melancholy, lost the use of her reason, and became the prey of the most distressing despondency. The tender mind of the sympathizing son was overwhelmed with grief. Tears and strong cries became, as it were, his daily food. Eternity and heaven were, in the most lively manner, impressed on his mind. When he had to enter the circle of his lively companions, he could scarcely conceive how they could possibly enjoy life so much; and their very merriment in-

March, 1839.

creased his gloom and sorrow. This melancholy situation of his mother lasted three years; and his father, being overburdened by this domestic calamity, and having to struggle with poverty and the cares of his earthly calling, could hardly bestow any attention on the education of his children, so that they were left to themselves, like lost and wandering sheep. Nevertheless, he afterward acknowledged the benefit which he derived from this dispensation, although painfully felt at the time; and, in later years, he would thus express himself:—"I now rejoice in my inmost soul, that, in the very spring of life, I was called upon to endure this fiery trial. It was evidently the merciful design of my Heavenly Guide to discipline my youthful mind in the school of affliction; for I was thereby driven, as it were, to fix my soul on heavenly and invisible objects."

Progress at School.

At the expiration of three years of the most severe sufferings, his mother most unexpectedly recovered, to the unspeakable joy and consolation of her sympathizing son; who, having reached his thirteenth year, began seriously to consider what profession he should choose. His father having long indulged the pleasing hope of having in him an able assistant in his trade, made, at length, a trial of his fitness for it; but found him such an unskilful hand, that, after a few hours' probation, he rather indignantly dismissed him from his workshop, with the declaration, that he was fit for nothing at all. With mingled feelings of grief and joy, the boy hastened away, applying with fresh alacrity to study, and not unfrequently retiring to an upper chamber quietly to read his books. One of his youthful companions lent him a Latin Grammar, which he perused with indefatigable industry, committing it to memory. His mother alone was let into the secret; and she prevailed with his father to place him under the tuition

Y

of a relative, for further instruction in that language. When he had nearly attained his fourteenth year, he was sent to the master of a school, to be trained up for a like occupation: for which he prepared himself with such praiseworthy diligence and constant application, that he received the most honourable testimonials from his teachers. The praise thus bestowed upon him engendered a spirit of self-complacency and vain-glorying which cost him many a severe struggle; but he expressed a firm determination that he would most strenuously combat this monster of iniquity, as he called it, and never lay down his weapons but with his life. The further he advanced in knowledge, the more ardently he longed after still greater progress; and having a cousin who was Master of a higher Grammar School at Nürtingen, he earnestly entreated this relative to receive him into his house, and board him, with a promise that the very first earnings of his industry should be applied to reimburse him for the expense. The cousin consented to the proposal, and the delighted youth hastened to make the communication to his parents; but, to his utter dismay, his father refused his consent. This almost broke the heart of the son; but meekly bowing to the will of his parent, he said, "Then in the name of God I will become a shoemaker." Overcome with the spirit of submission thus displayed, the father at length yielded his assent, and personally took him to Nürtingen, accompanied with his mother's tears and blessings. Here a new æra of his life commenced. The excellent Master adopted a wise and regular system of tuition; and soon the talented and indefatigably-laborious youth outdid all the elder scholars. "My life"—thus he wrote himself—"went on now in a simple course of regular study. I felt indescribably happy in my retirement, because I could now pursue my labours without interruption."

Death of his Mother.

To become a son worthy of so beloved a mother, was his noble ambition, and it sweetened all his toil. But the mysterious Providence of that God who evidently designed to train him up with a supreme attachment to His will and service, deprived him soon of this endeared object of his affection. A last Letter, written with a trembling hand by her on her death-bed, suddenly summoned him to Stuttgart. Almost breathless, he ran off to that city, and reached it just in time to witness her last conflict. "Child, abide faithful to the Saviour," were her parting words;—and he never forgot them. Her death, which took place in 1793, still heightened his desires after a blissful eternity, and made him long for his heavenly home. His heart and conversation were indeed in heaven; and many years after, the remembrance of this loss not only continued to revive painful sensations, but also powerfully stimulated him to pursue his labours with a still more determined resolution to consecrate them to the glory of God.

Course after leaving School, and at the University.

Having completed his preparatory course of study at Nürtingen, he returned to Stuttgart, with a mind fully bent upon acquiring still higher degrees of knowledge; but here again he had to struggle with many difficulties. His father's pecuniary means were insufficient to afford him the needful aid; and for some time he found himself without a friend, without a counsellor, and even without any regular employment. Desirous as he was to support himself, by giving lessons in private families, he found it no easy matter to gain access to them; until, after having endured many a privation, he succeeded in obtaining a few pupils, and had the happiness to meet with a patron

and friend, who allowed him the free use of his library, procured for him admission into a classical college, and even himself condescended to give him lessons in Greek. This providential interposition filled his mind with lively gratitude: he took fresh courage; maintained himself by private tuition; and eagerly prosecuted his studies from five in the morning till late at night. Finding most of his fellow-students given to much levity of mind, he earnestly sought the acquaintance of men of mature age and Christian principles. They introduced him into their private religious meetings; in which his soul received deep impressions of the incalculable value and blessedness of the Gospel of Peace, and felt a degree of happiness never experienced before. Far from being satisfied, however, with mere transient feelings, his solid mind, even at that early period, was engaged in much thought and reflection on the great fundamental truths of Christianity, that he might understand them with clearness and perspicuity, and learn to apply them for practical purposes. Having now attained his nineteenth year, he earnestly desired to proceed to a regular study of divinity at the University of Tübingen: but two principal obstacles stood in his way—the poverty of his father; and a decree issued by the Duke, which prohibited the sons of poor citizens from entering upon divinity studies. In this complication of difficulties he earnestly implored light and help from above, and wrestled with God in fervent prayer and supplication; and, behold, the prohibitory edict was revoked six weeks after its promulgation, in consequence of a successful remonstrance of the provincial estates. But now another formidable impediment presented itself. For two successive years a hoarseness had seized him; which increased to such a degree, that, at last, his voice was scarcely perceptible, even to those who were near

him. Every medical prescription had failed; the time of public examination approached, at which every young man who was desirous of being received into the Theological Seminary at Tübingen was obliged to pronounce a public address; and yet no amendment in his voice had taken place. His distress increased. The different subjects on which to deliver the addresses were distributed. Trembling, he offered himself as one of the speakers; and having composed his theme, he retired to the forest, and there attempted distinctly to pronounce what he had written; but notwithstanding the utmost exertion, he failed in the attempt. Driven almost to despair, he implored the physician to try a last remedy, hastened home, and made up the prescription with a holy importunity of prayer. By degrees an amendment is perceptible; his voice becomes clearer; he exercises it again and again; and, at last, recovers it entirely. The day of public examination arrives: he stands up, feels at ease, and pronounces his address, in a clear and distinct manner, to the utter surprise and astonishment of all who know him. He hastens into the open fields, falls on his knees, thanks God, and, on his arrival at home, is greeted with the welcome news, that he has actually obtained admission into the Theological Seminary connected with the University of his native land.

Filled with gratitude to God, he entered upon his academical career; and, by unwearied application to his studies, and a progressive advancement in knowledge, soon conciliated the esteem and affection of his superiors. A few select friends gathered around him, to whom he proved a pattern of unfeigned piety, modesty, humbleness of mind, and fidelity; and several of whom, even now, honour him as having been a spiritual guide to them. He also acknowledged, with the deepest gratitude, the very great obligations which he owed to those learned Professors of

the University with whose instructions he was favoured, among whom a Storr and Schnurrer stood pre-eminent.

Entrance on Ministerial Labours.

In the year 1803, when he had completed his University course, and reached his twenty-fourth year, he received and accepted a call to become Secretary of a Society established for the promotion of Christian Knowledge and Practical Godliness, the centre of which was the city of Bâle in Switzerland, though its branches extended to different parts of Germany, Switzerland, Prussia, Denmark, and Holland. He entered upon the duties of this important office with a body considerably debilitated by repeated attacks of illness, but with a mind enriched by sound knowledge, and with a spirit already matured to a considerable degree by solid Christian experience; and he received, in conducting its concerns, very material assistance from an endeared friend and fellow-labourer, M. Spittler. Many of the inhabitants of the city of Bâle still remember that time of his unostentatious but useful activity; and bless God for all the consolation and refreshment which they derived from the lips of one, who, having been himself early initiated into sufferings, knew how to feel for and sympathize with them. He also preached at that time many an excellent and truly profitable sermon; and his Discourses on the Resurrection of Lazarus, then delivered, and afterwards committed to the press, have proved a real blessing to thousands, both far and near. No less important and profitable were the Lectures which he gave in many families, to the young people, on the great and fundamental truths of Christianity. He also delighted in visiting the sick, and in ministering words of consolation to the afflicted. As a correspondent, and as editor of a monthly religious publication, he did likewise much good. He contributed chiefly

to the establishment of the Bâle Bible Society; and there are still witnesses alive, who cherish the recollection of that period with the most pleasing emotions.

In the year 1807 he was recalled to his native land by the Supreme Consistory; and having been successively appointed to several Curacies, he evidently saw the work of God prospering in his hands, and enjoyed the esteem and affection of many eminently learned and pious men.

In 1809 he was appointed Minister of the Parish of Bürg, near Neustadt, in the kingdom of Würtemberg; and married Miss Julia Maier, a native of Tübingen, who now most deeply laments the loss of a most affectionate and faithful husband. He entered upon the duties of his parish with an ardent zeal and cheerful courage, and became to hundreds a counsellor, comforter, friend, and father. He possessed a peculiar gift of preaching the Gospel of Christ with perspicuity and energy: the spiritual prosperity of his parishioners engaged his particular and most minute attention; and yet he knew so to economize and to redeem his time, that he perused a number of literary works for the cultivation and enlargement of his own mind, and undertook the translation into German, and the editing of various English publications. Toward the younger branches of his family he acted the part of a father, advising, effectually aiding, consoling, regulating, inspiring with hope and courage; and this faithful, truly parental care all his relations and friends experienced even to the period of his death, which they cannot but lament as a most painful loss.

Appointment to the Bâle Institution.

The year 1815 was a remarkably eventful year. Amidst the din and tumult of war, a number of Christian friends in the city of Bâle united in the establishment of a Missionary Association, and were led to entertain the idea of founding a Seminary

for the education of Missionary Students. A plan for the execution of this object was actually formed; and only a man was wanting, competent to superintend such an Institution. The choice fell unanimously on Mr. Blümhardt, and a solemn call was addressed to him. He accepted it with cheerful confidence; and fully persuaded that the whole of this work was to be conducted in a spirit of simple dependence on God, he proceeded with much simplicity of faith.

In the following year, 1816, he arrived at Basle, accompanied by three young men, who had offered themselves for Missionary service; and, in the Name of God, commenced a work, of which, in the hour of departure, he declared, with his dying lips, "The Lord has founded it: be of good cheer; it will continue; and from this our Institution the blessed light of the Gospel shall still be diffused among many heathen tribes and nations, till the Lord shall come."

And what shall we now say of the time spent in our city for these twenty-three years past? We have, with our own eyes, seen and known his works and his labours: we have felt his gentle, forbearing, active, energetic love, his humility, his faith, his delicacy and tenderness. But his intimate communion with God, his prayers, cares, sighs, and tears in the closet, are known but to a few, and indeed fully to none but God alone. Plain and unpretending as his outward deportment was, it required a close penetration into the interior recesses of his mind, in order fully to appreciate the high value of that gold which had been again and again purified in the furnace of affliction; and on this account the superficial observer, who would form his opinion from mere outward appearances, was not qualified to render him full justice. But even when disregarded by men, he would humble himself under the mighty hand of God, and declare that his fellow-men, in their

judgment of him, still dealt leniently with him.

A large number of Missionary Students were favoured, in the course of twenty-three years, with his truly paternal tuition; and it may be asserted with strict truth, that there was not one of them who had not been an object of his particular attention, and of his especial prayer and intercession. Indeed, ever since these endeared Youths began to be dispersed into all parts of the world, his supplicating hands were stretched forth in every direction to implore a blessing on them: their cares and conflicts were made his own, as well as their joys. He constantly encouraged them by his affection, and fortified their minds by words of consolation, though his own heart was sometimes bleeding. Among his fellow-labourers in the Missionary work he walked in unfeigned humility, and met them with a heart full of the tenderest love. When asked for counsel and advice, he willingly yielded it; and in general displayed much of deep thought and mature reflection; for his penetrating mind not unfrequently discovered a safe path, when others had given up all hope of finding it out.

Literary Labours.

Amidst all the laborious engagements of his official station, he still found time for the execution of works intimately connected with the welfare of the Missionary cause.

Thus, in addition to twenty-three volumes of his Missionary Annals he published a truly valuable history of Christian Missions, in five volumes, from the commencement of the Christian æra to the period of the Reformation*. Overwhelmed, as he frequently was, with the labours of his calling, yet he was easily accessible to his friends; and they, as well as a number of visitors,

* This work he has repeatedly described to a friend as a recreation and refreshment to him in the discharge of his onerous duties.

experienced the most cheering proofs of that genuine Christian love and charity which had become the very element of his life and conversation.

Domestic Character.

Nowhere did this spirit appear in a more amiable light than in the bosom of his family. After having lost two promising children in the first years of his married state, the goodness of God favoured him, in the year 1825, at the Annual Missionary Festival, with a new token of His favour, by the birth of a daughter, named Julia, whom he ever afterward cherished with the tenderest affection, and the very sight of whom sweetened his bitterest hour of affliction. But to counterbalance, as it were, this most joyful event, it pleased God to visit the beloved companion of his life, from that very time, with years of protracted illness, which proved to both a real furnace of affliction. But though the sight of his suffering partner deeply affected his mind, the abounding consolation which he knew how to communicate, and his serenity and peaceful submission to the will of God, proved a constant source of refreshment to the sufferer, of which she now feels herself most painfully deprived. With his dying breath, he commended her, as well as his daughter, to a near relative, as a precious legacy.

Sickness and Death.

For several years past the bodily strength and vigour of our friend sensibly decayed, affected as it was by an overwhelming load of labour and care. But his vigorous spirit still continued its wonted activity: one work after another was brought to a happy conclusion, so as to form one connected whole. In the course of the present year his earthly tabernacle had more than once to endure such severe shocks, that it was on the point of breaking up: the merciful hand of God alone sustained it. In the night between the 3d and 4th of November

so violent an attack of illness seized him, that immediate dissolution appeared almost unavoidable. Though his able physicians, and especially his long-tryed, venerable friend, Dr. Stülkerbergen, applied every remedy in their power, scarcely any ray of hope was left. In this extremity, he bid, apparently, a last farewell to his surrounding friends, and especially to his wife and daughter, who were overwhelmed with grief. But listening to the cry of distress, the Lord was mercifully pleased to spare him a little longer to their humble supplications. An unexpected change for the better ensued. All the members of his family emulated each other in nursing him with the tenderest care and attention. Hope revived; but fresh attacks soon destroyed the little remaining strength of his debilitated frame. Amidst all this, his mind kept its full vigour; his soul maintained a calm serenity; and he could, with sacred joy, appropriate to himself all the fruits of that great redemption which Christ Jesus had accomplished: his desire after a heavenly home became more evident; his conviction that he should soon be privileged to reach it, stronger. Full of peaceful serenity, he made several arrangements relative to his expected departure; and on the evening preceding the day of his death, he expressed, in terms of joy and exultation, his blessed prospect of being permitted to love his adorable Lord and Master in a more perfect manner in the world to come, than he had been able to do here below. He also stated his views of the intimate union which subsisted between the Militant Church of Christ here below and the Triumphant Church above, in a manner which left an indelible impression on those who had the happiness to hear him.

On the morning of the 19th of December, his speech became inarticulate, but his mind remained still sensible. Passages of the Bible and

verses of favourite hymns were on his lips ; and whilst speaking of the glories of heaven, and of his Divine Master and Friend, his fainting eyes renewed their lustre. In compliance with a wish previously expressed, a number of Missionary Students were called into his chamber, that, in the last conflict of expiring nature, they might sing him some reviving verses from two of his favourite hymns. The Brethren placed themselves round his dying bed, and, in a soft subdued tone of voice, sung the following verses :—

To me to live is Christ,
To die is gain for me ;
My anxious spirit longs
The Friend above to see.
Gladly the world I leave,
To all I bid farewell ;
With Christ, in endless bliss,
Soon, soon I hope to dwell.—
Jesus purchas'd my salvation
By his bitter death and wounds,
Oh, what joy and consolation
In the cheering thought abounds !

In a future Number, we purpose to give some further particulars respecting Mr. Blümhardt, illustrative of the connexion of the Church Missionary Society with the Basle Institution, whence many of its most valuable Missionaries have been received.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Carlton Association, near Work-sop, gives, in its Seventh Report, some instances of the

Ease with which the Cost Price of the Scriptures may be obtained.

In proof of the kind reception which the Association has had in this place, it would almost be sufficient to state, that the full price has been paid for Eight Hundred and Sixty-six copies of the Scriptures, in the space of seven years ; while not a month elapses without the addition of several new subscribers to the list, or of the same subscriber for a second, third, fourth, or fifth copy. The grateful testimony of one subscriber on this subject is remarkable ; and your Committee believe

That, when freed from mortal clay,
I to Heav'n shall speed my way,
And the Holy Trinity
Bless and praise eternally !

In broken accents, he desired that the concluding verse of the first hymn should be added :—

As ivy clasps the oak,
So may I cling to Thee ;
Be thine in life and death,
Yea, thine eternally !

During the singing of these verses, and a last parting prayer offered up by a beloved friend, his soul seemed absorbed in the contemplation of future life and glory. "Light breaks in! Hallelujah!"—with this last expression his soul departed quietly, and almost imperceptibly, from the earthly tabernacle.

The memory of this just man is blessed ; and we earnestly pray to the *Prince of Peace*—Let our end be like his! Comfort the afflicted widow and daughter! May Thy grace abide with us !

it furnishes a fair sample of the feelings of most who have been supplied in this way. The Collector reports—

The Pica Bible delivered this month was thought most beautiful. The woman was very thankful for the many calls which had been made, many times for nothing ; but, said she, "It has not been for nothing at last, you see ; for I am sure I should never have had it any other way : and if I had had to come after you, instead of your coming after me, I much fear I should not have begun yet. I will begin for another soon, if you will keep on calling."

Oh that each Collector may drink more and more into the spirit of our beloved Master, and FIND OUT those who seek not them, and bring blessings to those who have no heart to desire a blessing for themselves !

Your Committee are thankful to

observe, that the false notion "of a place being supplied if each family has a Bible," does not prevail here. The parent has a heart to feel not only for each child at home, but for each child who may have left the parental roof without possessing this best treasure. A Collector reports:—

We have still enough to shew us that our blessed work is not yet done; for though we have not any addition to our list of free contributors this month, yet we have the pleasure to report two new Bible Subscribers. A poor widow had been for some time subscribing for a Bible, for a daughter who lives at a distance: she received it just in time to shew it to several of her children, who came to see her lately; when two of her sons were so pleased with "the beautiful print and the handsome book," that they each begged to be allowed to have one like it, by subscribing through the medium of their mother, who seemed truly delighted with the commission.

And if the heart of the parent is turned toward the child, the heart of the child also is turned toward the parent; yea, the little-one becomes the pleader for the grandfather, and cannot rest till he also is permitted to partake of the privileges of a Bible Association. The Collectors of a district in which very many copies have been distributed, in reporting the addition of six new Bible Subscribers during one month, observe—

We are happy to add so many fresh ones to our Bible list this month—it is very cheering to see so many, both old and young, pleased with having this easy way of supplying themselves with the precious Word of Life. A little girl asked if her grandfather, at a distance, might put in for a Pica Bible: see was told he was welcome to do so, and he has already sent seven shillings toward it.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

FRANTIC mourning for the dead is common in every place, where the consolations of the Gospel are not known, or not duly felt. The following instance of this is related by Mr. I. Smith, who describes an unexpected

Visit to a Scene of Mourning—Soothing Influence of the Gospel.

Feb. 2, 1838.—I was alarmed this evening, about eight o'clock, by hearing a most dreadful cry in the street, a little

above my house. At first, thinking it was a person beating his child, I remained a little while in my room; but as it continued and still increased, I found it to be the cry of an adult; which induced me to go to the door, when, by the light of the moon, I saw a number of people, with a female in the midst of them, whom they were leading, and from whom the cry proceeded. I observed that they conducted her to the house of our Native Assistant; and hearing that the cry still continued, I proceeded to the place. When I entered the house I found it crowded with females, who appeared to be striving to console her, but in vain. I said to her, "You vex too much; you cry too much; you only make yourself sick." Hearing this, and knowing my voice, she stretched out both her hands toward me, endeavouring to tell me the cause of her grief; but her heart so overflowed with sorrow, that she could not, but for a few minutes cried the more bitterly. At length I understood that her child had just died. I then left her, and proceeded to the place where the child was. I found a great number of people, of both sexes, within and without. The child was lying on a couch, and appeared to be much swollen. I then spoke to them; telling them, that too much people had come together upon the occasion, and that they could not make the child live again, neither could they do any good; and, moreover, that it was the Lord's doing. I shewed them that death is irresistible, when he comes with the summons. At this they all sighed. I then said, "Should he come this night to any of us, we must obey His call and die." They again sighed, and said, "Ah, Massa, tanke!" Returning to the mother, I found her in the same state as when I left. I again spoke to her, telling her that it was the Lord's doing; and that He was able to kill and to make alive, to save life and to destroy it; for in Him we live, move, and have our being. He first gave man a living soul, and takes it away at His pleasure; so that no one is able to resist His power, or turn His purposes. I told her that I knew it to be a trial; but trials, if sanctified to us, are good. I quoted part of a discourse upon the trial of Abraham's faith; which she seemed to remember, although at this moment she could not apply it. I also quoted David's trial when he lost his child—how he mourned and wept—but believing that he was taken from the evil

that was in the world, he could comfort himself by saying, *I shall go to him, but he shall not return to me.* I also exhorted her to commit all into the hands of the Lord; and not only to say with her lips, *Thy will be done,* but to strive to do His will, believing whatsoever He doeth to be the best, although it may be contrary to our desires or expectations. She heard all with much calmness, and thanked me for what I had said. I told her not to thank me. She answered, "I thank God, too, Massa." I left her perfectly quiet: many of the people went away, and I heard no more of her cry.

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

Progress of Popery.

ONE of the most striking signs of the times is the activity and energy with which the Papacy is seeking to recover its pernicious ascendancy over the minds of men. This remote region is not overlooked: its rigorous climate opposes no obstacle to Romanish zeal. Under the date of July 10, 1838, Mr. Jones notes the arrival of three Catholic Priests at the Red River. Two of them were on the way to the Columbia, on the Pacific Ocean, to establish a Roman-Catholic Mission there. It is lamentable to see the Papacy thus forestalling Protestants in the occupation of this interesting field of Missionary Labour. When will the Members of the Church of England rise to the level of their means and advantages, in sending forth Missions to dispense the *unsearchable riches of Christ* to the benighted Heathen!

Trials quicken Prayer.

Mr. Cockran thus notices the beneficial effect of trials, under the gracious influences of the Holy Spirit, to quicken prayer.

Aug. 16, 1837—I have constantly found that God has allowed a large portion of disappointment to be mixed with a small share of success, to teach us patience, and to increase the fervency of our prayers. I have often returned through

March 1839.

the woods so discouraged, as to be constrained to pray nearly the whole way home; and when the mind has been almost in a state of despair, things would, according to outward appearance, right of themselves, and go on smoothly. *Let him who glorieth, glory in the LORD.*

Progress and State of the Indian Settlement.

It has pleased God to crown the persevering and indefatigable exertions of the Rev. W. Cockran, in this department of his duties, with encouraging success.

In the following passages, the Rev. D. T. Jones describes the state of the Settlement, as he observed it in different visits:—

June 13, 1838—Mr. Cockran came to breakfast; and afterward we set off together for the Indian Settlement. The road from the Stone Fort, for the first four hours, winds about clumps of oak, aspen, and poplar, in a most beautiful and, apparently, artificial manner. After this, the land becomes miry and swampy to an extreme degree, so that riding becomes very tedious and disagreeable. About eleven we arrived at the point of the river opposite to which the locations have been made. The river here is truly magnificent, being not less than a quarter of a mile in breadth, and, as I was told, sixteen fathoms in depth. Above the Settlement, it is divided by an island, but appears in two extensive arms; while a tributary creek runs in front of the houses, and forms a peninsula of part of the occupied ground. The Church is a very beautiful object in this simple and interesting landscape.

We sauntered about for a couple of hours; and I was much delighted with all I saw. Though so near the Lake, their crops were equal, if not superior, to those of any other part of the Colony. Their houses were well constructed of oak and pine, of which there is an abundance in the vicinity. Everywhere we met with smiling countenances; most of which were known to me, from having been among my Indian Assemblies above, before this place was formed. Many were in active preparation, crossing their carts and oxen, in order to proceed to the buffalo-hunt.

I was surprised at their dexterity in the use of the axe and the hoe. They

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have cleared an immense number of oak stumps from their ground; and their little enclosures looked respectable, and well fenced. They build their own houses; of which many are well jointed. In a great many instances, they make their own carts, and of course what little furniture their houses contain. Here, then, is a great principle, fully and plainly established; namely, that the Indian may be civilized, has been civilized, and is willing to be civilized. Let the Gospel then be made known, and let the cause be supported, and then will other spots like this appear in the wilderness, with fruits as pleasing, and with an aspect as cheering and refreshing. Christians in England! cherish this vine! let it be planted in a good soil by great waters, that it may bring forth branches, that it may bear fruit, that it may be a goodly vine.

We next called upon the old Chief, Pigwys, and found him in his comfortable log-house, surrounded by a small but snug enclosure, sown with wheat and barley. He said he was anxious to speak a few words to me, in consequence of his having given me a Calumet, or Pipe of Peace, some days ago, at the Stone Fort, in order to be presented to the Directors of the Church Missionary Society, when I got to England. He was desirous to come to the Mission School-house, whither we now proceeded. After sitting awhile, and talking on general topics, he adverted to the matter in hand—as nearly as I can remember—as follows:—

“It is customary with us, when a person’s friends leave him, to say a few words in parting; and, as I may not have another opportunity, I wish to say a few words to-day.

“To the friends of the Red Men over the waters, I send by you a pipe and a stem. The stem, according to Indian custom, personifies, or stands in the place of, the one who sends it; and it ratifies and confirms the message which accompanies it.

“Tell them I now speak between two friends, [Mr. Cockran and myself,] that I am getting old and infirm. I find people’s promises hollow and false generally; and words spoken to them are like things thrown into the river, that are lost. But I hope they will not prove so. I hope they will think of me.”—He was here reminded, that the Society send their Missionaries to the Heathen for their spiritual good, and not to make presents,

after the manner of the Traders.—He then proceeded: “Tell them I am getting old, but have not taken leave of life; but I know I must soon die. I have embraced the White Man’s Religion, and mean to hold it with a firm hand to the end. My son, George Prince, sleeps by your Church; and I mean to sleep by his side.

“Tell them my place is now getting very different from what it was. A Church is now built among us, and we go to it to hear the word of life; but we want a Minister to dwell among us, and to watch over us. I have said all I can to the Indians about changing their ways, and hearing the word of life. While some hear, many turn away. Perhaps they will listen to him. Tell them to send me a Teacher.”

I told him how gratifying to me it was to witness what was going on round about him, and particularly the change in himself;—that when I last went home, he would hardly come out of his wigwam to speak to me, being so engaged in conjuring. I told him that the Word of God was truth; that this truth was now being offered to the Heathen throughout the world; that it was offered to the red men of this country; that the only method for them to avoid being driven from the face of the earth, like the winter snow before the sun of spring, is cordially embracing the Gospel, and receiving Christ in their hearts; that I would faithfully discharge his commission to the Society; and that I felt confident a Clergyman would be fixed at his Settlement.

In fact, I do consider it impossible for the Society any longer to put off the granting of this boon to our joint and earnest request. A Missionary in Orders should be fixed on this spot, and commence directly to acquire the Indian language, and personally superintend all the affairs of the infant community. Here the jungle is already cleared—here is a congregation, devout and attentive, gathered from among the Heathen—here is a neat, commodious church, quite completed. Indeed, so fully persuaded are we of assistance, in this respect, from the Society, that we consider ourselves justified in preparing for such a person a dwelling-house, in order that he may, on his arrival, commence his work without distraction.

When our conversation with the Chief was at an end, we proceeded to church; where a congregation of, I should think,

200 were collected. Mr. Cockran addressed them from Matt. V. 13—*Ye are the salt of the earth*:—his address having more immediate reference to those going to the plains to hunt; pressing upon them, not to compromise the integrity of their character, and of letting the savour of their conversation be profitable to others. After this, we crossed the river, and bent our steps homewards.

July 1, 1838—I proceeded to the Indian Settlement, in a birch-rind canoe, with two Indians; feeling my strength quite inadequate to riding. At half past three, I found the church well filled, and the singing delightful. I never saw a more picturesque object than this little church, now that the clump of trees in which it is built is in full foliage. The heat of the weather rendering it necessary to have the windows and doors wide open, the eye, from the desk, catches several glimpses of the river, gliding past, in glassy smoothness, between the trunks of the ancient and decaying trees. The people around one are all Indians—the feeble representatives of Nations swept into oblivion. These now lift their voices in praise of Redeeming Love. All these things give rise to such pleasing sensations, as greatly to excite and enliven me, when I come to this place.

Coming home against current was very tedious, and the heat intense. On the Maple-Sugar Point were several Indian tents, in their natural state. The people were busily employed in drying fish; and their numerous offspring were running about in a state of perfect nudity;—a striking contrast to the scene which I had just left!—and abundantly enough to silence all cavils against Missions, were not men, through self-flattery, steeled against conviction.

Aug. 9—I went with two Indians, in a canoe, to the Indian Settlement, and had Service, at eleven, in the church. When this was over, I addressed them in regard to some enemy having sent abroad a report that I was leaving the country in disgust with the Indians, and Natives in general. After this, the old Chief, Pigwys, stepped into the aisle, and said: “You have spoken as you always do, as a father would to his children: I wish all would listen to you. I send by you a Letter to the Missionary Men in England: tell them not to forget me: I want the Word of Life to be always spoken in my land.”

He then put the Letter herewith sent on the desk. This done, another Indian, seemingly taking the lead among the Muacaigoes, got up, and spoke to the same purpose; adding, with much vehemence and gesture—“*Tell them to make haste: time is short, and Death is snatching away our friends and relations very fast: tell them to make haste!*”

Mr. Cockran thus reviews the state of the Settlement on the 3d of August:—

At the Indian Settlement our Congregation increases, and I hope they are anxious to be Christians indeed. They have certainly cast off their evil habits; and are striving to come up to the standard of piety and virtue, which the Word of God requires. The change wrought in their deportment proves, beyond a doubt, that it is heart-work: they formerly lived such licentious and intemperate lives, and followed their passions with so much cordiality, that I expected they would often stumble upon the old track of iniquity, and dishonour themselves; but hitherto they have been mercifully preserved. The Good Shepherd has gathered His lambs in His arms, and defended them from their enemies. Here our Communicants have increased to 44.

Appeal of the Indians for Missionaries.

Mr. Jones was the bearer to the Committee of Letters and Messages from the Indians; urging, with affectionate earnestness, the sending out additional Missionaries to them.—The Chief, Pigwys, bears the Christian name of William King.

INDIAN CHIEF, PIGWYS, TO THE COMMITTEE.

“*Indian Settlement, Red River,*

“MY FRIENDS, Aug. 1, 1838.

“It has never been my custom of life to leave off in the midst of my work, but to finish it off hand,—and I think it is generally the case with you all good people: and whatever I have said to you in my former Letter, I intend to stick to it to the end of my life: only, My friends, I thought it rather strange you should never send me an answer.

“My friends, my heart is sore, to see our praying Master [meaning Mr. Cockran] so drove about like a slave, to teach all people in the Settlement. You certainly are not aware the distance he has to go: I cannot but think we are killing our

"Red River, Indian Settlement,
Aug. 1st, 1838.

friend. You should really, out of charity, send one to teach us: I must therefore say, My friends, what are you about? It is true, there is not a summer but some of the French Praying-Masters arrive; but it is not my wish to go and seek them, to teach me the Word of Life. As you began with us, I wish you alone to teach me the Word of God. I am sorry the distance is so great, that I cannot see you personally, when I should be able to give you more perfectly my mind. I however hope you will pity me, and answer my words, though they are few. I feel for my friend Mr. Cockran: it is not easy thing for him to come down here to teach us, when he is very often nearly frozen to death, and drowned with heavy rains.

"My friends—it is not my wish to let go your Religion: as I have begun with it now, I intend to continue with it to the end; and I have laid aside my religion; and fully intend to hold fast your teaching, and carry it to my grave. I feel very sorry my friend Mr. Jones is going to leave us. As it has been your pleasure to carry the Good News, or the Word of Life, to all the people in the different parts of the world—and to us I hope you will continue on with us; and I have no doubt but that it will not be in vain to your hearers, in course of time.

"I am now old. I do not look so much now to the body, as I wish to do to my soul. I therefore intend to hold fast your instructions. My friends, I hope you will consider what I have said. It was fully my intention that my son should have been useful to you in the course of time, whose hand wrote you seed last year; but he is now no more; he has left me for ever: I hope therefore you will more particularly consider my case. You may perhaps be discouraged to go on with us, as you hear that many of my young men do not wish to follow your doctrine and religion; but you well know, perseverance goes a great way, and have no doubt in time many will be brought into it. I now give you my kind wish to you all; and I hope you will shew the same kindness and love to me as I have shewing to you, to send me a Letter, to let me know what you think.

(Signed) "WILLIAM KING,
"Chief of the Red-River Indians."

The Indians at the Red River thus convey their feelings to the Committee:—

"SERVANTS OF THE GREAT GOD—

"We once more call to you for protection and assistance; and hope it will not be altogether unavailing.

"You sent us which you call the Word of God, and the Word of Life. We left our hunting-grounds, and came to the Word of Life. When we heard the Word of God, we did not altogether like it; for it told us to leave off getting drunk, to leave off adultery, to keep only one wife, and to cast away our idols, our rattles, drums, and our gods, and all our bad heathen ways: but the Word of God repeatedly telling us, that if we did not leave off all our bad devils, and all our bad heathen ways, that the Great God would send us all to the great devil's fire, by the goodness of your God we seed that the Word of God was true. We now like the Word of God; and we left off getting drunk, left off adultery, cast away our wives—married one, cast away our rattles, drums, idols, and all our bad heathen ways.

"Mr. Jones is now going to leave us. Mr. Cockran is talking of leaving us. Must we turn to our idols and gods again? or must we turn to the French Praying-Masters for protection and assistance, where a good few of our children and relations are gone to? We see not less than three French Praying-Masters has arrived in the River, and not one for us. What is this, our friends? The Word of God says, that one soul is worth more than all the world. Surely then, our friends, 300 souls is worthy of one Praying-Master. Can it be expected that once or twice teaching to a child can be sufficient to make him wise, or to enable him to guide himself through life? No, our friends; and we are the same. Is not once or twice a week teaching can be sufficient to make us wise: we have bad hearts, and we hate our bad hearts, and all our evil ways, and we wish to cast them all away; and we hope in time, by the help of God, to be able to do it. But have patience, our friends: we hope our children will do better; and expect once they learn to read the Great God's Book, to go forth to their country people, to tell them the Word of Life: and by this way many will be saved from the devil's great fire.

"As Mr. Jones is to be the bearer of this

our Letter, we leave him to explain our case more fully.

"We once more beg to consider our case; and we hope you will pity us, and hear our cry we make to you, to send us a Father to reside with us here, to teach us, our wives and our children, the Word of God. We thank you all for what you have done for us and our children: we like the Word of Life, and we wish all our country-people should hear of it too.

"We all wish to let you know, as Mr. Cockran began with us, we wish him to end with us: he is now well-customed with our oily and fishy smell, and all our bad habits.

"We now send you our thanks for the

Word of Life you have sent us; and may the Great God be kind to you all, to give you a long life, that you may do good to all the poor Indians! We feel our hearts sore when we think of you all, and those Praying - Masters that are here. We pray for you and for them; and shall still do so."

The Committee could not be insensible to these earnest and affectionate appeals. The Rev. John Smithurst, a student at the Institution, who was admitted to Deacon's Orders, by the Lord Bishop of London, last Christmas, has been appointed to this Mission.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Norman Pearson has been appointed to the Incumbency of Tunbridge Wells; and has resigned the office of Principal of the Missionary Institution at Islington, which he had held, with the high confidence of the Committee, from its commencement in January 1825. He has been succeeded by the Rev. Charles Frederic Child, late Head Master of Walsall Grammar School.—In the critical circumstances of New Zealand, the Committee are solicitous to engage the services of a Clergyman, possessed of suitable qualifications, to investigate on the spot the state both of the Island and of the Mission, with a view to their adoption of such further measures as the present conjuncture may call for.—Mr. John Mason and Mrs. Mason (p.120) embarked at Gravesend, on board the "Red Rover," Capt. Smith, on the 9th of March, for New Zealand.

Church-of-Scotland—The General Assembly have taken up, as a Church, the cause of Jewish Conversion; and have appointed a Committee to take measures for that end. The Committee have resolved to send forth a Deputation immediately to Palestine, to learn the state of the Jewish People now in that land, and to report to the General Assembly; so that, if there be a favourable opening, steps may be taken for the establishment of a Mission among them. The Deputation is afterward to visit the Jews on the Continent, and collect information in those parts where they most abound. The "Scottish Guardian" remarks—

It is understood that there are at present not less than 40,000 Jews in the Holy Land, and that every day is adding to the number. A British Consul has been stationed at Jerusalem, whose presence will be a protection to them. Very considerable religious excitement prevails among the Jewish People—greater, perhaps, than has appeared since the days of the Apostles: and as the Holy Land is their grand centre, they not only know what is the state of mind of their Brethren in other quarters, but a Christian Influence diffused from Jerusalem, through those who had themselves been Jews, would tell with real force on Jews throughout the world.

Jews' Society—The family of Mr. Behrens, baptized (see p. 478 of our last Volume) at the Episcopal Jews' Chapel, followed his example on the 6th of January, when Mrs. Behrens and five children were baptized at the same place; where, also, on the 3d of February, Alfred Moss Ehrlich, of Neustadt, in Prussian Poland, was admitted into the Christian Church.

Wesleyan Miss. Soc.—Henry Armstrong, Esq., formerly of Antigua, sailed from Falmouth, in December, to undertake the superintendence of the Schools in Jamaica, in the place of the late Rev. T. H. Bewley.—On the 4th of February, the Rev. Mark Bird and Mrs. Bird, with the Rev. Edward Lockyer, sailed for the same Island.

"*The African Slave Trade*"—Under this title, Mr. Fowell Buxton has published a Volume, which we earnestly recommend to the attention of our Readers. He has employed his leisure from parliamentary labours in the preparation of a Work, which is very likely, with the blessing of God, to promote the great design to which he chiefly devotes his life, even more than any exertions in Parliament might have done. A close scrutiny into the facts of the case has convinced him, that, while we continue to attempt the extinction of the Slave Trade "by the strong hand," we shall fail, as we have done, so long as we make the attempt by the strong hand ALONE. We must endeavour to reconcile the African himself to the abolition of the Trade. The principles on which Mr. Buxton's suggestions are founded are these three—

1. That the present staple export of Africa renders to her inhabitants, at infinite cost, a miserable return of profit.

2. That the cultivation of her soil, and the barter of its productions, would yield an abundant harvest, and a copious supply of those articles which Africa requires.

3. That it is practicable to convince the African, experimentally, of the truth of these propositions, and thus to make him our confederate in the suppression of the Slave Trade.

Chinese Female Schools at Malacca and Penang—We have frequently called attention to these Schools, in support of which supplies of useful and fancy articles have been contributed: the following Notice has been sent to us:

As these supplies fluctuated greatly, it was feared that they might fall when the Schools increased, and the demand should become greater. It was deemed advisable, therefore, to obtain pecuniary contributions also; and a friend of Mrs. Dyer, deeply interested in her work, suggested the possibility of funds being raised by annual subscriptions of one shilling.

A Committee was formed, and collecting cards distributed; and by this means a sufficient sum was yearly raised to meet the demand, though these Schools have been gradually on the increase. The money thus collected has always been laid out in British Manufactures, which have been sent to Mrs. Dyer; with such fancy articles as could be collected. There are now Eight Schools in Malacca constantly visited by Mrs. Dyer; and, at Penang, besides Day Schools, a Home School has been commenced by her successor, Mrs. Davies, to whom she forwards a large portion of the articles sent to Malacca; so that there cannot be less than Twelve Schools mainly supported by this little Association; which, though still flourishing, from the continued liberality of friends, will require a large increase of funds to realise all that is contemplated. Contributions in money or articles for sale may be forwarded to Mrs. Col. Coombs, Downshire Hill, Hampstead—Mrs. Tarn, 3, Cambridge Terrace, Edgeware Road—Miss Fox, 11, Tyndale Place, Islington—Miss Dyer, 88, Crawford Street, Bryanstone Square—or Mr. Tarn, 86 Paternoster Row.

Scripture Destitution in London—A laborious investigation has been lately made, by the London City Mission, assisted by several other Societies, into the state of the Metropolis with regard to a supply of the Scriptures. The following are the painful results:—Houses visited, 121,080—Families destitute of the Scriptures, 35,393—Persons in these Families, 119,630, according to the Returns; but as this part of the investigation was partially made, the estimated number is stated at 176,965, being at the rate of 5 to a family—Number of those persons who are destitute of the Scriptures of whom it was ascertained that they can read, 67,200.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. H. Blümhardt was united in marriage to Miss Susan Lewis, on the 27th of February. Mr. Blümhardt has been appointed to the North-India Mission, in consequence of the expulsion of the Missionaries from Abyssinia, and was about to proceed direct from Malta to Calcutta.

INDIA WITHIN THE GANGES.

Bishop of Madras—His Lordship arrived at Madras on the 3d of November.

Church Miss. Soc.—The Bishop has accepted the office of President of the Corresponding Committee of the Society—The Rev. J. C. Barclay and Mrs. Barclay (p. 383 of our last Volume) reached Madras on the 18th of December.

INDIAN ARCHIFELAGO.

London Miss. Soc.—The Rev. W. H. Medhurst and his companions (p. 429 of our last Volume) arrived at Batavia about the middle of November.

AUSTRALASIA.

Church Miss. Soc.—Mr. W. Porter (p. 557 of our last Volume) arrived at Wellington Valley on the 21st of July.

London Miss. Soc.—The Rev. John Williams and his Associates (see p. 224 of our last Volume) reached Sydney on the 8th of September, on their way to the Islands. An Auxiliary Society was formed at Sydney: one friend engaged to give 50l. for each of five years.

Wesleyan Miss. Soc.—The Rev. W. Longbottom, with his wife and child, was shipwrecked, on the 21st of June, in their passage from Hobart Town to Swan River, with the loss of nearly all their property—The Missionaries Hunt, Calvert, and Jagger (see p. 189 of our last Volume, arrived at Sydney, with their Wives, on the 24th of August, in their way to the Feejee Islands.

WEST INDIES.

Church Miss. Soc.—Mrs. Betts, wife of the Rev. W. E. Betts, of Jamaica, departed this life at Kingston, on Sunday the 4th of November, in "calm, unelated, yet steady confidence," to use the words of her afflicted Husband, "in God her Saviour"—The Rev. D. Seddon and Mrs. Seddon were about to leave Jamaica, on their return home, on account of ill health—Mr. J. F. Sessing was admitted to Deacon's Orders, by the Lord Bishop of Jamaica, at Kingston, on the 27th of January.

Wesleyan Miss. Soc.—The Rev. Thomas Edwards, jun. died in peace, of yellow fever, after a few days' illness, in the Island of Nevis, on the 23d of November. He was a Young Missionary of great promise—The Rev. Edward Fraser and his Associates arrived at Antigua on the 19th of December. On the same day, the Rev. James Bickford and the Rev. Henry Hard landed at St. Vincent: see p. 517 of our last Volume.

Miscellanies.

HUMAN SACRIFICES AMONG THE KHOONDS, IN INDIA.

(WITH AN ENGRAVING.)

SOME notices appear, at pp. 286, 287 of our last Volume, of the sanguinary superstition of the Khoonds, in offering Children annually, as Victims to their demons, in order to procure good harvests; and, at p. 329, will be seen the happy rescue of some of these little victims, and their reception into Mrs. Wilson's Orphan Refuge.

These sacrifices are usually offered to "Thada Dehta," or the Earth,

represented as a Bird. There are various forms of making these diabolical offerings, one of which is shewn in the annexed Engraving. These bloody rites were discovered by the British Authorities in the country. One of them thus describes the horrid practice, in a report to Government :—

I made a gross mistake, in thinking these people are not Idolaters :—they are worse even than the Hindoos, for they offer human sacrifices to their deities. The principal one is a peacock with three heads. From all I can learn, it would appear that the Molekoos (Chieftains) of the different Mootahs (Districts) take it by turns to offer a human sacrifice annually, to ensure prolific crops; but an offering is frequently made at other times, to avert or remove an evil. A spot being cleared in the immediate vicinity of a village, a girl, the most common sacrifice, is put to death by the blow of an axe. The body is then removed to the village; in the centre of which, a peacock, carved in wood, with three heads, is placed on the top of a long pole, over which the blood of the victim is sprinkled. The body is then divided into as many parts as there are villages in the Mootah: each of these parts is again divided, so as to give a portion to each family; and these they again divide into the smallest possible pieces, which they bury in their houses or around their fields. . . The Molekoos frequently have a child, sometimes children, purchased, or taken in their marauding expeditions in the low country, to bring up for this express purpose: they treat them with kindness, perhaps for years, till they are required for an offering: the more full-grown and perfect, the better: a male, though less common, is preferred.

Other ceremonies attending this cruel practice are thus described :—

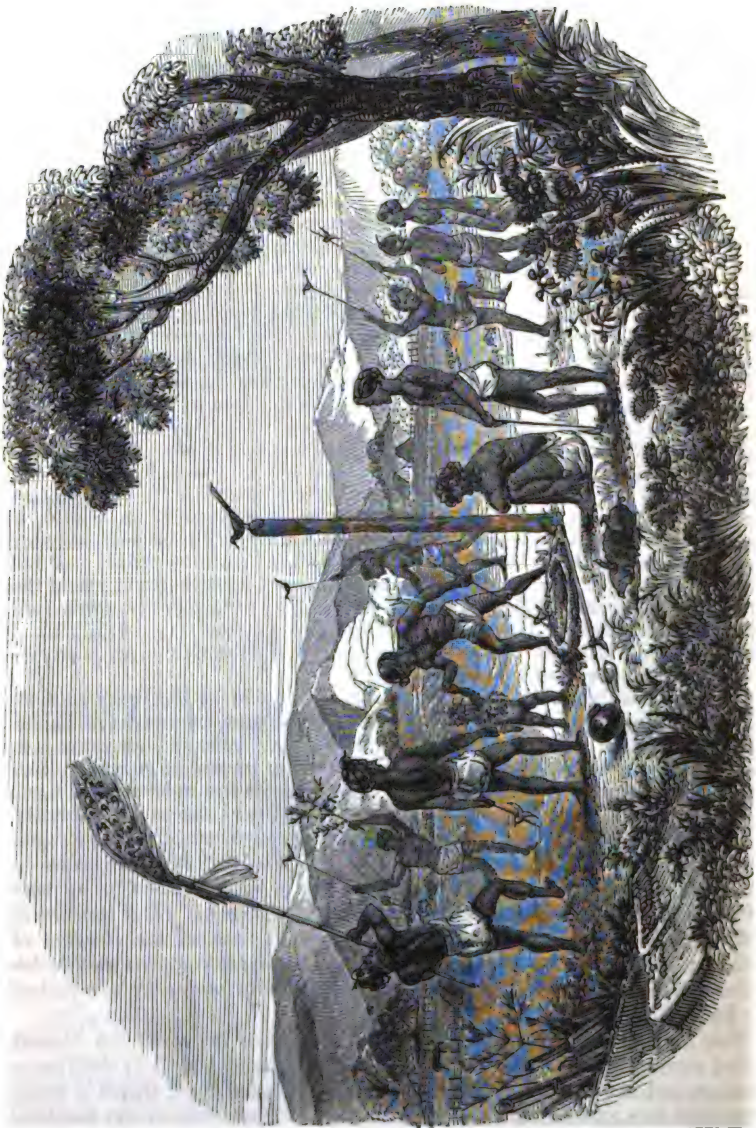
When the appointed day arrives, the Khoonds assemble from all parts of the country, dressed in their finery; some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle-cock waving on their heads. Thus decked out, they dance, leap, and revel; beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon, the presiding priest, with the aid of his assistants, fastens the unfortunate victim to a strong post, firmly fixed into the ground; and then, standing erect, the living sacrifice suffers the unutterable torture (humanity shudders at the recital) of having the flesh cut off from his bones in small pieces by the knives of the savage crowd, who rush on him and contend with each other for a portion of the gory and quivering substance. Great value is attached to the first morsel thus severed from the victim's body, for it is supposed to possess superior virtues, and a proportionate eagerness is evinced to acquire it.

Captain Campbell writes from Goomsur, on the 25th of February 1838—

In my late expedition among the wild Khoonds of Goomsur, I have received no less than 103 children of various ages, who were intended for sacrifice by these barbarians. These children are now at Head-quarters, and form a most interesting groupe—happy, such as were aware of their situation, in having escaped the fate which awaited them.

We have been told much of the mildness and harmlessness and morality of the Natives of India; so that some, bearing the Christian Name, have gone so far as to declare openly that it was a work of supererogation to introduce Christianity among them. So true is it, that *the God of this world hath blinded the minds of them that believe not. But wisdom is justified of all her children.* The more the real state of the Natives of India has been brought to light, the more emphatically true has that declaration of Holy Writ been found—*The dark places of the earth are full of the habitations of cruelty.*

How long, O Lord, holy and true, how long shall it be, ere the blessed period arrives, when the bloody rites of superstition and idolatry shall cease for ever, and the blessed Kingdom of Christ be established, which is RIGHTEOUSNESS AND PEACE! Oh stir up the hearts of Thy people to cry mightily unto Thee, and to give Thee no rest until Thou shalt give unto HIM the heathen for His inheritance, and the uttermost parts of the earth for His possession!



HUMAN SACRIFICE, AMONG THE KHOONDS, IN INDIA.

Missionary Register.

APRIL, 1839.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 160 of the Number for March.)

India within the Ganges.

(Concluded.)

CHURCH-OF-SCOTLAND MISSIONS.

THE Committee thus introduce their Report :—

On no former occasion have your Committee brought their Report before you with deeper feelings of thankfulness to Almighty God for the success which He hath been pleased to bestow on your great undertaking, or with better prospects of wide-spreading usefulness.

At each of the three Presidencies of British India, your scheme is now in most vigorous and effective operation.

Calcutta—1830—W. S. Mackay, David Ewart, John Macdonald; Clift, &c.—Mr. Macdonald arrived on the 4th of February of last year—P. 177; and see, at pp. 325, 326, a view of the Efficient Operation of the School System in Calcutta. Abundant testimony is borne to this efficiency in the last Report. The buildings are completed: Mr. Macdonald says of the Institution and its Scholars—

It is a handsome and most commodious structure; but absolutely needful, in all its extent, for the purposes to which it is devoted. The proficiency of the pupils is surprising, and greater than I had anticipated—their knowledge of the evidences of Christianity comprehensive and minute.

We extract from the Report a statement of the progress and influence of the Institution :—

The seventh examination of your Institution was held within the new building, on 12th January last. The attendance, both of the European and of the influential Native Population, appears to have been more numerous than on any former occasion; and the approbation expressed, to have been increasing and unmingled.

One of the most striking and most encouraging features, in every such exhibition, is the perfect quiescence—to say the very least—

April, 1839.

with which Hindoo Parents witness the examination of their children on the history and the doctrines of the Bible. This is, avowedly and unshrinkingly, made a conspicuous feature in the exercises of each class, from the most elementary to the most advanced; and the public exhibition of it neither excites any mark of disapprobation from the audience, nor diminishes the number of pupils who crowd for admission at the next enrolment. On the contrary, every room in the new building is already filled; and there are above 200 petitions for admission, which cannot be granted. The number, however, which is actually on the roll, is nearly 800; a number, which, your Committee doubt not, you will consider as sufficient for the superintendence which can be exercised under one roof. All of these children of the Heathen are daily trained in the reading of the Word of God; and in exercises which insure their full understanding of its import. In aid of this—the highest and holiest teaching which they can receive—blessed, we have reason for hoping, in many of them, to a thorough change of mind and heart—all of them have the advantage of a training in European Science, which entirely destroys the influence of the Native Superstition. The doctrines of European Science are utterly irreconcilable with the fables of Hindoo Mythology. Before the light of the one, the shadows of the other must necessarily fade; and thus, even where the pupil may have resisted the direct influence of what is Christian in his teaching, is there introduced into the mind an element in which the Fables of the Native Creed find it utterly impossible to retain their power. Fraud and force may alike be employed by the Hindoo Parent, to destroy in his children the effects of what was directly Christian in their education: but here is an element, of whose power he is unconscious, and against whose impression he seeks no safeguard; yet which is of incalculable might for

Church-of-Scotland Missions—

the pulling down of strong-holds, and for the preparing of the millions of India for the utter subversion of their idolatrous creed. How mightily this vantage-ground will be made to avail for the future preaching of the Gospel throughout that vast empire, must be matter of prayerful and rejoicing anticipation to every mind which loves the growth of Messiah's Kingdom. For this element is one, of which the influences are every day diffusing themselves, unsuspected and triumphant.

Even from distant provinces, the demand is rapidly increasing for Teachers who have been trained in your Seminary. The experience of the past hath given little ground for fearing that such Teachers will themselves neglect, or will be controlled in exercising, the directly Christian Instruction which they had been accustomed to associate with every literary or scientific attainment. But even although it should be so in some of their number, there remains, as inseparable from the instruction which they bestow, this tendency to awaken inquiry—to banish delusion—and, so far as the utter destruction of error and rooted prejudice can avail, to prepare the native mind, under the Providence and the Grace of God, for the enlightened and dispassionate reception of the truth as it is in Christ.

Your Missionaries continue to exercise all praiseworthy caution, in the admission of their catechumens to the ordinance of Baptism. They extend, also, the most fatherly superintendence, after baptism, to the convert; who remains exposed to many temptations and many difficulties from the Heathen around him: and hitherto, they have been enabled, through the blessing of God, to report most favourably both of the steadfastness and purity of their interesting charge.

The Committee call special attention to the closing sentiments of a Letter from Mr. Mackay, as of the greatest moment, and deriving "high authority from the calm deep-thinking character of the writer's mind:"—

Every year I feel stronger confidence in the coming triumphs of the Gospel, and see better reason to believe in the wisdom and eventual success of the plan which we follow. It is slow, undoubtedly; but it aims at the root: its influence spreads widely, and into every class of society; and in the end, Idolatry may fall in a day.

It cannot be repeated too often, that the rising generation in Calcutta, even now, is not idolatrous; and that, in 15 or 20 years, Calcutta will not be a Heathen City. The transition to Christianity may be nearer or more distant, but is inevitable: at least, it has fol-

lowed in every similar emergency, in the history of the last 1800 years. The Word of God makes certain the eventual progress of the Gospel;—but I am speaking of something near at hand: and I bless God for the part which the Assembly have been privileged to take, in hastening on this glorious consummation.

Bombay: 1828, founded by the Scottish Missionary Society: transferred, in 1835, to the General Assembly: John Wilson, D.D. Rev. John Mitchell has been appointed to this Station—*Poonah*: James Mitchell—Pp. 177, 178.

MINISTRY—Wholesome caution is exercised, in regard to the admission of catechumens to Baptism: yet, on the last occasion when the ordinance was dispensed, it was administered to six persons at once. Two little Native Churches are regularly organised; the one at Bombay, the other at Poonah.

The period of annual vacation, in their respective Seminaries, is spent by Dr. Wilson and Mr. Mitchell in itinerating through the adjacent country—preaching the Gospel—and distributing Religious Tracts in the native language, which are prepared by them for the purpose. Their reception is respectful: their audience is often numerous; and many symptoms appear of a growing spirit of inquiry.

NATIVE TEACHER—The most striking feature in this year's intelligence from Bombay is, that, there, the first step has been taken for putting in motion the mighty engine of NATIVE TEACHING! William Chapman, a native of the South of India—of distant European descent on the father's side, and of pure native descent on the mother's—trained under Dr. Wilson's care, and by him encouraged in self-devotion to the Christian Ministry—has, after full examination, been authorised by the Presbytery at Bombay to exercise the office of a Missionary Catechist. This is an office which the Presbytery have wisely assigned, for at least one year, to every candidate for licence to preach the Gospel. No better test could have been selected of steadiness and probable efficiency.

EDUCATION—The Seminaries at Bombay and Poonah are conducted on the same plan as that at Calcutta; and are already rivalling it, both in the number and progress of the pupils. At Bombay alone—in the English and Native Schools combined—above 1000 Indian Children enjoy the benefits of Christian Education. Nothing can be more satisfactory than the Reports, which have been transmitted to your Committee, of the Public Examination of these Seminaries. So rapidly are they growing in favour, that, in Bombay, as well as in Calcutta, it has become necessary to erect buildings for their use. Two-fifths of the cost will be defrayed by subscriptions at Bombay; but the

remaining three-fifths bring upon your funds a burden of not less than 3000*l*.

Through an arrangement, suggested by Dr. Wilson, and readily embraced by the Societies in Edinburgh and Glasgow, "for promoting Christianity among the Jews," about 200 Jewish Boys will henceforth be educated in the Seminary at Bombay.

The details concerning the success of the Schools for Female Education are, in the highest degree, gratifying. The schools are in the most flourishing state; and are carefully and affectionately superintended by two sisters of the lamented founder, Mrs. Wilson. [*Report.*]

The School for Destitute Native Girls has at present an attendance of 64 scholars: of these, 14 have lost both their parents, and 33 either their father or mother. Sixteen of them, including six Africans, live on the Mission Premises, and 48 with their connections in different parts of the city. The other Female Schools contain 125 girls.

[*Dr. Wilson.*]

Madras — 1836 — John Anderson — "The youngest branch," the Committee report, "of your Indian Establishment is already giving unequivocal proofs of a resemblance to the Sister Institutions" — P. 178.

I have succeeded far beyond expectation. The School is daily increasing, there being now 180 on the list. Some of the most respectable Young Natives in *Madras* have begun to attend. The desire to get knowledge seems insatiable.

I begin my school with prayer; and spend the first hour in reading the Bible with my own class, which now consists of 40: the behaviour of the boys during prayer would put an equal number of Christian Youth at home to shame. As far as I can observe, the Bible Lesson is relished as much if not more than any other, by almost all the boys who read it; and some of the Young Men prize it far above any other lesson. They pay a Rupee for their Bible with the greatest cheerfulness. Two or three of them have come to me privately, asking to be taught to pray: and these are not

the Youths who are careless about their lessons but the very best in the school. The simple reading of the Bible has produced a change on the minds of others, which, by the teaching of God's Spirit, may make them all that we wish. I know this from the essays, which they write to me every Wednesday Evening.

My Meeting on that evening is succeeding well. There are sometimes upward of 60 present; consisting of my own more-advanced Pupils, Native Fathers, and Young Men from public offices. I propose, a week before, some moral subject for conversation. From this there springs a written essay; which is read and criticised the following week. Some of the essays are ably written; and it is interesting to see how they struggle to give vent to their thoughts in English. These Meetings I begin and conclude with prayer.

I have met with no hindrance, as yet, in conveying Truth. I never go out of my way to enforce a doctrine: instruction springs from the lesson of the day. I ought to be thankful every moment for God's goodness to me, in giving me such facilities for conveying His truth. As yet, my way has been wonderfully plain and smooth. I can teach the Truth daily, to my heart's satisfaction. There are 100 Youths, at least, on whom I may exert some influence; and the number is likely to increase. With a little moral courage, we may do, or say, or teach them any thing which we please. They respect us the more for acting openly on our principles. And they know, that, in the time to come, they have nothing to fear from innovation, as every thing of importance is done already.

[*Mr. Anderson.*]

The number of Scholars has since increased. On occasion of the First Annual Examination, held in January of last year, 195 were present; "and the way," it is stated, "in which they acquitted themselves in every department, and in every class, was in the highest degree satisfactory."

GERMAN MISSIONARY SOCIETY.

From the last Report, we learn that the Society has now **FOUR** Missionaries at *Mangalore*, and **THREE** at *Dharwar*; and that **FIVE** have sailed for India, by whose aid a Mission will be attempted at *Hooly*—P. 178.

The Report furnishes the following simple and devout narrative:—

In the year 1834, the Society, considering the want of Missionaries in India, sent out three Young Men—Hebich, Lehnner, and Greiner—in order to form a Mission on the western side of the Peninsula. Unacquainted with any one in those

countries and with the language of the Natives, they arrived at *Bombay* in the month of August, leaving themselves to the merciful guidance of the God of Israel: and it was He who vouchsafed them a very kind acceptance with some English Families; who, at once, advised them to settle at *Mangalore*, a considerable town in the Canara District. The Missionaries represent that country as one of the most wholesome and fertile, and the inhabitants as accessible to Divine Truth. The greatest advantages to their labours are, the protection of the English Government, and that the New Testament and excellent Tracts are already trans-

German Missionary Society—

lated into Canarese. Mangalore is situated almost in the midst of the district; and is entirely deprived of Christian Instruction, as there are no Missionaries in a distance of about 200 miles. They successfully overcame the difficulties of the language; and are now able to preach the Gospel to an immense population: they soon, indeed, began to address the people, though still in broken Canarese. Numbers of Heathen heard the glorious word of Christ's Salvation with much attention, and thankfully accepted Tracts; but fear of men, and the powerful influence of the Brahmins, hindered them from giving a full and heartfelt applause to the reports of the servants of God.

In October 1836, four additional Missionaries—Mögling, Layer, Frey, and Loesch—arrived at Mangalore; and immediately applied themselves to the acquisition of Canarese. As soon as it was practicable, they opened two Schools for the instruction of Heathen Boys: it was very difficult to convince the parents of the usefulness of Schools, and therefore the Missionaries were obliged to go on with much patience. In the same year, the Rev. S. Hebach made an interesting journey of about 1000 miles, to several parts of the mountains, and the coast: he distributed 150 New Testaments, and more than 2500 Tracts; and preached the Gospel with affection and zeal, as well in personal conversations as in the bazaars and pagodas.

As there were now Seven Missionaries at the same place, they made up their minds, with one accord, to establish a New Station at *Dharwar*, a large town about 280 miles from Mangalore, whereto they were affectionately invited by some English Families. Three of them—Mögling, Layer, and Frey—immediately proceeded thither, and began their work in the town and the neighbouring villages. Thousands of Tracts, and a great number of New Testaments, were distributed by them in a very

short time. A School was opened, and was attended by an average number of 20 boys. Their manner of living was quite simple; as they considered that a servant of Christ is to sacrifice even his comforts for the good of His Blessed Ministry: by these means they were enabled to save, in the year 1837, a considerable sum to the Society.

In the year 1837, a Seminary was established for the preparation of Native Catechists and Schoolmasters: 22 Young Canarese are, at present, living in it, in order to attain to an exact knowledge of Divine Truth.

The Missionaries thankfully acknowledge the merciful assistance and guidance of the Spirit of the Lord; and, on the other hand, the kind support of the surrounding English Families.

At the end of the same year, the Rev. T. Greiner made an interesting journey toward the northern parts of the Canara Province; with the special design of searching into the state of the Courg People, among whom the Blessed Gospel never was heard: though the Courgs were represented as very barbarous, and the way thither as dangerous, on account of the elephants, lions, and tigers, which live in the large forests, yet he undertook the journey, with some guides, under the protection of the Lord. At the same time, Mr. Layer visited the southern parts of the District; and had, everywhere, much opportunity to speak to the Natives, and to preach the unsearchable riches of Christ.

Thus the Seven Missionaries go on in their labours with much encouragement, and wait for the blessing of the Lord.

In the middle of last summer, Five other Missionaries—Essig, Sutter, Supper, Dehlinger, and Hiller—were sent out from Bâle, in order to join their Brethren in India, and to establish a New Mission at *Hoobly*.

AMERICAN BOARD OF MISSIONS.

The present Survey of these Missions extends over two years, the Report for 1836-37 not having reached us at the time of the last Survey—Pp. 178, 179.

MAHRATTA MISSION.

STATIONS AND LABOURERS — *Bombay*: 1812: D. O. Allen; Elijah A. Webster, Printer; 1 Nat. As. — *Ahmednuggur*: 175 miles E of Bombay: 2000 feet above the level of the Sea: inhab. 50,000; with English Cantonments of about 1000 Soldiers: 1831: G. W. Boggs, Henry Balantine; Amos Abbott, As.; 1 Nat. As. — *Mahabuleshwur*, in the Ghauts: Allen Graves — *Jalna*: in the dominions of the Nizam, 120 miles NE of Ahmednuggur: 15,000 inhab.: 1837: Cyrus Stone, Sen-

dol B. Munger; G. W. Hubbard, As.

Mr. Ramsay, and Mr. and Mrs. Read, who had returned home, have received, at their own request, an honourable dismissal from the service of the Board. Mrs. Sampson, with her two children, returned, after her husband's death, to America. Miss Farrar is on a visit home for health. Sewajee, a Native Assistant, is dead. Mr. Allen and Miss Graves have been united in marriage. Mr. Stone—having returned, in improved health, from his visit to Ceylon—proceeded, in January 1837, to Alibag, about 25 miles from Bombay; but it being judged inexpedient to continue at that place, he joined Mr. Munger at Jalna.

Important changes, as will be seen by comparing this abstract with that at p. 145 of the Survey for 1837, have been made in the arrangements of the Mission. The chief force is thrown, "as it should be," the Board say, more inland. Mr. Allen has the principal editorial care of the Printing Establishment at Bombay. The Seminary has been removed to Ahmednuggur.

In reference to Mr. Allen, the Board say—

Mr. Allen returned to India with the understanding, between himself and the Committee, that he should spend some years in itinerating among the Mahrattas. This he has done, much to their satisfaction: and now, as has been already intimated, he is stationed at Bombay, with special reference to translations and the press. Travelling is commonly done in the cool months, from November to March. Mr. Allen has not only performed his tours in these months, but often travelled a considerable part of July, August, September, and October; the first three of which are rainy, and the last unhealthy on account of the decay of vegetation. In the hot months of April, May, and June, travelling is nearly impossible; and these he generally spent in Ahmednuggur. He also devoted considerable time to making or revising translations in Mahratta for the press.

MINISTRY—At Ahmednuggur, there are three places for stated preaching. Mr. Graves has a congregation of about 50 persons, and has baptized 7 adults, one of whom afterward apostatized: he had visited more than 20 villages, which are usually small, and difficult of access; but promising, from the simplicity of the people. The Missionaries at all the Stations embrace opportunities of preaching, wherever they find them.

EDUCATION—At the time when the finances of the Board rendered reduction necessary, the Seminary at Ahmednuggur had 60 scholars; and there were 2 small Boarding Schools for girls, and 17 Free Schools for boys—4 in the town, and 13 in villages, the most distant 24 miles. The Seminarists were reduced to 50: of the Village Schools, 6 were given up; and the girls were reduced in number. Further reductions must have taken place, "had it not been," the Report states, "for the generous interposition of the English residents in the Presidency. An appeal having been made to them by the Mission, they contributed 5000 rupees: this enabled the Mission to sustain the Seminary and a part of the Schools."

The scholars in the Seminary are all from respectable castes, from 5 to 16 years of age. A substantial house has been built for its use, to which several English Gentlemen subscribed liberally. The building is used as a Chapel, as well as for the School.

The prejudices of caste are diminishing as fast, among the pupils, perhaps, as the anxiety and fears of their friends, and the sensitiveness of the native mind on this subject, render desirable. The course of study embraces several years, and includes the acquisition of English. The annual cost of the Institution is about a thousand dollars.

PRESS—The printing in Mahratta, in 1836-37, consisted of 42,750 copies, containing 3,301,400 pages; and, in 1837-38, of 51,450 copies, containing 3,127,850 pages: making a total of 24,937,700 pages. In Portuguese, 58,200 pages were printed, and 605,704 in English; but this, with the chief part of the later Mahratta Printing, was executed for other Societies: printing at the expense of the Mission was suspended for six months, from want of funds.

The whole Bible, as translated by Missions of different Missions, was expected to be out of the press before the close of the present year. Mr. Graves has been almost wholly devoted to the business of translating. Mr. Allen also translates; but does more, as a Member of the Committee of the Bombay Auxiliary Bible Society, in revising the translations of others: he is also the editorial superintendent, for the Mission, of the Mahratta Press. Mr. Webster has a second font of Mahratta type in a state of forwardness, which will occupy only about two-thirds as much room as the type now in use.

[Report.

SUMMARY: Stations, 4—Missionaries, 6—Assistants, 2—Printer, 1—Wives of the same, 9—Native Assistants, 2.

TAMUL MISSION.

STATIONS AND LABOURERS—*Madura*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a strong-hold of Idolatry: many Romanists: prevalent language, Tamul: 1834: Daniel Poor, F. D. W. Ward, Edward Cope; 13 Nat. As.—*Dindigal*: 40 miles NW of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: J. J. Lawrence, Rob. O. Dwight; 3 Nat. As.—*Shevargunga*: W. Todd—*Teroomungalum*: W. Tracey, Clarendon F. Muzzy—*Terussuvanam*: Nathaniel M. Crane—Mrs. Todd (late Mrs. Woodward) died June 1, 1837

American Board of Missions—

—The Rev. Henry Cherry and Dr. Steele, who arrived, in the "Saracen," at Madras, in March 1837, embarked for Singapore, in April of last year, for the recovery of Mr. Cherry's health. Mrs. Cherry had died, in Ceylon, on the 4th of November preceding.

MINISTRY—At Madura, one English Service, and two Tamul, are held on Sundays: congregation, 50 to 100: Daily Preaching is usually maintained among the people, at the Schools and in the vestibules of the Idol Temples: communicants, 9; of whom 7 were communicants at Jaffna: several tours have been made among the villages, for the purpose of preaching the Gospel—At Dindegall, besides occasional preaching in the streets and villages, there are 4 stated Services on Sundays: the attendance varies from 20 to 100 and more: the Missionaries are much encouraged by the regular attendance and serious attention of a considerable number, particularly from among the Romanists.

On reading accounts sent from this country, of congregations on the Sabbath, the reader must be aware, that, while the powerful current of popular feeling bears multitudes to the church in Christian Countries, quite contrary to their wishes, this same powerful current bears many an individual here in India FROM the church, who may be inclined to attend. Hence it not unfrequently happens, that when a man wishes to attend on Christian Instruction, he will seek some employment in the service of the Mission, that he may have a fair excuse for so doing.

To visit some of the schools, especially schools newly established, is of the nature of an adventure. Another method is that of addressing the people who assemble from motives of curiosity, immediately on a Missionary's stopping at the school. Under these circumstances, while seated on his horse, he may profitably hold an audience from two to ten minutes. Oftentimes his discourse will be prolonged by questions proposed, which require an answer. In this kind of preaching it is necessary that a Missionary be able to command his audience, and to adapt his discourse to the spirit which prevails among them at the time. On some occasions, an attempt to speak would be like casting pearls before swine. It more generally happens, however, that there will be a profound silence till the Missionary closes his remarks. They will then begin to ask questions, and to talk among themselves. To take leave of such an audience, and retire creditably, especially if on foot, often requires some skill and address. This kind of preaching, therefore,

should be cautiously pursued: but when successfully done, it must be considered an important method of delivering our message to the mass of the community. In this species of labour, the School is a mount of defence to the Missionary. The Teacher and all his friends are deeply interested, to prevent disturbance, and to keep the peace. This is by no means the case in bazaars, and other places of public resort. [*Missionaries.*]

EDUCATION—In Madura and its vicinity, 43 Schools contain 1730 scholars; and at Dindegall, 17 contain 554.

From the time of my coming to Madura, I have considered it an object of great importance to cover the city with Mission Schools, that an impression might be made as soon as possible upon the mass of the rising generation, in favour of Christian Education. In comparison with labours in distant villages, in different directions, with comparatively but few inhabitants, the dense population of the City gives important advantages to the Missionary, in all his operations: 16 of the Fort Schools I have often visited in a morning ride, and ascertained that the Teachers and children were engaged in their appropriate business. [*Mr. Poor.*]

I have endeavoured to adopt, in the Schools at Dindegall, the same course as is pursued by Mr. Poor. They are frequently visited by the helpers, not merely to examine them, but to teach; with a view practically to impress the truths of Scripture on the minds of the children. Those in the villages are from time to time visited by the superintendent. All the masters are required to teach a certain portion of Scripture Lessons, or they forfeit their wages. [*Mr. Dwight.*]

PRESS—A small proportion only of the people can read; yet the population, being immense, the number of readers is great. A large amount of Tracts and School-Books had been received from Jaffna, and a supply of Tamul Scriptures from Madras; but the demands of the people quite exceed the means of gratifying them. Applications for books have been received from villages in every part of the district.

Madras—1836—Miron Winslow, John Scudder, M.D. Mr. Winslow resides at Royapooram, a suburb in the northern part of the city; and Dr. Scudder at Chintadrapettah, a suburb south-west of the city, and nearly surrounded by a bend of the river. Mrs. Winslow died of cholera Sept. 23, 1837—One Native has been baptized. Dr. Scudder has assisted Mr. Smith, of the London Missionary Society—In 25 Schools, there were 750 scholars; and the attendance on preaching then averaged from 350 to 400. Nearly all these Schools

were dismissed from want of funds: a part of them were, after a short time, resumed through the liberality of a friend, who gave 600 dollars for the purpose.

Some Missionaries here have felt less inclined to give their attention to such schools, because the Natives, to a greater extent perhaps than in some parts of the country, educate their children themselves, or at least teach them to read: but this education so strongly fortifies them in Heathenism, that, except as it is in some measure a preparation for reading the Bible, it opposes obstacles, instead of affording facilities, to the progress of Christianity. If we can so far controul the education of the children, as to introduce among them Christian Books instead of Heathen Poetry—make them familiar with the printed characters—and bring them under the sound of the Gospel in any good degree, a very great point will be gained. Though the Free-school System is attended with much expense, yet, to the limit of a thorough, pervading, and active Christian Superintendence, which shall make them really Christian Schools, it is undoubtedly a judicious expenditure of Missionary time and money.

[*Missionaries.*]

In the Printing Department an important step has been taken. It will be observed, in our late Reports of the Madras Mission of the Church Missionary Society, that nothing has been said of the Press. As it is a main object of the American Mission at Madras to work the Press to the utmost, it has been judged expedient, as a matter of economy of both funds and labour, to transfer its Printing Establishment to the American Board; the Society obtaining every help which it may need, at its own charge. In reference to this, the Board state—

Mr. Winslow writes, that the Mission had recently purchased the extensive Printing Establishment of the English Church Missionary Society; embracing eight printing-presses, one lithographic press, about fifteen founts of types for printing in English, Tamil, and Teloo-goo, with the requisite apparatus and furniture for an office; also one hydraulic press; also a type-foundry, with all the requisite facilities for making type in the languages named above; also a book-bindery, with the necessary facilities for conducting that branch of book-making. All parts of the establishment are in order for carrying forward the manufactory of books on

an extensive scale. The establishment has been heretofore used principally for multiplying copies of the Scriptures, Religious Tracts, and School-Books in the native languages, and to a considerable extent, in connection with Bible and Tract Societies. It will be employed in a similar manner, in future. The terms on which the purchase was made are thought to be favourable.

It has been a part of the plan of the Committee, from the commencement of the Mission at Madras, to occupy that place as the site of an extensive Printing Establishment, for the use, not only of the Mission there, but also of that at Madura and the vicinity, for which it possesses preeminent advantages.

In view of this department of their Missionary Labours, the Brethren say—

Money and an efficient Printing Establishment, alone, are wanted to put us in the way of supplying, in a few years, the greater part of the reading population of the Tamul People, at least, with some portion of the Word of God. In Teloo-goo, the whole Bible is not yet in print.

By aid from the Bible and Tract Societies here, and to some extent of the Tract Society in Jaffna, we have been enabled to put in circulation, at and near the Presidency, probably 50,000 Tracts, and at least 5000 or 6000 larger and smaller parts of the Old and New Testaments. The Scriptures have been introduced into all our Schools; and Tracts are frequently distributed in them, and among the people resorting to them. Dr. Scudder has gone through with something like a systematic supply of a Tract to each house at Chintadrepettah; and a similar plan has been pursued in a part of Royapooram, and through one of the principal streets in Black Town.

Dr. Scudder has taken three journeys, to distribute Tracts and Portions of the Scriptures. In the first, he went as far as Pondicherry; and was absent nearly a month, distributing about 6000 Portions of the Word of God, and about 10,000 Tracts: in the second, he went westerly, to Villou, and distributed about half as many Books and Tracts: the route of the third is not mentioned, but about 2000 Portions of Scripture were distributed, and a greater number of Tracts.

SUMMARY: Stations, 7—Missionaries, 11—Medical Missionary, 1—Physician, 1—Wives of the same, 10—Native Assistants, 16.

AMERICAN PRESBYTERIAN MISSION.

Loodianah: the most remote of the British Stations to the north-west: near the *Satlaj*, which divides the territories under the power or influence of Britain

from those of Runjeet Singh: inhabit. 25,000; greatly varied in nation and language—John Newton—2 Schools, English and Hindoostanee—2 Printing-presses:

American Presbyterian Society—

the demand for Tracts is greater than can be supplied. There is a constant succession of travellers through Loodianah.

Sharanpu: near Hurdwar: 110 miles from Loodianah—J. Campbell—On account of the large Fairs periodically held at Hurdwar, no place can be more eligible for the circulation of Tracts. The pilgrims, who attend these Fairs, come from all parts of Asia, except China. The demand is increasing every year. It is remarked—

From both these Stations, and especially from Loodianah, large masses of Mahomedan Population can be reached, and many of them are desirous to know what the Christian Religion is.

The Bishop of Bombay, in a Sermon preached while in England, gave the following view of Education, more particularly in the Peninsula:—

The children, I fully admit, are sent by their parents simply with the view of acquiring such an education as shall be useful to them in their temporal affairs. The Missionary gives this education; but plainly avows his object to be that of turning those entrusted to his care *from darkness to light, and from the power of Satan to God*. When parents attend an Examination, they are themselves addressed—their own errors are pointed out—and the Saviour is set before them. Further, the Missionary usually, when he visits a School in a town or village, takes an opportunity to preach the Gospel to such of its inhabitants as will give him a hearing. His object is always distinctly avowed; and, not unfrequently, his more acute and prejudiced hearers will point out what must be the effect of the instruction given to the Children. Still the people continue to send their children. May we not hope, that the hand of God is in all this?—that He is, in mercy to the Heathen of India, preparing the way, by causing their minds to be enlightened with the knowledge of His Truth?

This system has been carried on, to a considerable extent, for many years, and thousands have been annually instructed. Who shall estimate the effect of this Christian Instruction on the minds of the people, when they come to mature life? Think of the possible, may I not say probable, effect on a Heathen, (who never before thought of Religion, beyond attention to its rites and ceremonies,) of some Christian Truth being fixed in his mind; the Second Commandment, for instance; or that *faithful saying worthy of all acceptance, That Christ Jesus came into the world to save sinners*, and that *there is salvation in none other*—or that System of Christian Morality taught in our Lord's Sermon on the Mount.

I cannot but expect, that when a sufficient number of Missionaries shall be raised up, to call on the people, in the midst of the contentions and sorrows of life, to look to that Saviour of whom they have heard, and to come to Him that they may find Rest to their souls—when they can be regularly addressed, by a body of Preachers, European and Native—we may expect to see a glorious increase to the fold of Christ. At present, some hear these truths only once or twice in their lives, and others after long intervals of several months; for the number of Missionaries will not admit of anything in respect of a multitude of places, but the occasional preaching of the Gospel. There are already, indeed, many Missionary Stations in India, though they are few as compared with the vast work before the Labourers; yet an inquiring soul—and such do now and then step forward, whose attention has been called to the concerns of Eternity, and who has been roused to seek further knowledge of Jesus, with whose Name and Office he has become acquainted by means of Tracts or Parts of Scripture which have fallen into his hands—such a soul can now, without any very great difficulty, meet with one who shall instruct him more fully in the Way of Salvation.

The Directors of the London Missionary Society remark—

Although the power and pride of Hindooism are fast declining, yet the external evidence of the progress of the Gospel of Christ, which it is the object of the Missionary

The Printing-press was a new thing to all, and a Persian PRINTED book was a wonder which they had never seen. Every day there are more or less applications for books; and on a single day, more than 20 called, but not a Tract was on hand.

Allahabad—James Wilson—Mr. Wilson has removed from Sabathu, in the Hills; which is now relinquished as a Station—Annual pilgrimages bring together to Allahabad hundreds of thousands, from all parts of India. Other Missionaries have been sent to join Mr. Wilson.

At p. 179 of the last Survey, some names of Labourers are mentioned, of whom no recent account has reached us.

to substitute for the miserable and debasing system now so rapidly decaying, appears to be of dubious character and limited amount. There are, nevertheless, many hopeful indications in the moral and spiritual condition of the people, on which the eye of faith may fix and brighten, and from which encouragement to a holy perseverance may be gathered. The native mind is not in a state of listless indifference, or unthinking torpor: on the contrary, it appears to be the seat of a great conflict between contending principles and emotions—at one period inclining to yield to the mastery of Truth; at another, to the dominion of falsehood and evil. A high tone of moral courage and decision, in the face of danger and obloquy, can scarcely be expected from the natural character of the Hindoo, even in cases where the Gospel has been firmly and sincerely embraced; but there is reason to believe that the understandings of many have been inwardly enlightened and convinced, though they shrink from making an open avowal of their belief in the presence of their countrymen: yet the mental conflict thus produced cannot but be regarded as far preferable to that state of mind which is incapable of receiving any impression either for good or evil.

We close with a brief extract from the Report of the Wesleyan Missionary Society:—

India is the most important field of Missionary Labour which the world now presents. Its vast population—the fact of its being accessible to Missionary Efforts, in all its villages, cities, and provinces—the character and fame of its idolatries—its intimate connection with Tartary, Burmah, China, and other vast regions of the East, throughout which its religions and customs are known, and their influence felt and acknowledged—and the probability that the Conversion of India would soon be followed by the subjugation to the Gospel of the other Nations of Eastern and Central Asia—all these circumstances, and many others which might be enumerated, concur in supporting the statement, that India is the most important field of Missionary Labour in the world, and ought therefore to have a very large share of Christian attention and culture.

Ceylon.

BIBLE AND TRACT SOCIETIES.

THE Committee of the *B F Bible Society*, taking into consideration the extent to which the Vernacular Version of the Singhalese Scriptures is likely to be brought into use by the Church Missionaries, have sent out paper for an edition of 2000 copies, to be printed at its expense. The Jaffna Auxiliary had in hand 10,000 copies of the Acts of the Apostles, and of the Book of Proverbs, with an edition of the Psalms, all in Tamul; and had resolved to publish 5000 copies of the Diglott Gospel of St. Luke in English and Tamul: 100 English Bibles and 500 Testaments, with 500 reams of paper, have been sent to Jaffna.—The Colombo Committee of the *Christian-Knowledge Society* have printed 16 Tracts and Books; in Singhalese, Tamul, Portuguese, or English; in editions of 500 to 4000 copies each, and making a total of 25,500 copies. An "Archdiaconal Library, for the Use of the Clergy, Candidates for Holy Orders, Students in Divinity, and the Members of the Society in general," proposed by Bishop Wilson in 1834, and toward which two Grants of April, 1839.

50l. each were made by him out of sums at his disposal, has not yet been completed. Books and Tracts, to the amount of 40l., have been granted, and 50l. for printing the Society's publications in the native dialects. A District Committee has been formed at Kandy. See, at pp. 371, 372 of our Last Volume, a statement of the Colombo Committee relative to the Singhalese Translation of the Scriptures and the Liturgy.—The *Religious-Tract Society* has sent to the Colombo Society 100 reams of paper, and 10,400 small English Publications, with a Library and 2800 Tracts for the Colombo Academy: at Colombo, 43,500 Tracts have been printed; and 450 copies of a Tract Magazine, in English, are circulated. At Cotta, 10,000 Tracts have been printed: the Committee remark, that "the Journals of the Catechists shew that these Works have led many to consider the great folly of Idolatry." The last Report of the Jaffna Society is spoken of as "an important record of the usefulness of Religious Publications, in exciting attention, among a thoughtless people, to

the things which belong to their peace:" 260,300 Tracts had been printed in the year, making a total of 1,163,942: notice of the grant of 300 reams of paper, mentioned in the last Survey, arriving at a time of great want of supplies, 220,000 copies of Eleven useful Tracts were immediately put to press: 400 reams of paper and 15,300 English Publications have been forwarded—The *Colombo Academy*, mentioned above, is under the Rev. J. Marsh, as Principal: it contains 100 children; about half of whom are Natives, and the rest Europeans or Eurasians—The *Eastern-Female-Education Society* has sent out an Agent, Miss Crosthwaite, to Ceylon: she arrived in November 1837, and acts with the Church Missionaries at Cotta: she writes—

The Missionaries here enter into the thing with all their heart. Mr. Bailey's plan is, to establish a school for the daughters of Heads-men, under a Committee of Ladies, with Mrs. Stewart Mackenzie at their head: this he thinks

would soon be filled. The training of Teachers I know is your Society's great object, and it is what I am most anxious to effect; but English Ladies must come out to Ceylon, and work hard for many years, before much can be done. The custom of the country will not suffer the Natives to send their daughters to school when they have passed the age of childhood; except the higher class of Natives, whose parents would send their servants with them. The Missionaries have found a house which they consider suitable for my school, at a rent of 45*l.* a year: it is an excellent house, with a large ball-room, which will do well for a school-room. Every one seems to be of the same opinion; viz. that schools are much wanted, and that they would certainly be filled, if once established. Mrs. Bailey employs me on Sunday in her Girls' School, to teach the elder girls, who read English. All the Natives seem to wish now for an English Education.

A Ladies' Branch Society has since been formed, for the establishment and superintendence of Schools throughout the Island—Pp. 180, 181, 302.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo; with Five Out-Stations—1812—Ebenezer Daniel, Hendrick Siers, Joseph Harris; John Meldor, Carolis, Silva, As. Mr. Harris sailed last summer—4 Portuguese and 12 Natives were baptized in the year, and 4 Native Members died: at a later date, it appears, that 18 others had been baptized at the different Stations—Pp. 181, 342.

Mr. Daniel, in a recent communication thus speaks of the Mission:—

At our station at Matelle, about 90 miles from this, our active and benevolent native member, who commenced it, and hitherto occupied it, has finished a neat Place of Worship. I went to the opening of it, with a native brother. We proceeded by slow stages, thither and returning; that we might, as far as possible, preach in every place the Gospel of God. We were out nearly two weeks; and, in the course of the excursion, preached about sixty times—often to people who never had heard of the true God, nor of the only Saviour. We put into circulation about 500 Tracts. In streets, in the high-ways, at bazaars, in private houses, in school-rooms, and in many other places, we made known the Gospel of God. The opening of the

Place of Worship was a very interesting service: after the Service, a long and public conversation was held on Buddhism and Christianity, by the different advocates of both systems, amidst a number of deeply-interested spectators.

We have, likewise, opened a new Place of Worship at Kottaghawatta, a village about five miles from Colombo, where another Missionary Station has been established. The Lord has raised up a suitable Native Assistant Missionary, who was formerly one of my best schoolmasters, but who is evidently qualified to perform more important work. He and his family are gone to live among the people; where he is remarkably diligent and active. In that village, and about eight others, he is continually occupied, both in public and from house to house, preaching and teaching the Lord Jesus.

We are proceeding with our revised edition of the Singhalese Scriptures; and have printed from Joshua to the end of the Book of Psalms, and are now going on with Genesis and Exodus. Several interesting new Tracts have lately issued from the press.

The Popish Controversy is still continued. I have published 15 Numbers of the "Protestant Vindicator," which makes its appearance monthly.

CHURCH MISSIONARY SOCIETY.

The Labourers at the four Stations in this Mission, although diminished in number and in strength by absences and sickness, yet continue

to pursue their work with faith and patience. It has been the happiness of this Mission to enjoy, from its commencement, now twenty

years ago, a character of union and concord. At their Annual Meeting in September 1837, this blessing was anew vouchsafed to them. The Chairman of that Meeting writes:—"I rejoice to state, that our Heavenly Father has been again pleased to smile on us, and to continue to bless us with the spirit of unity and brotherly love." [Report]

The Rev. John F. Haslam and the Rev. Henry Powell, with their Wives, embarked for Ceylon on the 17th of August; and the Rev. Francis W. Taylor and Mrs. Taylor, on the 12th of February last—P. 383 of our last Volume, and p. 120 of the present.

Cotta: 6 miles SE of Colombo; inhab. 4500—1822—Joseph Bailey, James Selkirk; 3 Nat. Cat., and 21 Nat. As., with 1 Nat. Schoolmistress. Mr. J. A. Bulmer embarked on the 2d of January last, to assist in the care of the Printing Office—Number of Congregations, 18: persons forming them, 700: Communicants, 19—Students, 18: the English Themes written by them shew considerable attainments in religious knowledge and in composition—Schools, 21: Scholars; boys 560, and girls 149—Scriptures or Portions of the Scriptures, Prayer-Books, School-Books, and Tracts issued from the Press, 10,400—P. 181 of our last Volume, and p. 63 of our present: and see, at pp. 331—334 of the last, the Characters of the Youths in the Institution; and notices of a Great Buddhist Festival, the Fatal Prevalence of Intemperance, and the practice of Devil-Worship among Nominal Christians.

Of the state of the people at Cotta, the Missionaries grieve to report—

We have still to regret that the people around us manifest so much indifference to the preached Gospel. They are reminded, every Saturday Afternoon, that the following day is the day on which to suspend their regular employments; and that they ought to assemble on that day, to worship God publicly, in His House of Prayer. But few, comparatively, of the population pay attention to these invitations, beyond saying, at the time, *I go, Sir*. Their business, however trifling, and their pleasure, of how degrading a nature soever it may be—and their Lord's-Day employment is generally, card-playing at the taverns, or cock-fighting—are sufficient to hinder them from worshipping the Lord. Hence, our Lord's-Day Congregations are generally composed of the School Children; with some of their female relations, and a few men.

Miss Crosthwaite, soon after her arrival, thus speaks of the Female Scholars—

Some of the elder girls read a chapter to me in the New Testament, in English. They read very well, and work on lace very nicely indeed. They seem fine, lively, intelligent children, and very fond of school. They are taken from school at about 12 or 13 years of age; but some of the elder girls already refuse to accompany their parents to the Heathen Temple.

There is a large field here, and every encouragement. This place (Cotta) is beautiful beyond any thing which I could have expected. I feel quite at home already.

Kandy: 80 miles ENE of Colombo—1818—W. Oakley; 4 Nat. Cat., and 11 Nat. As. The Rev. Thomas Browning, after nearly 18 years' faithful service in this Mission, departed to his Rest on the 7th of July, within one day's sail of England, on his return for the restoration of his health—The number of places in and near Kandy, at which there is Preaching, Scriptural Exposition, or Catechetical Instruction, is 24: the average attendance, 764. This includes 13 country villages, where there are 15 congregations of about 20 persons each. The languages in which these Services are performed, are, English, Tamul, and Singhalese. The Communicants are 21—Students, 4—Schools, 11: Scholars; 250 boys, and 41 girls—Upwards of 4000 Publications were distributed in the year—Pp. 181, 343; and see, at pp. 334—341, notices of Ministerial Labours in Kandy and among the Villages, details of Visits to the Villages and of Intercourse with Buddhist Priests, Labours among the Singhalese Protestants in Kandy, and notice of the Difficulty of exciting Honest Inquiry after the Truth.

We make some extracts in reference to the active exertions among the people, details of which are given in the parts of our last Volume to which reference has just been made:—

The Missionaries having observed, that, from want of superintendence, hundreds of nominally Christian Families were in danger of relapsing into total Heathenism, they adopted, during the last year, a plan of effective visitation of the whole town. In this laborious work they met with some opposition; but, in general, with much encouragement. [Report]

To render our plan of visiting still more effectual, we have thought it desirable to divide the town into districts; appointing to each district two Labourers—either two Catechists, or a Catechist and a Schoolmaster. By this plan, each district will be visited, at least three or four times in the year, by those appointed to labour in the several districts; and, in

Church Missionary Society—

addition to this, the whole town will, D. V., be visited by one of us about twice a year.

Our three Probationary Catechists are usefully employed in visiting the people; occasionally conducting Services at the Jail, Bazaar School, Katagalle, Gatambe, and Ampityia, and in the different village congregations. The reports which they give in, and their journals of their intercourse with the people, are sometimes very interesting, and shew that they feel concerned for the salvation of their fellow-countrymen. The Catechists and the English Schoolmaster are instructed in Theology twice a week: once by delivering a theme, written by each, on a given subject; and the other by hearing Bishop Wilson's Evidences of Christianity read and illustrated. Those of them who are able also read the Greek Testament once a week. We feel great comfort in having the assistance of these Young Men to aid us in our work; and we are taught more than ever to value our Institution at Cotta, which furnishes us with such efficient co-adjutors. The Catechists have lately, of their own accord, opened a Prayer-Meeting on Saturday Evening, for the purpose of encouraging one another in prayer, in reading the Scriptures, and in devotedness to the service of God. [*Missionaries.*]

Baddagame: a village 12 or 13 miles from Galle—1819—G. C. Trimnell; 21 Nat. As.—Since Mr. Faught's return home, Mr. Trimnell has laboured alone; except that Mr. Selkirk, from Cotta, relieved him for upward of four months, that he might recruit his health at Newera Ellia. In addition to his Ministry in Baddagame, he preaches, on two days in the week, in one or other of the Village Schools, in rotation. Communicants, 5—Students, 12—Schools, 10: Scholars; 293 boys, and 75 girls—P. 181: and see, at pp. 367—370, details of Labours in the Ministry and in Education, and of the Improvement of the Natives through Christian Education; with various notices relative to the Natives and the Country.

On Wednesdays, I have a congregation of Beggars; to whom I do not deliver a written or studied address, but warn, exhort, and encourage them by plain and familiar conversation. There are none to whom I minister, of whom I have greater hope than of some of these, that I shall hereafter meet them around the Throne of God, ascribing honour and glory unto the Lamb, and praising God for that poverty which was the occasion of bringing them

so frequently under the sound of His blessed Gospel. [*Mr. Trimnell.*]

With regard to the decreasing influence of Idolatry on the Young who are receiving Christian Education, Mr. Trimnell thus states his opinion:—

We doubt not that idolatry and heathenish superstition have by no means that hold on THEM, which they have on their parents; if they have any hold on them at all. We have reason to believe that none of the elder girls have gone to idol temples, or Bana Maduwa, during the year; though some of the younger ones, we know, have been taken to such places by their parents.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—W. Adley; 3 Nat. Cat., and 17 Nat. As. The Rev. Joseph Knight has left the Mission, after many years' service, on account of health: he reached Cape Town on the 1st of September, after suffering shipwreck on the coast; and arrived in London on the 22d of December—Communicants, 75—Students, 30—Schools, 13: Scholars; 416 boys, and 32 girls—P. 181: and see, at pp. 370, 371, notices of the Great Number of Scholars under different Societies, and of the State of the Society's Seminary and Schools; and, at p. 557, some particulars of Mr. Knight's shipwreck.

The Report of the Station, made to the Annual Meeting of Missionaries, thus speaks of the Seminary:—

We direct your attention to the Seminary; which, after many years' experience, we consider to be one of the most efficient means to establish and continue the Redeemer's Kingdom in India. Since its establishment in 1823, One Hundred Youths have been educated in it. It was stated, in the last Report, that about one-third of the number had been hopefully converted to Christianity, and admitted to the Church. And few, if indeed any one of the others, have left the Station without expressing their firm belief in Christianity as the True Religion; and many expressing the hope that difficulties would be removed, and they be enabled to give themselves to it.

Summary of the Mission.

Stations, 4—Missionaries, 5: on their passage, 3—Printer, on his passage, 1—Native Catechists and Teachers, 81—Communicants, 120—Attendants on Public Worship, 2365—Schools, 55—Scholars, 1880; being 64 youths, 1519 boys, and 297 girls.

Mr. Knight, who presided in the Annual Meeting, gives the following general view of the state of the Mission:—

'The Correspondence and Reports of the Brethren, which came before us, shew,

that, at all the Society's Stations, active, energetic, and efficient means are employed; well calculated, by the Divine Blessing, to promote the objects in view. One of the most interesting and hopeful features of the Mission, doubtless, is the increasing knowledge, experience, and stability of the Native Agents employed in the work. The number of Catechists, Probationary Catechists, and other Pious Natives, now labouring at the different Stations, coming into close and daily contact with their countrymen—intimately acquainted with their views, prejudices, habits, and manners—and exhibiting in their life, as well as by their public instructions, the reality and superiority of Christianity, afford much ground for hope and encouragement. By them, if faithful, may be effected, by the aid of the Holy Spirit, what we can never expect to see from our own efforts.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Dan. J. Gogery; John Anthoniez, As. Miss.; Salaried Teachers, 10: Members, 108: Scholars, 590—*Negombo*, 20 miles N of Colombo: W. Bridgnell; C. De Hoedt, Dan. D. Pereira, As. Miss.; Salaried Teachers, 31: Members, 183: Scholars, 762—*Kandy*: Rob. Spence Hardy; John A. Poulter, As. Miss.; Salaried Teachers, 2: Members, 35: Scholars, 37—*Caltura*, 27 miles S of Colombo: Thomas Kilner; John Parys, As. Miss.; Salaried Teachers, 18: Members, 119: Scholars, 990—*Galle*, 75 miles S of Colombo: Elijah Toyne; D. L. A. Bartholomew, As. Miss.; Salaried Teachers, 16: Members, 74: Scholars, 730—*Matura*, 100 miles SSE of Colombo: W. A. Lalmon, Cornelius Wijesingha, As. Miss.; Salaried Teachers, 17: Members, 94: Scholars, 630—*Berlapanater*, two or three days' journey in the Interior, in Moruwa Korle: P. G. de Silva, As. Miss.; Salaried Teachers, 5: Members, 43: Scholars, 76—The Rev. Benj. Clough has been obliged, after 25 years' service in Ceylon, by the failure of his health, to relinquish his labours: he arrived, with his family, on the 12th of April—Pp. 182, 224: and see, at p. 395, Instances of Conversion through Portions of the Scripture; at pp. 521, 522, an Obituary of Donna Wilmina, a Young Singhaiese Female; and, at p. 64 of the present Volume, notice of the shipwreck of Mrs. Hardy.

In the year 1813, the late Rev. Dr. Coke embarked for the East, with six Missionaries: the venerable leader of this Christian Enterprise died on the voyage, but his companions reached Ceylon in safety. On their arrival they found that they had not received an exaggerated impression of the degrading idolatries and spiritual apathy of the various sections of its inhabitants; and they found, also, opportunity for the free exercise of their Ministry in the four different languages which are in extensive use on the island, with considerable outward encouragement, and some prospects of success.

The labours of these devoted men, and of those who have since, from time to time, been associated with them, have been arduous and manifold. They have freely expended their strength in Scriptural and other Translations—in such literary work as was needed for the successful prosecution of their Mission—in Schools for the Christian Education of the children of the Natives and others—and in publishing the saving truths of the Gospel by the frequent and faithful ministry of the Word of God. The details of their labours and successes will form an interesting page in the History of Christian Missions.

Of the first band of Missionaries, six in number, who proceeded with Dr. Coke to Ceylon, two have died—three others were obliged to return to England, many years ago, for the recovery of their health; and are engaged in other departments of the work—and the Committee have now to announce, that their respected Missionary, the Rev. Benjamin Clough, has at last been laid under the necessity of relinquishing his labours in the East, by the entire failure of his health, and has recently arrived in England: the Committee deeply regret the unavoidable removal of Mr. Clough from Ceylon, for his loss will be very deeply felt by the Mission there. [Report.]

During the year, I have had an opportunity of visiting all the Stations in the District, except Matura; and, from all that I saw and heard, I have no hesitation in saying, that the work of God in this island presents a more encouraging aspect, at the present moment, than it has done in any former period, since the banner of Christ was unfurled upon these shores. In recent times, we have had no splendid achievements to narrate; but as, in the economy of earthly empire, those periods are often the most prosperous which present the fewest incidents for the historian's page, so in Missionary Exertion it will be found that the work is often rapidly progressive, when there are few isolated facts which would attract attention, if narrated among the more stirring scenes which are presented in the Book of the Church.

[Rev. R. S. Hardy]

Wesleyan Missionary Society—

Summary of the Singhalese Division.

Stations, 7—Missionaries, 5—Assistant Missionaries, 9—Salaried Teachers, 99—Members, 656—Scholars, adults and children, 4471.

TAMUL DIVISION.

Batticaloa, on the east coast, N of *Matura*: Sol. A. Vallooppullee, As. Miss.; Salaried Teachers, 8; Members, 29; Scholars, 310—*Trincomalee*, 75 miles N of *Batticaloa*: Ralph Stott; John Matthiez, As. Miss.; Salaried Teachers, 6; Members, 22; Scholars, 233—*Point Pedro*, at the northern extremity of the Island: George Hole; John Katta, As. Miss.; Salaried Teachers, 10; Members, 22; Scholars, 812—*Jaffna*: Peter Percival; John Hunter, John Philips Sammuggam, As. Miss.; Salaried Teachers, 13; Members, 66; Scholars, 781—The Rev. John George, of *Point Pedro*, has returned home on account of health. Mr. Hole came over from *Negapatam* to supply his place—Pp. 182, 429.

The northern part of the Island of Ceylon is peopled by a race quite distinct from the inhabitants of the south. The Singhalese are Buddhists; but the inhabitants of *Jaffna*, *Trincomalee*, and *Batticaloa*, are Hindoo Idolaters, with a mixture of Mahomedans; and for the most part use the *Tamul Language*, which prevails also in the south of India.

The history of this island affords an instance of the power with which Heathenism governs the nations of the East. For 200 years, the District of *Jaffna*, and a great part of the Island of Ceylon, have been in the possession of Europeans. In the time of the Portuguese Ascendancy in the East, a large portion of the inhabitants professed Christianity, and many churches were built in districts which are now professedly Heathen. Under the Dutch Government, the Christians in Ceylon were numbered by tens of thousands: in the year 1663, in the Province of *Jaffna* alone, it is stated that there were 62,558 Professed Christians among the free people, and 2587 among the slaves. But a great part of the inhabitants long ago relapsed into Heathenism; so that, in this very district and within sight of the ruins of the ancient churches, the Missionaries have witnessed the practice of the grossest idolatry, and the belief of the darkest and most wretched superstitions: and it is found that the partial and faithless profession of Christianity so long prevailing, with the absence of ministerial instruction and pastoral care, and the frequent intermixture of Heathenism and Christianity, have produced an effect very unfavourable to the character of the Natives; and to the success of the Mission. Missionaries who

labour among a people who are thus twice dead—dead in apostacy, as well as in heathenism—demand our sympathy and prayers, and require the special support which God alone can supply.

The Mission in *Jaffna* is conducted by Mr. Percival, with great judgment and vigour. The English and *Tamul* Congregations have their respective Places of Worship, which are well attended: the Portuguese Congregation assembles in a private house. The Schools in connexion with this Mission are of a superior and very effective character: about 200 boys and 60 girls, chiefly Native, are receiving daily instruction, under the immediate superintendence of the Missionaries, in the schools connected with the Mission House: these schools are supported by weekly or monthly payments, and by local contributions: there are nearly 600 children, about 160 of whom are girls.

The Mission at *Point Pedro* is established among a Native Population. The Missionary visits many large villages, and assembles attentive congregations, composed chiefly of the parents and children of the Mission Schools. He acts on the principle, that even Schools are only useful, as they may be auxiliary to the subversion of idolatry, and to the introduction and spread of evangelical truth.

The Mission at *Trincomalee* has reported an accession of another family to the native congregation: a Tract in the native language was found by a woman, who gave it to her husband: the consequence of reading it was a desire to converse with the Missionary, and to receive further instruction: from a worshipper of *Buddhu*, he became a follower of the Lord Jesus: he and his family have been baptized; and thus nine persons were added to those who enjoy the Means of Grace provided by the Mission.

The Mission in *Batticaloa* is also chiefly among the Natives and European descendants; who have recently erected a substantial Chapel: the various parts of the building were undertaken by different individuals, who engaged to meet the whole expense of completing the parts assigned to them; and it is very remarkable, that the pillars of the Chapel, ten in number, which required to be made of trees of large size, and to be felled at a considerable distance in the jungle, have been furnished by an idolater, a Hindoo Moodeliar.

The Committee review the proceedings of the Mission in Ceylon, during the past year, with great satisfaction; and are encouraged to hope for more extensive success, in the conversion of the Heathen to a knowledge of Christ. [Report.

Summary of the Tamul Division.

Stations, 4—Missionaries, 3—Assistant Missionaries, 5—Salaried Teachers, 37—Members, 139—Scholars, adults and children, 2136.

The entire evangelization of this interesting and important island is an object which has long engaged the anxious attention of the Society; not only in reference to its own Heathen and Mahomedan Population, but also from its religious connection with, by far, the largest portion of the Asiatic Continent; comprehending the regions of Hindoostan, India beyond the Ganges, and the Empire of China. It is a well-ascertained fact, that every successful advance in the accomplishment of this event, tells with a mighty influence on the Brahminical, but more particularly on the Buddhist, World.

A clear insight into this state of things led our Missionaries, at an early period—when commencing the study of the native languages—to exert their energies in the Education of the rising generation, and in the Translation of the Scriptures; in each of which departments of labour they have for many years been most successfully engaged.

The accounts, which have been forwarded from the different Stations since our last Report, furnish undoubted evidence, that the hopes of the Christian World, in respect to the conversion of Ceylon, will in the end be fully realized. A spirit of inquiry has been excited among the Heathen Population in thousands of instances; especially among the higher classes—the priests and the literati: this has led to a close investigation of the doctrines of Christianity, and a comparison of them with their own systems. The education of the Heathen Youth, on Christian Principles, has furnished such ample means of information, as to produce almost an universal discussion on the subjects of religious doctrines and worship. Thus, truth and error are brought into general collision; so that, of late years, the effect has been a great and almost-convulsive shaking of the Heathenism of Ceylon.

Much of this is unavoidably hid from the view of any but the Missionaries on the spot: on the other hand, much is visible to all—a general falling-off in the public display of the Heathen Priesthood—the loss of their influence over the native population—a diminution of the revenues of the temples, which on all hands are falling into ruin and decay—and a cessation of public heathen ceremonies and festivals, to such an extent, that, in some of the districts, the priests are in a condition nearly bordering on want; and, were it not for the influence exercised by the UNEDUCATED, and, consequently, more devoutly superstitious FEMALE part of the population, Heathenism would almost cease to exist.

In many instances, a spirit of enmity and retaliation has been excited among the priesthood; who leave no means untried, on their part, to check the progress of Christianity, and to engender feelings of rancour and hatred against the Missionaries and their people. Yet the Cause, under the guidance and protection of the God of Missions, steadily and firmly advances, and presents very cheering prospects of great good in this extensive Mission. The Schools are exceedingly prosperous, and might be increased to any extent: the number of readers is daily multiplied: Christian Knowledge is rapidly disseminated: the doctrines of the Gospel are gaining an extensive ascendancy over the minds of the people: regular Christian Congregations and Societies are collected and established all over the country: Christian Teachers, of various classes, are rising up, and going forth bearing the precious seed of the Word of Life: Places of Religious Worship are in the constant course of erection by the Natives themselves: the Word of God is sought after by all classes of the Natives, so that great numbers of copies of the Scriptures are continually in the course of careful distribution by the hands of the Missionaries and their assistants; and thousands of copies of Religious Tracts are every month issued from the Mission Presses, in four different languages, which are eagerly sought after, and carefully read. Besides these general effects, the Missionaries have the satisfaction of witnessing, from time to time, instances of sound conversion to God—of Natives, who, by a consistent life, adorn their Christian Profession—and of others who die in the Lord, leaving behind them the most satisfactory testimonies of their sure and certain hope of eternal life through our Lord Jesus Christ.

[Rev. Benj. Clough.

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS — *Tillipally*: 1820: Levi Spaulding; Nath. Miles, Nat. Preacher; 9 Nat. As. — *Panditeripo*: 1816: Benj. C. Meigs; 11 Nat. As. — *Batticotta*: 1817: H. R. Hoisington; 1820: James Read Eckard; 5 Nat. As. — *Manepy*: 1821: Eastman S. Minor, Nathan Ward, M.D.; Henry Martyn, Nat. Preacher; 18 Nat. As. — *Oodoorville*: Printer; 4 Nat. As. — *Chavagachery*:

American Board of Missions—

1833: Sam. Hutchings; C. A. Goodrich, Nat. Preacher; 10 Nat. As.—*Varany*: George H. Aphthorp; 5 Nat. As.—Gabriel Tissera, Nat. Preacher, supported by the Mission, but not in connection with any particular Station—9 Nat. As. at 6 Out-Stations—The Rev. John M. S. Perry, of Batticotta, died of cholera on the 10th of March of last year; and Mrs. Perry, of the same fatal disease, on the 13th. "Mrs. Perry," the Board say, "was Sister to the first Mrs. Winslow, Mrs. Hutchings, and Mrs. Cherry: Mrs. Hutchings still survives to rejoice over the useful lives and joyful deaths of three Sisters, whose mortal bodies rest in hope among the Native Churches of Jaffna." Mrs. Minor, also, died in peace, on the 29th of June 1837—P. 183.

Summary of Stations and Labourers.

Stations, 7—Out-Stations, 6—Missionaries, 6—Native Preachers, 4—Physician, 1—Printer, 1—Native Assistants, 71—Female Assistant Missionaries, 7; being the Wives of the Missionaries and Physician.

STATE OF RELIGION—In 16 places for stated Worship, there is an average attendance of 2700 persons. The Communicants at the close of 1837 were 330: of these, 49 had been received in the year: 24 had been suspended, chiefly, "it is presumed," the Board say, "for marrying Heathen Wives, now the grand temptation to which the Young Men are exposed; their education enabling them to marry into higher families than they otherwise could do, where large dowries are given with the wife."

EDUCATION—In 187 Free Schools, there were 4732 male and 1004 female scholars; besides 151 in the Male Boarding School at Batticotta, and 98 in the Female at Oodoville. Of the Schoolmasters, 34 were Communicants. The number of Native Youth who have enjoyed the benefit of the Boarding Schools from their commencement is 440 males and 165 females: of these, 136 males and 41 females have been Communicants. Up to the end of 1836, the Missionaries calculate that 15,500 children had been taught in the Free Schools.

PRESS—Of Books and Tracts, printed in 1837, in Tamul, there were 65,500 Volumes; 311,000 Tracts, containing 5,248,000 pages; 48,000 Volumes of Scriptures, containing 3,688,000 pages; the whole number of pages printed in the

year being 12,436,000, chiefly at the expense of Bible and Tract Societies. The whole amount of printing in Tamul from the beginning is 27,221,400 pages. The Press gives employment to about 50 Natives.

A few years since, the only Tracts distributed in the District of Jaffna were written on the olla: a single writer could make only four or five copies in a day: occasionally a small number of printed Tracts was obtained from Colombo or Madras. The first Tract printed in Jaffna was at Nellore, in 1823. In 1828, the series had increased to eight: at the beginning of 1837, the general series of the Jaffna Tract Society numbered 64 Tracts.

Reduction and Revival of the Mission.

In reference to the effect of the Circular of the Board, in June 1837, requiring a reduction, to the amount of 5000 dollars per annum, in the expenditure of the Mission, in consequence of the commercial embarrassments in the United States, the last Report states—

The past has been an eventful and trying year to this Mission; but, excepting the cases of bereavement by death, the trials all arose from the failure of the wonted supplies from the Churches at home, and not from any renewal of strength or opposition on the part of the surrounding idolaters. The Mission was never making more rapid progress in its work—never exerting a more beneficial or a greater influence—never blessed with more cheering prospects, than when, as by a blast from the desert, the numerous children in its Christian Schools were driven away and dispersed.

A Letter from the Mission, of the 1st of March of last year, written by the Rev. John M. S. Perry, only ten days before death arrested him, detailed the extent and effect of the reductions required in a manner so affecting, that the Committee "could do violence," to use their own words, "to their own feelings and those of the beloved Missionaries no longer; but by a Letter forwarded on the shortest and most expeditious route, have withdrawn the restrictions imposed by the Circular. Was this act," they ask, "displeasing to the Lord of Missions and King of Zion? Will it not be sustained by the patrons of the Missionary Cause?"

The following Letter from the Colonial Secretary, dated Nov. 4, 1837, is honourable to both the British Government and the Mission:—

Gentlemen—The Right Honourable the Governor having understood, that, in consequence

of the recent failures in America, your Mission is exposed to some pecuniary difficulties, which will probably compel you to discontinue, at least for a time, some of the Schools, which you have established with so much advantage to

the public, I am directed to offer you a subscription, on behalf of the Government, of 200*l.*; in token of the high sense entertained of the services of your Mission in the Northern Province.

Indian Archipelago.

In August 1837, the Netherlands Government in these Seas issued the following REGULATIONS in reference to Foreign Missionaries:—

1. That no Missionary from any foreign country shall be permitted to establish himself any where in Netherlands India, excepting on the Island of Borneo:—this permission to be granted only to Netherlands Missionaries, under restrictions hereafter to be made.

2. Each Foreign Missionary, who may apply for admission to the Island of Borneo, shall be obliged to remain at Batavia for one year, before such admission can be obtained; to the end that the Government may have the opportunity of becoming acquainted with his character and conduct, and to make the necessary inquiries regarding his knowledge of the language, morals, and customs of the people among whom he wishes to be established.

3. No Missionary shall proceed to Borneo, without having previously, under oath, or in some other solemn manner, bound himself before the Resident of Batavia, that he will always refrain from instructing the Natives in such a manner as to weaken the passive obedience required by the Authorities placed over them; and that this Declaration shall be afterward sent to the Government.

4. The Local Authorities at the Dependencies to be made acquainted with these Resolutions, and required to make the stipulations and restrictions, which they contain, known to such Missionaries as may be established within their jurisdiction; with a request that they will inform the Societies under whose auspices they come out, to the end that each new Missionary may know to what he will have to conform.—Said Local Authorities to be further required to acquaint the Missionaries arriving among them with the difficulties and dangers with which they will have to contend, during their Missions; and further to keep a watchful eye upon their conduct, with a view to preventing the injurious consequences of improper measures.

5. The Authorities on the west, and south, and east coasts of Borneo are to receive an extract of these Resolutions; and to be required to advise the Government what progress the Missionaries have made there, and to give their opinion whether or not it is advisable that more should be admitted.

B F Bible Soc.—The Committee have published the following extract of a communication from Mr. King, of the house of Olyphant, King, and Co., “for the use of whose vessel,” they observe, “the Society and the Cause of Christian Missions are so deeply indebted:”—

We are now equally surprised and pleased to find, that, under the present Government of the Philippine Islands, a very happy change has already taken place in their colonial regulations: formerly, the Roman-Catholic Influence was paramount there; and books were subjected, on importation, to a rigid inspection, which excluded every thing Protestant: now, we learn that the Bibles which have been sent over from this, have been admitted freely, and have been taken up with great avidity. This fact may have already been communicated to you: I would, in this case, confirm what I am too late to impart, and commend this provision.

April, 1839.

dence to your attention. If the present Government be still maintained, you cannot be wrong in sending 1000 Spanish Bibles to Lintin, to be forwarded thence, under whatever precautions may be expedient, to Manilla. Should your Agent be absent, our Missionaries will supply his place; and any secular assistance which they may need, we can readily afford them. There are, we believe, some translations extant in the native dialects of these islands: we shall request our friends at Manilla to look after them. Perhaps they may deserve publication in England or America.

The Committee have forwarded 1000 Spanish Bibles.

Religious-Tract Soc.—Grants have been made to *Java* of 72 reams of paper for Malay Tracts, and of 9400 English and Dutch Publications.—P. 184.

Eastern-Fem. Educ. Soc.—Miss Hulk arrived at Batavia in December 1837.

Miss Thornton had under her care 14 boarders and 11 day-scholars, of Dutch and Malay extraction; with an average attendance of 14 Chinese Girls—P. 184.

This month my own school has increased in numbers, so that my house is quite full, and I

am enabled to meet my expenses. We sit down 20 to dinner every day; but we are a very happy family: peace reigns among us. Miss Hulk can speak the language: she is devoting much of her time to the study of Malay: she teaches Dutch in the morning to my school.

[Miss Thornton: April 1838.

Baptist Miss. Soc.—The Rev. Jacob Ennis, one of the American Missionaries, on occasion of his visit to Sumatra, mentioned at p. 185, writes thus from Bencoolen, in reference to the Baptist Mission:—

Eighteen years ago, four Baptist Missionaries from England came hither; two of whom afterward settled further up the coast, at Padang and Tapanooly. At this place, a press was put in operation—many books were distributed—and 500 Malay Children, at one time, were taught in the Mission Schools: many of them learned to read and write, and calculate numbers. But when the Government, in 1825, was transferred from the English to the Dutch, the Brethren removed to British India. One of their number, Mr. Ward, who superintended the printing department, still lives at Padang, unconnected with any Society: by his long and careful attention to the Malay Language, it is hoped the Cause of Missions will be greatly aided. After the removal of the Missionaries, the schools, one after another, died away: the Central School, however, the Government has taken pains to support; paying a Teacher, and supplying Christian Books. Were a Mission again to be established here, with the favour of the Lord, these schools might again be revived; and a harvest gathered, partly from seed formerly sown.

In Java, the Rev. Gottlob Bruckner is still upheld, under the infirmities of age and of a constitution enfeebled by long residence in an eastern climate, in his exertions for the benefit of the Javanese and Malay Population at and round Samarang. He continues to distribute Tracts among the Chinese, of whom not less than 4000 reside in that town alone, beside those who are scattered in small communities all over the country. From the Europeans around him, he derives no encouragement whatever—P. 184.

London Miss. Soc.—The Rev. W. H. Medhurst sailed on the last day of July, with his family, on their return to Batavia; and arrived there in the middle of November: they were accompanied by Mr. W. Lockhart, Medical Missionary, and by Choothiang. During Mr. Medhurst's visit home, Mr. W. Young and

Mr. Lucas Monton were in charge of the Mission; and were assisted occasionally by Mr. Barenstein, of the Rhenish Society, and by several American Missionaries—Five Amboynese Soldiers and a Malay Woman have been baptized—Two Chinese Schools contain about 40 scholars. The Malay Scholars make very satisfactory progress—Since the last Report, 13,350 Publications have been printed; and 1000 Chinese New Testaments, with 18,700 Tracts and Gospels, have been distributed—Pp. 184, 429; and p. 174 of the present Volume.

Netherlands Miss. Soc.—Pp. 184, 185: and see, at p. 277, an abstract of the Home Proceedings of the Society for the Year 1836—37; and, at pp. 387, 388, an Obituary of Anne Mary, a Native of Celebes. The Rev. J. T. Dickenson, in the Journal of his voyage on board the "Himmaleh," mentioned at p. 121, has the following notices:—

There is a Dutch School at Ternate, taught by a Master from Holland, who receives about 700 dollars per annum. A part of this sum is paid by the Government, and the remainder by the parents of the children: pupils, 45. There is a Malay School taught by a Native, having 83 pupils. Only the Roman character is used in the Malay School: this remark applies to all Christian, or, more properly speaking, Government Malays, throughout Netherlands India. The Dutch Missionaries have little or nothing to do with the Arabic character. The number of Malays here, nominally Christian, is about 700: a few of them may be pious, but the mass are far otherwise. The number of persons who are Dutch, or part Dutch, is from 100 to 200. In the Fort there are 50 European Soldiers. The number of Chinese is 130: about 30 of them were born in China: they have a small school.

The number of Chinese in all the Dutch Islands east of Java and Borneo probably does not exceed 3000. They may be estimated as follows: Makassar, 1000—Amboyna, 300—Ternate, 130—Manado, 100—all the other Moluccas, including Banda, 150—Timor, 200. This would leave over 1100 out of the 3000 for the smaller places. They are nearly all traders: a few are mechanics: they are on good terms with the Natives: their

influence, except in the way of commerce, is considerable.

The *Moluccas*, beautiful and interesting as they are, cannot at present be considered important to the Missionary: first, because their population probably does not exceed 200,000, while the languages spoken are not less than twelve: next, it will be almost impossible to obtain permission for a Missionary to reside there; and if permission were once obtained, he would find himself hampered on all sides.

Mr. Hofker, the Government Chaplain at Ternate, has furnished me with the following list of the Missionaries and Stations of the Netherlands Society in Dutch India: in Sumatra two, one at *Bencoolen* and the other at *Padang*—at *Rhia*, one—near *Batavia*, one—at *Timor Coupang*, one—at *Makisser*, one—at *Litty*, two—at *Moa*, one—at *Amboyna*, two—at *Sapareoa*, near Amboyna, one—at *Banda*, one—at and near *Manado*, five: in all, 18 Missionaries. The five in the district of Manado in Celebes are said to be very successful: conversions to nominal Christianity have been numerous: the natives of that part of Celebes are Pagans.

The German Missionaries at Banjermassing in Borneo have no connection with the Netherlands Society.

American Board—The Missionaries Eihu Doty, Jacob Ennis, Elbert Nevius, and W. Youngblood received no answer from the Government, to the application mentioned in the last Survey, till September 1837, seven months after it was made. Mr. Ennis spent from June to December in a journey in Sumatra; and his Associates, with Miss Condit, occupied themselves in preparatory pursuits at Batavia. They had petitioned for leave to two

of their number to explore Java eastward of Batavia, and various Islands eastward of Java: two were permitted to visit partially, but were forbidden to establish themselves as Missionaries on either Java, Celebes, or the Moluccas: permission was given to proceed to Borneo, and there to prosecute their labours among the Heathen. The same permission was immediately asked for the other two Brethren: this was allowed, after a delay of some months. These applications seem to have given rise to the concocting of the Regulations printed at the beginning of this article. The Rev. W. Arms and the Rev. S. P. Robbins had occupied a Station on the west coast of Borneo. Mr. Arms retired on account of ill health, and reached home on the 28th of April of last year. Mr. Robbins proceeded to join the Siam Mission. The four Missionaries were instructed by the Board to resume the Station in Borneo. The Missionaries Dyer Ball, George W. Wood, Fred. B. Thomson, and W. J. Pohlman, with their Wives, embarked on the 25th of May for these parts—Pp. 185, 478.

American Episcopal Missions—The Rev. F. R. Hanson has been obliged to return home from Batavia, the climate disqualifying him for study: he reached America, by way of England, on the 8th of May. Dr. and Mrs. Boone (see p. 130) had arrived at Batavia, Oct. 22, 1837: he was devoting himself to the study of Chinese. The Rev. Henry Lockwood continues his School, and Mrs. Boone had charge of some Girls—Pp. 185, 186.

Australasia.

THE death of the Rev. Samuel Marsden, Principal Chaplain of New South-Wales almost from the foundation of the Colony, which took place on the 12th of May, was noticed in our last Volume (see pp. 431, 481), in some remarks by the Rev. William Cowper, his successor, and in a Memorial adopted on the occasion by the Committee of the Church Missionary Society. To him, under the grace of God, the Cause of Christ in these Seas is more indebted than to any other man. The New-Zealand Mission of the Church Missionary Society was established by Mr. Marsden, under repeated disappointments and multiplied difficulties. The narrative of his last Visit to New Zealand (see pp. 217—221) will be read with lively interest—The noble race of men who inhabit those Islands are making rapid advances in Christianity and Civilization, under the Church and Wesleyan Missionaries. The great and pressing difficulty with reference to them, is, how to deliver and defend them from the contamination of the intemperate and the schemes of speculators or the self-interested.

At pp. 435, 436 of our last Volume, some remarks will be found on the Gospel as the only Adequate Blessing to New Zealand, and on the Activity of Satan's Emissaries.

Australia.

The Auxiliaries of the *B F Bible Society* have remitted 680*l.*, and 3890 copies of the Scriptures have been sent out. The Issues at Sydney, in the year, had been 305 Bibles and 501 Testaments; and the total, 10,327 copies. Nearly every house in Hobart Town had been visited; and, in most families, copies of the Scriptures were found—The *Christian-Knowledge Society* has granted 690*l.* in money and books for the benefit of the Colony. Local Annual Subscriptions have been promised, for general purposes, to the amount of more than 800*l.* The Bishop expected to raise the Scholars in Sydney very shortly to the number of One Thousand: 3206 Books and Tracts were issued in the year—More than 116,000 Publications have been sent by the *Religious-Tract Society*, with Books for sale to the amount of 515*l.* There is an increasing demand for Religious Books—The School for Mutual Instruction at Sydney prospers. Another, at Hobart Town, had 105 boys and 56 girls—P. 186.

CHURCH MISSIONARY SOCIETY.

Wellington Valley: 240 miles NW of Sydney: 1832: William Watson, James Günther; George Langhorne, Cat.; William Porter, Agriculturist. Mr. Porter arrived on the 21st of July—*Moreton Bay*: John C. S. Handt—Pp. 187, 557: and see, at pp. 422—426, details of Persevering Labours at Wellington Valley, of the Apprehension of a supposed Accomplice in Murder, and of the Entrance on Labours at Moreton Bay; at pp. 372, 373, Report of Proceedings in the year 1836; and, at pp. 475, 476, Alarming Invasion of the Station at Wellington Valley by distant Tribes.

A blessing has continued to attend the labours of the Missionaries. A further Government grant of land will be put under cultivation, by the Agricultural Assistant, Mr. W. Porter.

The difficulties attendant on this Mission to the Aborigines are peculiarly great; owing to the scattered state and ignorant character of the Natives themselves, whose disadvantages are yet more aggravated by the deplorably-immoral state of the Settlers. Yet, notwithstanding all the hindrances and hardships experienced, the Missionaries report that they

can discern both moral and spiritual benefits derived by the Natives from their labours among them. They are frequently visited at Wellington Valley, by many from the surrounding Tribes. The Vocabulary in the Native Language has been again revised, and considerably enlarged. The Gospel of St. Matthew, and almost the whole of the Morning and Evening Services of our Church, have been translated into the language of the Aborigines; and in this language, Divine Service is performed every Lord's Day. The Missionaries have had, at different times, more than 100 Natives under their care and instruction. Several have learned to read the Holy Scriptures, to regard Worship, and to present their morning and evening supplications to the God of all Grace. [Report.

• WESLEYAN MISSIONARY SOCIETY.

Port Philip, in Southern Australia: Benj. Hurst, Francis Tuckfield. The Governor, Sir George Gipps, has rendered every facility to the establishing of this Mission in behalf of the Aborigines. His Excellency proposes to grant half the expense of establishing the Mission, and half the annual expenditure. Mr. Tuckfield was to embark at Hobart Town on the 30th of June. Mr. Hurst, having suffered from illness, was to remain at that place for a short time, to recruit his strength—The Rev. W. Longbottom suffered shipwreck, in June, in proceeding from Hobart Town to *Perth*, in *Swan River*—P. 187; and p. 174 of the present Volume.

GERMAN MISSION TO THE ABORIGINES.

A Public Meeting was held on the 18th of May in Sydney, in support of a Mission to the Aborigines. The Missionaries Eiper, Schmidt, and others had arrived, with this view, from England. The Rev. Dr. Lang stated his ill success, on his visit home, in attempts to excite an interest in favour of the Aborigines. Government aided the object, by conveying the Missionaries to the Colony. They have proceeded to Moreton Bay, and are to act under the Scottish Synod of New South-Wales.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Stations and Labourers.

Tepuna: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wan-*

1819: James Kemp, James Shephard, John Edmonds, Cat.; 6 Nat. As.—*Pahia*: 1823: Henry Williams; Charles Baker, B.Y. Ashwell, Cat.; Sam. Hayward Ford, Surgeon; Marianne Williams, Teacher: 11 Nat. As.—*Waimate*: 1831: W. Williams; G. Clarke, Richard Davis, Cat.; W. Rich. Wade, Superint. of Press.; W. Colenso, Printer; W. King, Serena Davis, John Bedggood, James Davis, As.; 17 Nat. As., 4 of whom are Females—*Kaitia*: 1834: W. Puckey, Joseph Matthews, Cat.—*Puriri*: 1834: W. Fairburn, James Preece, Cat.—*Mangapouri*: 1835: Robert Maunsell; James Hamlin, John Morgan, Cat.—*Matamata*: 1835: Alfred N. Brown; John A. Wilson, Cat.—*Rotorua*: Thomas Chapman, Henry M. Pillely, Sam. M. Knight, Cat.—*Tauranga*: 1835: James Stack, Philip King, Cat.—A Station had not been assigned to Rev. Richard Taylor. Mr. and Mrs. Ford arrived Aug. 22, 1837. Mr. Octavius Hadfield arrived at Sydney on the 1st of July; and would be admitted to Holy Orders, it was expected, by the Bishop of Australia. Mr. John Mason and Mrs. Mason embarked at Gravesend on the 9th of March last—Pp. 187, 188, 557; and p. 173 of the present Volume: and see, in our last Volume, at pp. 217—223, an account of the Seventh Visit of the Rev. Samuel Marsden to New Zealand, Intended Visit of the Bishop of Australia to the Mission, Urgent Need and Value of Medical Help, with the Blessing of God on Mr. Ford's Regular Medical Treatment of the Natives; at pp. 225—228, Obituaries of Manu and Motoi, two Chiefs; at pp. 256—262, a General View of the Mission, details of the Influence of the Gospel at the Northern Stations, the Conversion and Mutual Reconciliation of Two Cruel Chiefs; at pp. 287—301, Prevalence of War among the Southern Natives, Labours at each of the Five Southern Stations, with details of the devastations and wars of the Southern Tribes; at pp. 341, 342, some Notices of Native Notions and Manners; at pp. 388, 399, an Obituary Notice of Mary, a New Zealander; and, at pp. 431, 432, a Notice of Tepuna, with an Engraving of that Station.

Summary of the Mission.

Stations, 10 and 1 Out-Station — Labourers in the field, 91; being 5 Missionaries, 1 Medical Practitioner, 21 Catechists, 2 Printers, 3 European and 34 Native Assistants, and 23 Married and 2 Unmarried Females — Attendants on Public

Worship, 2176 — Communicants, 178 — Schools, 51 — Scholars: boys, 376; girls, 309; sex not specified, 652; youths and adults, 94: Total, 1431.

In the Printing Office, 5000 copies of the New Testament, in demy 8vo., had proceeded as far as 1 Cor. xiv. 10; and a New-Zealand Grammar, in English, was in hand. A translation of the "Pilgrim's Progress" was nearly completed. The Religious-Tract Society has granted 24 reams of paper.

The visit of the Bishop of Australia to the Mission, at the request of the Parent Committee, was noticed at p. 221 of our last Volume. His Lordship, on acceding, though with much personal inconvenience, to this request, writes—

I will do whatever in me lies, through God helping me, to maintain the Church of New Zealand in the Apostles' doctrine and fellowship. It is highly satisfactory to me, that our friends at home are taking a view of these things, which proves them to belong, not only to a Missionary, but also to a Church Society.

The Bishop, having further stated his views as to the principle on which he should visit a Church not within his Diocese, adds—

I should wish to be understood as making the best provision which our circumstances permit, and which can be made without irregularity, until, in God's own appointed time, that infant and struggling Church may be brought, under its own proper Superior, to a full participation in the Ordinances of the Christian Ministry.

In reference to the many trials of the Mission, detailed in various parts of our last Volume, the Report thus bears strong testimony to the restraining and supporting influence of the Gospel:—

In the midst of all these distracting circumstances, there is clear evidence of the fact, that the Gospel has been gaining a mighty influence over very many, among both the Chiefs and the Natives generally. The civilizing tendency of Christianity is rendered peculiarly manifest, from the marked contrast existing between the War of the Natives in the Northern District in 1837, and that in the Southern District in 1836.

In the Northern District, where the Missionaries have longest dwelt and laboured, there were no CHRISTIAN Chiefs found to participate in the war; and even some of the Heathen Chiefs refused to join. Natives themselves co-operated to put a stop to the war; while the most cruel aggravation and protraction of it may be traced to miscreant Europeans; who, not fewer in number than 150, mingled in the tumultuous garrisons and ranks of the Natives.

Church Missionary Society—

inflaming their passions by the grossest intemperance and profligacy. Not more than fifty perished, during a warfare of several months; and when the war terminated, it was not succeeded by any acts of cannibalism; and in the arrangements for restitution, the ancient sanguinary principle of life for life was exchanged for payment in land. So far had the Gospel humanized and blessed the Northern District! Whereas in the Southern, where the Missionaries had but just begun to settle themselves, as soon as war burst out, it was universal and indiscriminating: none of the leading Natives interposed to arrest its progress: the carnage amounted to not fewer than 500; and was succeeded by horrid scenes of cannibalism, such as have never before been narrated by the Missionaries.

Truly it may be said, contrasting these two Districts—"See what man is without the Gospel!—and see what he is, when permanently visited by the Ministers of Christ!" Nay, more—"See how the work of the Gospel, after it has gained some influence, may yet be thrown back, by the presence of those who are Christians only in name, but worse than Heathen in character!" To this it may be added, when contemplating the peace, and even the abounding consolations, enjoyed by the Missionaries, in the midst of these afflicting scenes—"See what the Saviour can do for His labouring and suffering Servants!" The language of these faithful men might be—*In the day when I cried, thou heardest me, and strengthenedst me with strength in my soul.*

WESLEYAN MISSIONARY SOCIETY.

Mangungu: 1826: Nathaniel Turner, John H. Bumby, John Warren; W. Woon, As. Miss. — *Newark*: James Buller, As. Miss. — *Kaipara*: John Whiteley, Sam. Ironside — *Waingarua*, *Kawia*, and *Taranake*: James Wallis, James Watkin, Charles Creed — The Missionaries Bumby, Warren, Ironside, and Creed, with their Wives, sailed on the 20th of September: on their arrival, they were to be located as here stated, unless circumstances should require a different arrangement — There are 600 Members: 500 are under school-instruction — A Printing-Press is in full operation: 7200 copies of different Works have been printed. The Religious-Tract Society has granted 24 reams of paper — Pp. 188, 429; and see, at p. 545, an account of the Baptism of 120 Adult Natives.

The Mission in New Zealand presents a very encouraging aspect. During the last year, the number of Members in Society has been doubled.

On one occasion, upward of 120 Natives were added to the Christian Church by public baptism. The Press is busily engaged in preparing elementary books for the children and adults, who are eager for instruction. An earnest desire is manifested by the Natives in distant parts of New Zealand, that Missionaries may dwell among them: from one District in the South, where two of our Missionaries had formerly resided for a while, no less than five Deputations had visited *Mangungu* and *Kaipara*, to request their return; stating, that the Natives had built for themselves several Chapels, and regularly assembled to worship God according to their best knowledge. Mr. Wallis, in consequence of these importunities, has set out for *Waingarua* and *Kawia*, accompanied by several well-instructed Native Teachers, in order to make a better provision for the spiritual wants of the people at those places; intending afterward to proceed toward the South as far as *Taranake*, where there is a favourable opening for the establishment of a New Mission.

The beneficial influence exerted by the Missionaries, and by the Christian Natives, over the heathen part of the population, has latterly been strikingly manifested in bringing to a termination a sanguinary war, from which the most painful consequences had been apprehended. Messrs. Turner and Whiteley accompanied the chiefs and people under their pastoral care to the seat of war; and had the satisfaction of seeing the object of their pacific visit accomplished, and peace happily restored between the contending parties through their mediation. [Report.

Mr. Turner, in a late communication, writes—

We are labouring together in love; and the God of Peace and Love continues to smile upon our efforts, and to crown our endeavours with His blessing. All is peace around us; and our prospects of usefulness in this Mission are brighter than at any former period since its commencement. Mr. Wallis is now on a visit to *Waingarua*, *Kawia*, and perhaps *Taranake*, also much further to the South. Oh that we had but half-a-dozen men of God full of faith and the Holy Ghost, to enter these opening doors, and lead these long-benighted Tribes of the South to the Lamb of God which taketh away the sin of the world!

The reinforcement would arrive most seasonably.

In a Letter of the 22d of August, Mr. Turner reports the destruction of the Mission House and Store at *Mangungu* by fire, in the night of the 18th of that month, with such rapidity, that his sickly wife and their nine children were rescued with some difficulty from the flames. The

loss of property is estimated at 800*l*. He writes—

Our Natives, in general, acted a noble part, in attempting to save whatever they could from the devouring element; nor are we aware of

any among them having been guilty of pilfering, on the occasion. What a contrast between them, and those by whom we suffered the loss of all but life in 1827! The Gospel alone has wrought the change.

In reference to the peculiar circumstances of New Zealand, we quote some remarks from the last Report of each of the two Societies which are labouring for the present and eternal good of the Natives:—

Your Committee cannot close their Report of this Mission, without adverting to the peculiar situation of New Zealand, as it is now regarded by the public at large. What events may await this fair portion of the globe—whether England will regard with a sisterly eye so beautiful an Island, placed, like herself, in a commanding position, well harboured, well wooded, and fertile in resources—whether this country will so stretch forth a friendly and vigorous arm, as that New Zealand may, with her native population, adorn the page of future history, as an industrious, well-ordered, and Christian Nation—it is not for the Committee of the Church Missionary Society to anticipate. But this consolation they do possess: they know that this Society has, for twenty years, done good to the Natives, HOPING FOR NOTHING AGAIN—nothing, save the delight of promoting glory to God and good-will among men. The Society has sent them Heralds of Peace and Messengers of Salvation: and has thus contracted such an obligation toward those whom it has sought to benefit, that your Committee are constrained to lift up their voice on behalf of that Island; and to claim, that no measures shall be adopted toward that interesting country which would involve any violation of the principles of justice on our part, or of the rights and liberties of the Natives of New Zealand.

[*Report of Church Miss. Soc.*]

The attention of the Committee has been called during the year to the projects of an Association for colonizing New Zealand; and they have felt it to be their duty to address Her Majesty's Government on the subject, praying that whatever measures may be deemed necessary to protect the New Zealanders from immoral and lawless Englishmen, no plan of colonization may be introduced which would interfere with the successful operations of Missionary Societies for the diffusion of Christianity, or compromise the just rights and interests of the Natives. Since then, a Select Committee of the House of Lords has been appointed to inquire into the state of New Zealand, with a view to the introduction of a measure for the prevention of the evils resulting from the irregular conduct of our own countrymen. That Almighty God may impart His guiding blessing, and conduct the inquiries and labours of this Committee to a wise and happy conclusion, will be the fervent prayer of those who are interested in the cause of humanity and of Christian Missions.

[*Report of Wesleyan Miss. Soc.*]

The Association for Colonizing New Zealand was unsuccessful in its attempts, last Session, to procure the sanction of Parliament to its designs: a Bill was introduced into the House of Commons (see p. 301), and was rejected; and the Select Committee of the House of Lords, just mentioned, reported (see p. 384) against the Association. But the efforts will be renewed. Notice of a Motion has been given, in the House of Commons, for leave to bring in a Bill "to authorise the Formation of a British Province in New Zealand;" and other projects are formed, it is said, directed to the Colonization of that Country.

Polynesia.

THE *B F Bible Society* has printed in London, under the superintendence of the Rev. Henry Nott, who was himself a principal translator, and has forwarded to the South Seas, 3000 copies of the Bible in Tahitian: a pocket New Testament has also been printed. The Rev. John Wil-

liams, on his return to the Society Islands, took with him 3000 copies of the Rarotonga N. T.: 2000 copies had been previously forwarded in portions, and had been received with lively gratitude—Publications of the value of 240*l*. were placed, by the Religious-Tract Society, at the disposal of

the Rev. John Williams, on his return: 24 reams of paper have been sent, for printing Tracts; especially such as vindicate the Protestant Faith, Romanist

Missionaries being busy in these Seas: 48 reams have been sent for Tracts for the Navigators' Islands.

WESLEYAN MISSIONARY SOCIETY.

Islands and Labourers.

FRIENDLY: *Tonga*, 1822: *Haabai*, 1830: *Vavou*, 1831: W. A. Brooks, Stephen Rabone, James Sutch, John Thomas, Charles Tucker, Peter Turner, Matthew Wilson — **FEJEE:** *Lakemba*, 1835: *Reua*, 1838: James Calvert, David Cargill, W. Cross, John Hunt, T. James Jaggar, Rich. Burdsall Lyth, John Spinney—The Missionaries in the Friendly Islands are assisted by Natives; 370 of whom act as Local Preachers, and 1126 (male and female) as Class Leaders—Messrs. Calvert, Hunt, and Jaggar arrived at Sydney, on their way, on the 24th of August: see p. 174 of our last Number.

Summary.

Tonga: Missionaries, 2: Members, 1050: Nat. School Teachers; male 92, female 81: Schools, 15 in 6 places: Scholars; male 553, female 514—*Haabai:* Missionaries, 2: Members, 3323: Nat. Sch. Teachers; male 288, female 252: Schools, 55 in 20 places: Scholars; male 1557, female 1432—*Vavou:* Missionaries, 3: Members, 3473: Nat. School Teachers; male 299, female 249: Schools, 74 in 36 places—*Lakemba* and *Reua:* Missionaries, 7: Members, 131.

A Printing-Press is at work in the Friendly Islands, and another has been sent to the Fejees.

We collect some notices from the Report:—

General View—In the *Haabai* and *Vavou* Islands there is not much room for the spread of Christianity by an extension of the boundaries of the Church; because already the people at those groupes have generally embraced the True Religion, and are now united together in Christian Fellowship. The Missionaries are, however, diligently employed in leading these converts into a more perfect acquaintance with the doctrines and precepts of the Gospel; and in training up the children in Christian Schools, so that they also may become a generation to serve the Lord.

There is reason to believe that the greater portion of the adult inhabitants are truly converted, and are living in the enjoyment of great spiritual peace; and, by the labours of the Missionaries and the multiplication of books, are increasing in the knowledge of God, and of the word of His grace, which is able to build them

up, and to give them a place among them which are sanctified. It must now be the care of the Society, to supply them with suitable Pastors; and to nourish and strengthen these infant Churches, until, by the blessing of God, they may have reached that maturity which will render the supervision of European Missionaries less necessary for them.

The only portion of these groupes of islands which remains under Heathen Influence is the Hihifo District of the Island of *Tonga*. It will excite less surprise that this should be the case, when it is remembered that *Tonga* was the centre of the superstitions of the Friendly Islands. It was the "*Tonga-taboo*," or *Tonga the Holy*. Here, then, the remaining Heathens have concentrated their force. But communications from Mr. Rabone, who has recently taken up his residence on that side of the island, shew that considerable progress is made by Christianity among the remaining Heathens.

[Committee.]

Tonga—The apprehensions, which had for some time past been entertained respecting *Tonga*, have been unhappily realized. The Heathen Party, who had long manifested the greatest antipathy to Christianity, at length determined to attempt its extirpation by force of arms; and, at the beginning of the last year, commenced war on the Christians. Although the Committee cannot regard this war with other than very painful feelings, they indulge the hope that it will be eventually overruled, by the Providence of God, for the advancement of His Cause. The Heathen have been frustrated in their designs: their power is broken; and it appears probable that the Missionaries will now be able to carry the Gospel into every part of *Tonga*. Mr. Rabone was proceeding to Hihifo, to recommence the Mission there which had been abandoned about nine years since, in consequence of the opposition of *Ata*, the Chief, who would not allow the Missionaries any longer to remain; and, at the *Bea*, the Chief, *Moeake*, was engaged in the erection of a Chapel, which, it was expected at the date of the latest communication, would be completed within a few weeks.

[Committee.]

The very unsettled state of this island, during the last two or three years, had an injurious effect: numbers were crowded together in fortresses, without their regular employment, being obliged to leave their land in a great degree uncultivated. This state of things was the occasion of many evils; and, among the rest, of famine: but even this was not the greatest mischief which resulted from it. It had a

baneful influence on the morals of many of the people, and was an hindrance to their mental cultivation and spiritual improvement.

Considering the awful state of this island during the months of January, February, and part of March last, when parents, in many instances, were up in arms against children and children against parents, and the great majority of the inhabitants in rebellion against the King because of their hatred to that Christianity which he had embraced, we have abundant cause for thanksgiving and praise in what we now see and hear. While the great question was pending whether Christianity or Heathenism should be dominant here, this Station, with every thing connected with it, was placed in very critical circumstances; but, blessed be God! He has maintained His Own Cause, and *the things which have happened have turned rather to the furtherance of the Gospel.* The din of war is no longer heard: the Lord has ceased the wrath of man to praise Him, while the remainder of wrath He has restrained. The Heathen now acknowledge that *the Lord He is God*; yet so awfully infatuated and hardened are they, that they still adhere to what they themselves acknowledge to be a system of lies. The whole island is in a state of peace. The Heathen, in consequence of the severe punishment inflicted on them, dare not persecute, for fear of King George Taufaaan, whose very name almost strikes terror into them. Yet the Christians have not thought it prudent to remove out of the fortresses, lest their enemies should take advantage of it, and murder many of them: for such scenes used generally to follow the proclamation of peace in the Friendly Islands! [Missionaries, Oct. 1837.]

Haabai Islands—The past has been a trying year. In December and January, this groupe was visited with two awful storms: the latter was a complete hurricane: it destroyed nearly all the fruits of the earth, and spread desolation all around. A severe famine was the immediate consequence. The Natives have principally subsisted on the roots of trees ever since, which nothing but sheer necessity will induce them to eat. Some days they have had scarcely any thing to partake of: the sad scenes, which we have been the eye and ear witnesses of, have often deeply affected us; while we have been led to admire the patience and resignation which they have manifested in suffering circumstances, delightfully exemplifying the blessed and powerful influence of Christian Principles on the mind and conduct. Many have remarked, that if a famine like this had occurred while in their heathen state, they should have plundered each other of any thing which was to be seen in the shape of food: many lives would have fallen a sacrifice to revenge.

One effect of the famine has been a great April, 1839.

many removals, upward of 120, principally to Vavou; there being a good supply of food there: but though removed from this place, those members are not lost to the Church: their names are enrolled among the disciples of Christ in other places.

Another effect of the famine has been an unusual number of deaths: the people have had so little food, and that generally of such a bad quality, that many diseases have been induced, and many who were of a sickly constitution have been carried off. No less than 110 have entered the house appointed for all living; and there not being new members to fill up their places, the people all meeting in class, there is a considerable decrease of numbers. Among the pious dead are to be reckoned two local preachers and three female class-leaders; but, blessed be God! they died in the faith and hope of the Gospel. The same remark may be applied with equal propriety to the members generally who have died during the past years. I visited several on the island while on the bed of death, and found them patiently suffering, and calmly waiting the coming of their Lord; rejoicing in the anticipation of that rest which remaineth to the people of God: and the teachers have given me very pleasing accounts of those who have departed this life on the various islands. There were eleven members lost (three of whom were local preachers) in a canoe which went astray about the 1st of December.

I have visited eleven out of sixteen inhabited islands in this groupe, during the year; and have sacredly maintained our discipline in the different departments of the work. The cases of apostasy, I rejoice to state, have been very few, comparatively speaking: many are still very ignorant and dull of apprehension in reference to some of the great principles and duties of the Christian Religion, but their attention to all the Means of Grace is most commendable, and worthy of imitation.

During the last two months the Lord has manifested His mercy and love to us in an unusual manner: the Means of Grace have been accompanied by a blessed and divine influence which has rendered them seasons of hallowed joy to our souls; so that at present the prospects are very cheering, and we thank God, and take courage. [Missionaries, Oct. 1837.]

The Schools are in an improving and prosperous state, and present a very interesting sight. Persons of all ages, *young men and maidens, old men and children*, regularly attend; and persons of all ranks, from the King and Queen, to the poorest person in the land. The desire which the people in general manifest for scriptural and useful knowledge is very great: many of the aged, through mere dint of perseverance, can now read, with comparative ease.

Wesleyan Missionary Society—

Native Books are in great request; and are becoming increasingly valuable to us as an article for bartering, which very much lessens our expenditure. Many of the Natives used to give away their books to their friends; but now their aim is, to collect a complete set of all which have been printed, and sew them together: when done, they prize them as their choicest treasure; and generally take their library with them, whenever they go on a voyage or journey. [Mr. Tucker, at Lifika.

Vavou Islands—The Means of Grace have been well attended; and we have much reason to hope that there has been a deepening of the work of God in the hearts of the people.

At Neiafu, which is the principal place in this groupe, partly owing to its being the residence of the King, a New Chapel has been erected: it was opened August 10, 1838. The King took one of the Services: many thousands were present, and great interest was excited. The Chapel stands in the centre of the village: it is 90 feet long, by 45 feet wide: it is the most elegant building in the Friendly Islands. Much praise is due to our people, who devoted their time for about two months to the House of the Lord; and though they occasionally laboured night and day, yet none were heard to complain. In two months the whole was completed; and it is the best specimen of native workmanship which we ever saw.

Several other Chapels have been opened in the year, in various parts of the island; and some new Schools have been established, and a more earnest desire excited to know and do the will of God. In the course of the year many vessels have been anchored at this place; but the conduct of the seamen has had no good influence on the minds of our people: some we have put away, and we hope others will be warned.

An attempt to introduce Popery into Vavou has been entirely unsuccessful. [Missionaries.

Feejee Islands—An important arrangement has been concluded in the past year, by which this Society has become especially responsible for supplying the Feejeans with the means of religious instruction. To prevent embarrassing collisions between the Missionaries of different communities employed in the Islands of the South Sea, the Agents of the London Society will henceforth exclusively occupy the Navigators' Islands, and those of this Society the Feejee Islands.

In the Report of last year, the gratifying announcement was made of the commencement of a new Mission at Lakemba, one of the islands of the Feejee Groupe, by the Rev. Messrs. Cross and Cargill; and, feeling the weight of obligation which is imposed on them by the before-mentioned arrangement, as well as en-

couraged by liberal offers of support from many of the friends of the Society, the Committee have resolved to prosecute this favourable opening, by increasing the number of Missionaries in Feejee to Seven, and by sending a Press for the use of the Mission. Messrs. Hunt, Jaggar, and Calvert, with their wives, have recently embarked for this distant part of the world, which, on account of the peculiarly ferocious character of its inhabitants, is as yet but little known to Europeans. Before the sailor and the merchant will dare to frequent those now inhospitable shores, the Missionary must prosecute his labour of love amidst privations and hardships; and when he shall have succeeded in taming and humanizing the people, Feejee may then become—what the once-savage New Zealand has already been made by a course of Missionary Labour and Suffering—a place of safe resort. [Committee.

Pp. 188, 189: and see, at pp. 373—376, notices of the Promising Entrance on the Mission among the Feejees, and of the Horrible Cannibalism of these Islanders; with an Urgent Appeal for more Labourers among them, and instances of the Rousing Influence of this Appeal.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Navigators': 1831: C. Hardie, Alex. Macdonald, T. Heath, W. Mills, A. W. Murray, G. Barnden, W. Day, W. Howe, George Pratt; John Bettridge Stair, Printer. Mrs. Heath died in peace, May 13, 1838—*Harvey*: 1825: C. Pitman, Aaron Buzacott, W. Gill, Henry Royle; 13 Nat. As.—*Society*: 1820: John Williams, C. Barff, John Rodgerston (who removed hither from the Marquesas), George Charter; 4 Nat. As.—*Austral*: 9 Nat. Teachers—*Georgian*: 1797: Henry Nott, C. Wilson, G. Pritchard, David Darling, John Davies, J. M. Orsmond, W. Henry, Alex. Simpson, C. Green Stevens, Thomas Joseph; T. Blossom, Joseph Johnston, As.; 18 Nat. As.—*Paumotu*: 4 Nat. Teachers—*Marquesas*: begun, 1797; relinquished, 1798; resumed, 1834: G. Stallworthy, Robert Thomson; 2 Nat. As.—Messrs. Day, Stair, Gill, Royle, Charter, Stevens, Joseph, Johnston, and Thomson embarked with the Rev. John Williams in the "Camden," which ship sailed on the 11th of April, and arrived at Sydney on the 8th of September. The Rev. Henry Nott and Mrs. Nott sailed, on their return to the Georgian Islands, on the 18th of August. Messrs. Howe and Pratt embarked for Navigators' Islands on the 8th of November—Pp. 189, 224, 383, 429, 430, 556;

and p. 174 of the present Volume: and see, at pp. 436, 437 of the last Volume, remarks on the Seasonable Preparation of the Tahitian Scriptures; and, at pp. 479, 480, some account of Malaoiti, one of the Society Islands, and of the Mission there, with an Engraving of the Mission Chapel.

Summary.

In the preceding statement, it will be seen, that, in the Seven Missions of the Society, there are, in the field or on their way, 29 Missionaries, 2 Assistants, 50 Native Assistants, and 1 Printer. The Returns of Congregations, Communicants, and Scholars are incomplete. We collect a few notices.

Navigators' Islands—The Divine Blessing has attended this Mission. When the last accounts were sent away a number of Native Teachers were employed, Schools were gathered, Chapels built, numerous Congregations were regularly assembling, a number had been baptized, and upward of 23,000 Natives were under Christian Instruction. [Report.]

Harvey Islands—The Lord is still pleased to smile on our efforts for the promotion of His glory in *Rarotonga*. Our Schools are exceedingly well attended, having upward of 3000 children under instruction. The Gospels in the *Rarotongan* Dialect—the invaluable treasure sent to us by the Bible Society—are continually read by hundreds of children, and a great number of adults: also the Tracts translated by Mr. Williams. Our classes are in a prosperous state. A considerable number of the young persons have proposed themselves as Candidates for Baptism and the Lord's Supper. I am delighted to observe the rise of a Missionary Spirit among our people. [Rev. C. Pitman.]

Society Islands—It has been our joy to witness, at *Huahine*, an increased and lively attention to the Ordinances of Religion, by both the aged and the young. Our congregations are uniformly large and attentive. The Schools continue to be well attended. The people are considerably elevated in their social condition. [Rev. C. Barry.]

Georgian Islands—The gracious revival of spiritual Religion among the Churches of *Tahiti*, the commencement of which it was our privilege to report at the last Annual Meeting of the Society, has been mercifully continued. A number, who had deviated from the faith and the purity of the Gospel, have been restored; and many, especially from among the Young, having given satisfactory evidence of a change of heart—have been admitted to the fellowship of the Church—and are walking in the ordinances and commandments of the Gospel blameless. The attendance of the scholars and others on the means of public instruction has been increased by the measures

adopted by the Chiefs, and the progress of many of the scholars is highly satisfactory.

The books translated by Mr. Williams, printed by the liberality of the Religious-Tract Society, and sent out to the islands, have been peculiarly acceptable to the Natives; and highly serviceable to the Missionaries, by increasing among the people a taste for reading and a desire after knowledge. This will render more acceptable, and greatly increase the value of, the boon now prepared for them—the entire Volume of Divine Revelation in their own language.

The worth of this gift is not diminished by its having been firstly prepared or prematurely published. The first part of the translation was issued in the islands in 1817: separate books of the Old and New Testament have been translated; and, having been revised by the Missionaries, have been printed at successive periods during the interval, until the whole was completed, and, after final revision, was, two years ago, brought to this country by our brother Mr. Nott. The British and Foreign Bible Society, by whom the chief part of the expense of the translation was defrayed, generously undertook the printing of the Version, which was completed in February last, under the superintendence of Mr. Nott, who, after the patient and persevering labour of twenty years, is thus honoured to behold the wishes of his heart gratified. The important object of his visit to this country having been accomplished, our venerable brother is about to convey this invaluable treasure to *Tahiti*, to spend the closing hours of his life among the people to whose welfare the vigour of his youth and the energies of his maturer years have all been consecrated, and to leave among them, on the part of his brethren and himself, the most imperishable memorial of devotedness and affection which individuals can bestow or a nation can receive. [Report.]

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820; renewed, 1824—*Kai-lua*: Asa Thurston; Seth L. Andrews, M.D., Physician—*Kaawaloa*: Cochran Forbes; W. S. Van Duzee, As.—*Wai-mea*: Lorzeno Lyons; Horton O. Knapp, As.—*Hilo*: David B. Lyman, Titus Coan; Abner Wilcox, As.—*Kohala*: Isaac Bliss, Edward Bailey. OAHU: 1820—*Honolulu*: Hiram Bingham, Reuben Tinker, Lowell Smith, Gerrit P. Judd, M.D., Physician; Levi Chamberlain, Secular Superintendent; Amos S. Cooke, Sam. N. Castle, As.—Edwin O. Hall, Printer; Henry Dimond, Bookbinder—*Ewa*: Artemas Bishop—*Waialua*: John S. Emerson; Edwin Locke, As.—*Kaneohe*: Benj. W. Parker; Maria

American Board of Missions—

M. Smith, As. KAWAI: 1820—*Waimea*: Sam. Whitney—*Koloa*: Peter J. Gulick; Thomas Lafon, M.D.—*Waioli*: W. P. Alexander; Edward Johnson, As. MAUI: 1823—*Lahaina*: W. Richards, Dwight Baldwin, M.D.; C. Macdonald, As.—*Lahainaluna*: Lorrin Andrews, Eph. W. Clark; Louisa G. Smith, As.; Edward H. Rogers, Printer—*Waiakuku*: Jonath. S. Green, Rich. Armstrong; Lydia Brown, As.—*Hana*: Dan. T. Conde, Mark Ives. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock; Bethuel Munn, As.

The Rev. W. Richards sailed, with his Wife, in November 1837, on their return from the United States. The Missionaries Spaulding and Dibble are on a visit home.

Summary of the Mission.

Islands 5—Stations, 17—Missionaries, 24: Medical Missionaries, 2—Assistants, 9—Physicians, 2—Secular Superintendent, 1—Printers, 2—Bookbinder, 1—Female Assistants, 43; being 3 Unmarried, and 40 Wives of the Missionaries and Laymen—Communicants, 1049; of whom, 159 were added in the year: total, from the beginning, 1259—Marriages, in the year, 1082—Seminarists, 92: Boarding Scholars; boys 31, girls 36—Printing, in the year, 1428 pages, numbered in a continued series; being 163,390 copies, and 9,322,760 pages: total, from the beginning, 1,303,919 copies containing 93,488,917 pages—Ten Maps were engraved on copper by the Seminarists, and about 300 impressions of each taken. The state of the Funds of the Board seriously affects the Mission.

After quoting various testimonies to the progress of the Mission, the Board say—

It were easy to multiply quotations. There can be no doubt but the King of Zion is owning the labours of His servants.

We have noticed, on various occasions, the attempts of Romish Missionaries to establish themselves in several of the groupes of Islands scattered throughout these Seas. As it appears that these attempts are made in pursuance of a settled system lately adopted by the Church of Rome, we shall probably notice the subject, as a significant "sign of the times," in the Introductory Remarks to the next Survey.

The American Bible Society granted 3000 dollars to promote the publication of the Scriptures. In the Appendix to the Twenty-first Report of that Society, a communication from the Mission contains some interesting notices of members of the Royal Family:—

Some months ago we had the pleasure to forward to you, in the name of Kinau, the copy of the New Testament which Kaahumannu, the late Reformer and Queen of the Sandwich Islands, pressed to her bosom on her dying couch, as the precious foundation of her hopes of immortal glory—hopes which, we trust, though new to her, after spending half a century in heathenism, were well founded; as her tears of penitence and gratitude, her prayers and exhortations, her subdued pride and haughtiness, her kindness, patience, and perseverance, for several years, testified. Is not such a trophy of the Gospel here, ample compensation for the toil and expense employed for the conversion of the Nation?

Her heiress, Kinau, or Kaahumannu II. is now, in conjunction with several other Chiefs, esteemed pious, endeavouring to promote the morality which the Bible enjoins.

She, knowing that I was about writing to those who are contributing to the Bible Cause here and elsewhere, and to whom the copy of her mother-in-law's Testament had been sent, has given me the following message to your Association, translated thus:—"Love to you, the company of disseminators of the Word of God. Cause ye God's Testament to abound. This is my request to you, that ye pray to God for us: it being my own main purpose, with love to God, to pray to Him, that He would bless our present State, with our King; that we may all live in due subjection to the commands of God, and obtain the everlasting blessedness which His Holy Scriptures have made known."

Spanish American States.

THE B F Bible Society has forwarded 2581 copies of the Scriptures to Carthageana—an unexpected opportunity having presented itself of making a renewed attempt: such difficulties, however, were

arrayed at the very outset, on the part of the Ecclesiastical Authorities, that the Committee will not feel much surprised, should all the zeal, and address, and knowledge of the country possessed by the

friend who has undertaken the enterprise, prove insufficient to surmount, to any great degree, the obstacles with which he has to contend. The Society's correspondent, at Rio Janeiro, has remitted 55*l.* 10*s.*, and asks a supply of 600 Portuguese Bibles: there is an increasing desire among families and individuals in that city to possess the Scriptures—The *Christian-Knowledge Society* has sent 100 of its Spanish Version of the N. T. and 50 Common-Prayer Books in Spanish,

for circulation at Valparaiso — Nearly 28,000 Spanish Books and Tracts were voted, in the year, by the *Religious-Tract Society*, for circulation in La Guayra, Carthagena, Guatemalor, and other places. Books for sale were sent out of the value of about 140*l.* To Rio Janeiro, Pernambuco, and other places in the Brazil, grants were made of 9600 Portuguese and other Tracts. Bickersteth's Scripture Help is translating into Spanish—P. 191.

Guiana, and the West Indies.

NOTICES relative to the Apprenticeship System will be found at pp. 301, 384, 430, 431 of our last Volume. The First Day of August 1838 being the Day appointed for the entire freedom of the class of Domestic Apprentices, became also the Day for the emancipation of the class of Field Apprentices; the close of the Apprenticeship of this last class being thus anticipated by two years. This was an act of the Colonists themselves, and was adopted on various alleged grounds: it appears, however, to have embarrassed the working of the system, as freedom was thus given to numbers who had not been duly prepared to use it aright. The conduct of the Negroes seems, on the whole, to have exceeded expectation. Many of the Planters have met the change of circumstances in the most exemplary spirit; but it has been otherwise in some cases. The proceedings of the Assembly of Jamaica have led Government to propose the suspension of the Constitution of that Island for five years, in order to the substitution of a temporary Authority which shall heartily co-operate in the work of benefiting the now-emancipated Negroes.

Baptist Miss. Soc.—The last Returns are as follows: in Jamaica, 19 Missionaries, 42 Male and Female Assistants, 69 Stations and Out-Stations, 18,720 Members, 17,781 Inquirers, 2447 Day Scholars, 992 Evening Scholars, 7464 Sunday Scholars: in the year (1837) there were 2120 Baptisms, 382 received to communion, 161 restored, 160 Deaths, 320 dismissed, 320 excluded, and 34 withdrawn; in the Bahamas, 4 Missionaries, 13 Assistants, 36 Stations and Out-Stations, 360 Members, 50 Inquirers, 200 Day Scholars, 450 Sunday Scholars—P. 192; and, at p. 384, see notice of the Death of the Rev. Francis Gardner.

If, in concluding this retrospect of our Jamaica Mission, we advert to the favourable testimonies lately borne by intelligent and impartial witnesses, wholly unconnected with one another, we do so with the distinct acknowledgment, that all the praise and glory belong, not to the instruments employed at home or

abroad, but to God alone. In reference to the educational exertions of our Brethren, Mr. C. J. Latrobe remarks, in an Official Report to Lord Glenelg, "The energy, perseverance, and devotion of time, means and strength, by which these extensive plans have been brought to bear, are well calculated, in each instance, to excite respect and admiration." [Report.

B F Bible Soc.—The Report acknowledges different sums as received from the Colonies, amounting together to 1491*l.* 6*s.* 10*d.* The following Scriptures were sent in the Year: English; 2083 Bibles and 600 Testaments: French; 415 Bibles and 200 Testaments: Spanish; 550 Bibles, 100 Testaments, and 300 St. Luke and Acts. The Rev. James Thomson spent a considerable time in a visit to Cuba: the Archbishop had issued a hostile Circular, which impeded his operations; and would have occasioned his arrest and imprisonment, had he not embarked the day before the order arrived: he had been engaged about six years in his visits

round the Settlements, and had escaped all personal danger till this, at the very close—P. 192.

Mr. Thomson, proceeding, on his return from Cuba, on a visit round Jamaica, alludes to an affecting incident connected with the Parish of St. Ann:—

A singular circumstance, and I may say an awful one, has occurred during the year; and has been made to act to our advantage. The circumstance to which I allude, was the upsetting of a boat in this harbour, by which eleven persons were drowned; and not a vestige of any of them has ever appeared. The four daughters of the Rector of the parish were of the number. The Rector's name now stands at the head of the list of our office-bearers in the St. Ann's Bible Society.

Mr. Joseph Wheeler, the other Agent of the Society, notices, when at St. Kitt's, that he heard of one of the Apprentices who always carried his Gift-Testament about with him: "Why do you do so, when you cannot read?" said one to him. "Massa, my heart too bad. When bad thought come, I say some one, 'Read to me, and make bad thought go away,'" was his artless reply. Mr. Wheeler thus speaks of a very aged man at Kingston:—

I called on an old man, 107 years of age, his woolly hair white as snow. He was reading a Bible, one that had been given him from the Society. He is crippled with accident, but his eyes are not dim with age. He said, "who gave him that Bible gave him his life. He prayed to God for them. It was all his comfort. 'I read,' said he, 'a chapter; and then God talks to me: I shut my book, and then I talk with God.'"

B F School Soc.—The last Report of the Society states—

The schools of the Mico Charity, and those superintended by the Missionaries of the Baptist Missionary Society, and of the London Missionary Society, are mostly carried on upon your system; and, where conducted by Teachers who have received instruction in your Model Schools, are in a very efficient state. The great difficulty "which," says Mr. Latrobe, "is SEVERELY felt at present by all who are engaged in providing instruction, is that of procuring proper persons as Masters and Mistresses." The number of coloured Teachers of every class in the day-schools is stated to be about two-fifths of the whole number of those engaged in tuition, and "the general experience has been, that, whether owing to the defectiveness of the education of most of the adults, or the haste with which necessity has obliged the Teacher to be transported from the bench of the scholar to the desk of the instructor, there are

but few of the number whose capacity for the discharge of their duty extends sufficiently far. Here and there, there are certainly exceptions to this remark; but, of the number employed at the present time, hardly one-fourth are fitted to conduct a school of any description beyond the mere rudiments." This is an evil, the removal of which can scarcely be expected until education is more widely extended, and Normal Schools come into full operation.

Christian Knowledge Soc.—The Returns are imperfect. In the Bermudas, Trinidad, and Barbice, there have been circulated 99 Bibles, 179 Testaments, 332 Common-Prayer Books, and 7530 other Publications—P. 193.

Church Miss. Soc.—The Returns in the last Report are: Stations 27, Missionaries 12, Catechists and Teachers 23, Country-born Teachers 18, Attendants on Public Worship 2005, Communicants 88, Schools 54, Scholars 3712—Pp. 193, 264, 431, 517: see, at pp. 266, 343, 478, 557; and at pp. 64 and 174 of the present Volume, notices of the Death of Seven Labourers in the course of the year: see also, at pp. 376—383, 426—428, 546, 547; and at pp. 55—60 of the present Volume, many details of proceedings in the various parts of the Mission.

During the past year, the Society has received from Government a further grant of 1000*l.* toward the promotion of Negro Education; and your Committee have, in consequence, enlarged their operations, although not without a very serious outlay of the Society's funds. . . . Considerable delays have been experienced in the erection of buildings at the different Stations; arising partly from the insufficiency of titles to land, partly from the difficulty of obtaining building materials, and from other causes.

[*Report.*

The Church Missionary Society possesses in the Colony able and excellent Missionaries, whose character and attainments guarantee the careful and conscientious discharge of the duty which they undertake.

The Stations of the Society are widely dispersed over the island; and they number more, in the highest and most neglected part of the country, than any other Missionary Body.

[*M^r. Latrobe.*

Ladies' Negro-Education Soc.—The following notices are extracted from a late Circular:—

The Society's object is, to establish Schools, and assist those already in existence, which are approved of by the Proprietors, whether resident on the spot or in England. These schools are, with few exceptions, under the care of the *Philanthropic Society* or of *Moravian Missionaries*.

During the fourteen years of its existence, above 120 schools, containing about 8000 scholars, have been established: of these schools, there are in Jamaica 57, in Antigua 29; and the remaining 34 are in St. Kitt's, Nevis, Montserrat, Dominica, St. Vincent, Tortola, Trinidad, Demerara, Essequibo, the Bermudas, and the Bahamas. Besides these, many other schools have been assisted with occasional grants.

As the Society always looked to the rising generation to bring about the important change in the moral constitution of Negro Society, it was made a primary object to instruct the children at as early an age as possible; and, after many efforts, it was successful in introducing the Infant-School System into our West-India Colonies. The result of these Institutions having more than realized their hopes, the Committee are anxious to see schools on this system more generally established.

London Miss. Soc.—At 11 Stations in Guiana, there are 10 Missionaries and 9 Catechists; and, in Jamaica, at 8 Stations, 7 Missionaries and 5 Catechists: which is an increase of 3 Missionaries and 5 Catechists since the preceding Report. The Rev. James Scott, of Demerara, and the Rev. John Edwards, of Berbice, have since returned; but Mr. W. Milne has embarked for Jamaica. The Returns of numbers are so incomplete, that those which may be collected from the Report do not give a general view of the state of the Mission: nearly 1200 Communicants are, enumerated and upward of 3000 Scholars—P. 193: and see, at pp. 224, 301, 302, 431 of the last Volume, and at pp. 63, 64, 120 of the present, notices relative to the Labourers; and, at p. 437 of the last Volume, evidence of the Power of the Gospel among the Negroes in Guiana.

Mico Charity—In Jamaica, besides Model Schools, one each for Boys, Girls, and Infants, at Kingston, there are, at 15 other Stations, 2 Schools for Boys, 2 for Girls, 9 for Boys and Girls, and 5 for Infants: 1912 scholars were on the books, and of these 1212 attended on the average throughout the year. At 11 of these Stations, there are 10 Adult and 7 Sunday Schools; with 2090 scholars, and an average attendance of 1462. Into a Normal or Training School for Teachers at Kingston, 35 male and 19 female candidates have been admitted from the commencement: of these, 5 males and 5 females are now in training—P. 193;

and see, at pp. 428, 429, notice of the Zeal of the Mico Scholars in behalf of Education and Missions.

The number under instruction has fluctuated at various places; but, on the whole, an increase has taken place.

In some of our Adult and Sabbath Schools, the number attending is much less than during the preceding year. Many, who availed themselves of these schools when we first commenced, are now able to read the Scriptures for themselves; and, having thus accomplished the object of their attendance, do not esteem it necessary further to continue it. Others have ceased to attend who were attracted by the novelty and other exciting causes, which at first operated, but which have in a great measure lost their influence; having found also learning to read to be more laborious and less immediately advantageous than they imagined. Not a few are taught at home, by their children who attend the day-schools; while a very large number yet remain as ignorant of the first principles of Christian Knowledge as the brutes around them, and as totally careless too.

[Mr. E. A. Walbridge.

Mr. Latrobe says of the Schools of the Charity—

The order and system with which they are conducted leave nothing to be desired on that head. The Stations are to be found distributed over the whole island.

The benefits of the Mico Charity have been extended to other Islands and Settlements, in 10 of which its Agents occupy 27 Stations.

Religious-Tract Soc.—About 75,000 Publications have been granted in the last year, with several Libraries: consignments for sale have been made to the value of 300*l*. A Society in Jamaica sold, in its second year, to the amount of 240*l*., and received in contributions 107*l*. The ignorance in which the people have been too generally held greatly retards the diffusion of the Truth through the press; but that ignorance is fast passing away: every opportunity of obtaining instruction is eagerly sought after by the great mass of the Negroes—P. 193.

Scottish Miss. Soc.—At 5 Stations in Jamaica, 5 Missionaries labour: Churches have been built, several of which are spacious, and are always filled: there are 1185 Communicants, and about 2000 Scholars. A sixth Station is, at present, vacant—Pp. 193, 194; and see, at p. 267, an Obituary of the Rev. Thomas Leslie, late of this Mission.

In the West Indies, the Society has gained its fairest triumphs. At all the Stations, marriage, formerly much neglected, is now rapidly extending—a great improvement has taken place in the observance of the Lord's Day—Prayer-Meetings are numerous and well attended, and Family Worship is daily observed in the dwellings of many of the Negroes—School-Houses are erecting—the calls for new Missionaries, Catechists, and Teachers are frequent and most urgent—the Negroes appear, in short, to be, emphatically, *a people prepared for the Lord.* [Directors.]

The field of labour of the Scottish Missionary Society is chiefly to be found within the parishes of St. Mary, Hanover, St. James, and Trelawney.

There is no doubt, from the personal character and qualifications of the individuals forming the Missionary Body in connection with this Society in this island, that wherever they are enabled to set on foot permanent schools, they will be well conducted, and will exercise a salutary influence over the population. [Mr. Latrobe.]

United Brethren—At 29 Stations, there are 125 Labourers, male and female, who have 43,892 persons under instruction, of whom 13,952 are Communicants. Of 19 School-Houses, which the Brethren became pledged to erect on receiving the aid of Government, 13 are finished or in the course of erection—P. 194: and see, at pp. 265—269, Obituary Notices of Br. Scholefield and Br. and Sr. Schick, of St. Kitt's, and of Br. Collis of Jamaica; at pp. 360, 361, Summaries of the Mission for 1837; and at p. 63 of the present Volume, notice of the Death of Br. and Sr. Light, of Tobago.

Mr. Latrobe remarks on the Brethren's Stations in Jamaica—

They are all to be found (with the sole exception of Irwin Hill, St. James's Parish) within the limits of St. Elizabeth, and the adjoining districts of Manchester and Westmoreland, where some of the number have been now maintained for many years. The Society has had certain advantages from the favourable eye with which the Missionaries have, in general, been regarded by many of the resident Proprietors of this portion of the island, and has not had to

struggle with the difficulty of obtaining land experienced by many others.

In many instances, the schools under their charge owe their maintenance to the friendly aid of the Ladies' Negro-Education Society, which, by unostentatiously providing Teachers with small annual salaries, has done much good in this part of the country.

The necessity of securing the services of a higher class of Masters and Mistresses for the future, with the means of giving suitably increased salaries, is, however, becoming daily more evident, as well as that of employing more energy in the whole system of education than has been done hitherto.

Wesleyan Miss. Soc.—The Missionaries, 85 in number, are assisted by 1159 Salaried and 1582 Gratuitous Teachers: the Members are 40,234, and the Scholars 16,027—Pp. 194, 301, 429, 517; and 63, 173 of the present Volume: see, at p. 224, notice of the shipwreck of Missionaries; at p. 265, an Obituary Notice of Rev. Edmund Gordon; at p. 431, notice of the death of Four Exemplary Females; at pp. 433—435, an Obituary of Rev. T. H. Bewley; at p. 557, notice of the death of Mrs. Bewley; and at p. 174 of the present Volume, the death of Rev. T. Edwards, of Nevis.

The Stations of the Wesleyan Missionary Society are pretty widely dispersed over the island. Though the zeal of its Missionaries has long been acknowledged in this island, the attention of the Society has not hitherto been particularly directed to the subject of education. Under the systematic plan adopted, it is expected that all the School-Houses to be built in the parishes will now be erected simultaneously, and become occupied in the course of 1838.

[Mr. Latrobe.]

The School Department of the work now demands very special attention; and much encouragement to prosecute with vigour the task of educating the young is afforded by Mr. Latrobe's comprehensive and valuable Report of the State of Negro Education in Jamaica, recently laid before Parliament.

Assistance from Government has been obtained by the Society to build 24 School-Houses.

[Committee.]

To the results of the Missionary Labours which have long been carried on in these Settlements, Mr. Sturge and Mr. Harvey bear a strong testimony. They say, in their Report—

Representation cannot picture the happy results of these efforts. Description can convey no idea of their excellence and magnitude. A few years ago, the Negroes were Heathen, and benighted; now they are to a great extent enlightened and Christian. The Sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of Christian Communion. A few years ago, education was unknown—now it is making progress under many disadvantages, and

waits but for freedom, to become soon more generally diffused than in our own country. The success of Missionary Labours among the servile population has been general and striking: much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend these benefactors of the human race—the Missionaries—to the more earnest prayers, the deeper sympathies, and the yet more liberal support of British Christians.

North-American Indians.

THE *American Board of Missions* had, at 27 Stations, 23 Missionaries, 3 Medical Missionaries, 3 Physicians, 11 Teachers, 6 Farmers and Mechanics, 3 Native Preachers, 1 Native Assistant, and 55 Female Assistants. This Return includes the Mission to the Cherokees, the earliest attempted by the Board, which has been since broken up by the removal of the Tribe by the Government, in the last year, far westward, under painful circumstances. The apprehension of removal keeps other Tribes in a state of anxiety very unfavourable to the labours of the Mission. See, at pp. 389, 390, Obituary Notices of two Indian Women—Among the Delawares and Cherokees, the *United Brethren* have about 360 people, under the care of 8 Missionaries and 1 Assistant: 86 of them are communicants. See, at pp. 345, 346, a Memoir of Esther, a Native Assistant in the Delaware Mission; and, at p. 361, a Summary of the whole Mission for 1837—The *Church Missionary Society* has, at the Red-River Settlement, 4 Churches, 1 Missionary, and 7 Schoolmasters. The Rev. T. D. Jones (p. 478) arrived in London in October, on a visit home for health. Attendants on Public Worship amount to 1560, and Communicants to 267. In 10 Schools, there are 332 Boys, 257 Girls, and 60 Youths and Adults. See, at pp. 554—556 of the last Volume, and at pp. 60—63, 118—120, 169—173 of the present, various details relative to the

Mission—There is no full Return of numbers under the *Wesleyan Missionary Society* for the last year. See, at pp. 437, 438, 517 of our last Volume, and at p. 120 of the present, notices relative to the Rev. Peter Jones, with his Address on the Power of the Gospel among the Indians—Under the *American Episcopal Missionary Society*, a Missionary, with Assistants, is labouring among the Oneida Indians, who have been secured in their present lands: 450 persons are under his care, and of these 80 are communicants. The Board thus speak of the obligation which they feel as an Episcopal Community to attempt another Mission:—

A band of Senecas and Shawnees, in number about 500, subsisting on the cultivation of the soil, dwelling in neat hewn log cabins, having mechanics and artisans of their own Nation, and thus exhibiting many proofs of advancement in civilization, have our own Liturgy, and a portion of the New Testament, in their native tongue, and bear the name of Episcopalians. Seventy years since, when they dwelt in the valley of the Mohawk, Christ, the Saviour, was first preached to them, by Missionaries of the Venerable Society (in the Church of England) for Propagating the Gospel in Foreign Parts. The Scriptures and the Liturgy, with which they were furnished, have been cherished in their wanderings. Until recently, they have regularly assembled for Divine Worship, in which one of their Chiefs officiated as Lay-reader; and there are 50 who call themselves members of the Episcopal Church.

The Board just quoted give the following view of the remnants of the Indian Tribes:—

Within a district of 200 miles by 600 in extent, our General Government is congregating the remnants of 28 tribes, in number about 130,000; to whom it undertakes to secure the exclusive possession of the country—to give to it, under suitable checks, a Representative Government derived from the Tribes—to establish Civil Institutions—and to aid in benevolent efforts for the civilization and moral improvement of the race. In the prospect that these people will abide in their new country, it is evident that facilities are afforded, which this Church ought early to embrace, for preaching the Saviour to them.

Labrador.

UNITED BRETHREN.

Nain: 1770: Brn. Lundberg, Beck, Fritsche: congregation, 276—*Okkak*: 1776: Brn. Stürman, Knaus, Henn, Hertzberg, Erdman: cong. 357—*Hope-dale*: 1782: Brn. Glitsch, Stock, Barsoe: cong. 193—*Hebron*: 1830: Brn. Morhardt, Mentzel, Kruth, Freytag: cong. 147—Total: 15 Missionaries, of whom 11 are married; with 973 Esquimaux under their care, among whom there are 360 communicants—P. 195: and see, at p. 344, an account of the Sufferings of Improvident Natives from the severity of the Winter; at p. 362, a Summary View of the Mission for 1837; and, at p. 64 of the present Volume, notices on the return of Missionaries.

According to the repeated testimony of our Missionaries, the converts from Heathenism on the cheerless coast of Labrador find the Word of God truly a *lamp unto their feet*, and a

light unto their path: it is the cherished inmate of their rude dwellings—the favourite companion of their often-perilous journeys by land and sea—the source of daily comfort and edification to them, while absent from their spiritual instructors and at a distance from the House of Prayer in which they are wont to worship—the greatest treasure which they carry with them into their moveable tents, or into the still-less-enduring snow-huts, which are occasionally their places of shelter. They read portions of it daily in their families; and its precious truths afford subjects for frequent conversation and correspondence with one another: for it may here be remarked, that so general is the benefit of Christian Education on the coast of Labrador, that, with the exception of some old people, and a few persons in the prime of life, who have but recently embraced the faith of Christ, the great majority of the Esquimaux Population are able both to read and write with tolerable facility.

[Rev. Peter Latrobe to B F Bible Soc.]

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Lehman, Ulbricht, Mehlhose, Herbrich, Richter: cong. 380—*Lichtenfels*: 1758: Brn. Eberle, Tietzen, C. Kügel, C. Lund: cong. 360—*Lichtenau*: 1774: Brn. Ihrer, J. Kügel, Asboe: cong. 672—*Fredericks-*

thal: 1824: Brn. Müller, Baus, J. P. Lund: cong. 373—Total: 15 Missionaries, of whom 9 are married; with 1785 Greenlanders under their care, including about 800 communicants—Pp. 195, 196; and see, at pp. 361, 362, a Summary View of the Mission for 1837.

GOD BE MERCIFUL UNTO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US: THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS.—

PSALM LXVII. 1, 2.

BioGRAPHy.

MEMOIR OF HADARA, AN ABYSSINIAN YOUTH.

THE following Memoir of Hadara, an Abyssinian Youth, was drawn up by the Rev. S. Gobat. Hadara accompanied Mr. Gobat, when he was compelled to leave Abyssinia, by ill health, in the autumn of 1836. They arrived at Beuggen in May 1837. The Institution at Beuggen is under the able direction of M. Zellar, the father of Mrs. Gobat. Here Hadara was placed under instruction, with a view to prepare him for usefulness as a Christian Teacher, on his intended return to his own country. But it pleased the All-wise Disposer of Events to take Hadara to His heavenly kingdom, instead of employing him in the advancement of His kingdom on earth. In such dispensations as this, *He, who worketh all things after the course of His own will*, emphatically says, "*My thoughts are not your thoughts; neither are your ways my ways.*"—Ours is, submission, patience, faith, prayer;—assured, that *He*

doeth all things well, and that the end of the Lord will fully vindicate His mercy, truth, and righteousness.

But there is, indeed, abundant cause of thankfulness to the God of all grace, for this first-fruit of the Abyssinian Mission; though this hopeful Youth was not permitted to be himself the bearer to his countrymen of the good tidings of great joy—free salvation through the love, merits, grace, and intercession of a Crucified Redeemer.

Early Days of Hadara.

Hadara was born about the year 1815, in the mountains of Haramate. His father had been a soldier until he married his mother: afterward, he was an agriculturist. For some years after his marriage, he had property, consisting in land and about fifty head of cattle; but during the war, which began soon after, and which ravaged Tigré during several years, he lost all his property. During the following years the locusts laid waste the country; the consequence of which was, a terrible famine, of which thousands died, while others supported themselves by eating human flesh. This obliged the parents of Hadara to leave their country, and to seek for a refuge beyond the river Tacazze. They went to the large Monastery of Walduba; where Hadara had an uncle, who had formerly been a favourite with Ras Gabriel, grandfather to Oobieh, from which time he had retained some property; so that he could now receive the family of his brother, and take care of them. However, the loss of his property had rendered Hadara's father impatient, and dissatisfied with every thing: wherefore, as soon as he saw that his wife and children were taken care of by his brother, he left them, and went to a Monastery, called Debra Abay, on the right side of the Tacazze; where he lived as a monk for three or four years, until he was killed, with several hundred monks, in consequence of the battle in which Sebagadis lost his life.

Hadara was about eleven or twelve years old when his parents went with him to Walduba. Up to this time he had learned nothing; but had been kept to severe obedience. His mother punished him frequently; but it was usually in moments of anger, so that her punishments commonly made very little impression upon him. His father would bear the little faults of his children with indulgence; but when his patience was at an end, he punished them most severely, and in anger: so that Hadara's obedience was more the consequence of fear than the expression of love.

As soon as Hadara arrived in Walduba, his uncle gave him a Teacher, who was most severe. He was obliged to learn and work the whole day, and was only allowed a few hours rest by night. Immediately after midnight, he was obliged to rise, and spend the night in learning to sing, and in repeating what he had learned by memory, in order not to forget it. He was obliged to learn many prayers, all the Psalms, and many other things by memory;—the whole in a language—Ethiopic—which he did not understand at all, at that time; and yet he found pleasure in learning, and thought frequently, probably upon the advice of others, of becoming a monk or a priest. He was so much accustomed to fasting, watching sometimes the whole night, &c., that such things cost him but little self-denial. His thoughts were even at that time frequently engaged about the salvation of his soul; but he had no other idea, but that he must merit it by good works and a severe mode of life, besides relying on the merits and intercessions of the Saints.

His becoming acquainted with the Missionaries.

Hadara's parents being related to Sebagadis, his uncle was invited by him, in the year 1830, to come to him; with the promise, that he should be in an advantageous situation, in which he would be able to do more for his brother's family than he could do at Walduba. Wherefore, in the spring of the same year, Hadara was sent by his uncle to Sebagadis, and commissioned to make the necessary arrangements, in order that the whole family might come to Tigré at the end of the year. Hadara was also ordered to remain in Tigré during the rainy season; and to look for a Teacher, who might instruct him in the Liturgy, and in the other ecclesiastical ceremonies, in order that he might soon be ordained a priest. He soon found a priest; who offered to teach him, provided he would do his little business as a servant, which Hadara agreed to. The priest was a relation to Girgis, who had formerly given so much hope to the Missionaries in Egypt. Hadara

had not been long there, when Girgis returned from Egypt; and as he had hope of being again sent to Egypt by Sebagadis, in order to fetch a Coptic Bishop, he invited the priest and Hadara to go with him to Egypt, and thence to Jerusalem. From that moment Hadara forgot his uncle, and mother, and all; and had no thought but about his going to Jerusalem: because he had heard, and believed, that any man who had been to Jerusalem was sure of obtaining the remission of sins for seven generations. Soon after this, in October 1830, he went with his Teacher and Girgis to the late Mr. K  gler; and they came all together to Adowah, where I had arrived two days before, from Gondar.

His connexion with Girgis.

Until the death of Mr. K  gler, at the end of the same year, Hadara used to come to us with his Teacher; but there being always a number of people together, I did not observe him. I learned afterward, that he considered us to be very dangerous people. After the death of Sebagadis, in February 1831, the whole of Tigr   being a scene of war and desolation, Hadara went first with his Teacher to Axum, and then to Semien; always dreaming as to how soon he should be holy and happy. In the following month, May, he returned to Tigr   with Girgis; who had engaged him for his servant, on the condition of taking him to Jerusalem, instead of any wages. But, instead of his promised departure, Girgis took a house at Adowah, and began to spend the money which he had for the voyage, in a manner which displeased Hadara exceedingly; but when he expressed his displeasure at his master's conduct, he was ill-treated by him.

It does not appear that, up to that time, Hadara had ever felt himself to be a sinner; but here, through a circumstance of which he was entirely innocent, a passion, hitherto unknown to him, got hold of him to such a degree, that he lost almost all hope of resisting it successfully. He fasted and prayed, in order to quiet his awakened conscience; and yet he would have lost all courage, if it had not been for his hope of going in a short time to Jerusalem, where he firmly hoped to be delivered, not only from the guilt of sin, but from the power of it too. While he was in this struggle—in which he, being alone, would soon have been overwhelmed—he made the acquaintance of a Youth, who had left his parents in his infancy because

they would not allow him to learn to read, nor any thing else; and who had since been begging his bread by day, in order that he might learn by night. This Youth, Kiddan Mariam, entered into the service of Girgis, under the same conditions as Hadara. Though he was much more advanced in the Abyssinian learning, Hadara had not the courage to inform Kiddan Mariam of what was going on in his heart; but they made a solemn covenant, that they would not leave each other, but would remain together as much as possible, and warn and encourage one another. It is true, the evil, from which they agreed to abstain, concerned only outward actions; and the good to which they promised to encourage each other, consisted principally in this—that they would diligently repeat their prayers, commit themselves daily to the care of the Saints, observe fasting, &c.; and yet this has been a good preservative for both of them. From this time they served their master faithfully, and tried several times to admonish him; but as he refused to receive their admonition, they began to consider him only as a means of their going to Jerusalem.

At last, when Girgis had spent all his money, he came with a woman and the two Youths to Adigrat, where I then lived, in January 1832. Having heard nothing of his immorality, I received him as a friend; and sent him something to live upon, for a short time, in the house where he lodged. He appeared still to find pleasure in the Word of God; but he was no longer the humble inquirer after Truth, which he had formerly been. When I understood that the woman whom he had brought with him was his concubine, I requested him either to marry her regularly, or to send her away; else I would no longer have any communication with him. He sent her away: upon which he was sorrowful, and wept frequently. I thought, as he told me, that he was mourning for his sins; so that I was as friendly with him as possible: but when I had clearly seen that he had no true repentance, I told him that I would have nothing more to do with him, and ordered him to abstain from coming into my house.

The two Youths had some mistrust toward me from the beginning, and feared that I might be a heretic; because I did not fast with them, and because I spoke against the invocation of Saints and Angels, &c. Therefore, when they saw that I had received Girgis—whom they

knew better than I did, and whom they despised in their hearts—and that I treated him so kindly, their distrust toward me did but increase; the more so, because I avoided speaking severely to him in their presence. For this reason, during the two months which they spent at the place where I lived, they seldom visited me; and when they did, they would not attend to what I said, and used to go away as soon as they could. They would not even accept the Amharic New Testament, which they could understand. In one word, their stay in my neighbourhood seemed to have been of no use to them. But when they saw, at their departure, that I had driven their master from me on account of his sins, they were at least convinced that the religion which I preached did not favour sin: wherefore, they would have regretted their refusing to hear me, if their way had not been toward Jerusalem, which they had so long been looking for.

Hadara sold as a Slave.

They took their journey together toward Massowah; where Girgis experienced, in a high degree, the sad consequences and cruel tyranny of sin. He had always hoped that the Abyssinian merchants would support him there, and help him on, as he had experienced on former occasions; but finding no support from them, he fell, with the two Youths, into the greatest want and distress. They suffered bitterly from hunger, for several weeks; nor could they foresee how they might come out of their painful situation. They could neither go forward nor backward without money; and they had none. After they had suffered hunger for a long time, their situation changed all at once: Girgis began unexpectedly to purchase, in abundance, all that they wanted, for their household, and for their journey; and at the same time he could pay for their passage from Massowah to Jidda. The two Youths were astonished; but when they asked their master whence he had got such plenty, he contented himself with saying, "You do not need to know it at present; you shall hear it hereafter." At last, they sailed for Jidda; but when they had arrived at one of the islands of Dahlac, Girgis put them on shore, with the observation, that, within a few days, another vessel would come from Massowah, and take them to Jidda. He added, with tears in his eyes, "If you are God's, He will surely bless you;" and thus he left them.

Unknown in the place, and unacquainted with the language of the island, where there were only two villages, they went into the smaller, though they had been advised to go to the greater, where they were received with much hospitality. But it was painful to them, whenever they received a favour, to hear the invitation to become Mahomedans, and this frequently with great promises: however, they exhorted one another, rather to die a violent death, than to become Mahomedans. After a few days of uncertainty and misery, they heard, that, two days after their arrival, a slave-ship, coming from Massowah, and going to South Arabia, had been at the greater village, and asked about two Abyssinian Youths who were to be sold at Mocha; but as nobody knew any thing of them, the ship had gone on. Now they perceived that they were slaves; and, in the bitterness of their souls, they began to ask each other why God had suffered them to be brought into such misery, notwithstanding their regular fasting during some years, their frequent invocation of the Saints, especially of the Virgin Mary, &c. Each had some hidden sin to reproach himself with, from which he thought the other to be free; but they wanted to know some sin of which they were both guilty, as the cause of their misery, the same misfortune having happened to both. At last they came to the conclusion, that the reason of their adversity was their refusal to hear and read the Word of God, during the time they lived in my vicinity: besides, they remembered having heard me say, that every prayer to the Saints was a proof of unbelief toward God, and therefore sinful. Upon this, they resolved to pray to God alone for deliverance, in the name of the Lord Jesus Christ; which they immediately did: but for fear the Virgin Mary might take it ill if they made no mention of her intercession, they made their excuse to her before they rose from prayer. Soon after they had thus prayed to God, and poured out their hearts in His presence, they met an old man, who had compassion on them, gave them the necessary food, brought them to a boat, which he himself hired, and sent them back to Massowah.

On their arrival at Massowah, they went, without suspicion, into the house where they had formerly lodged with their master. When the master of the house saw them, they observed something

strange in his countenance; but he received them in a friendly manner, and promised to send them to Jidda by the first opportunity: and perceiving that they had heard nothing certain about their situation, he tried to calm all their fears; but, at the same time, he observed, that they should be very cautious, and shew themselves to no man, for fear somebody might claim them as his property. They obeyed; but their uneasiness increased from day to day, until they once tried, in the absence of the master of the house, to go out of doors; when they found that there was a watchman at the door, to prevent their going out. From this, they concluded that they had again fallen into dangerous hands. They reasoned as at first, and agreed again to pray to God alone, in the name of Jesus Christ, without mentioning the Saints: and they found a similar result; for when they rose from prayer, they observed an Abyssinian merchant, of their acquaintance, passing near the door. They told him all that had happened unto them, and in what circumstances they were at present: upon which, he, knowing how young people and children were made slaves, told them, that they had been sold, and that there remained no other way of escaping, except by a speedy flight; and, when the door-keeper would not allow them to go out, he helped them to force their way to the street.

He is rescued by the Nayb.

Now they wanted to go to the Governor, and ask him to help them; but he was surrounded by so many people, that they could not find their way to him. While they were waiting before the door, the man, with whom they had lived, came, and tried to persuade them to go back with him to his house; and when they refused to go with him, he took them by the hands, and tried to draw them along with him by force. At this moment, the Nayb, or Sub-governor, passed by; who, knowing them, took them into his house, until he should find an opportunity of sending them back to Abyssinia. In the afternoon of the same day, their landlord came to claim them, as his property; and said, that he had bought them from Girgis, for thirty dollars; that a vessel ought to have taken them from the Island of Dahlac, and transported them to Mocha, where orders were given to sell them; but that they had not been found: "and now," added he, "there is a vessel ready

to sail, this very evening: my intention is, to embark them, and to send them to Arabia, where they are to be sold." However, the Nayb would not give them up; but sent them, by the next opportunity that offered, to Abyssinia.

On their way, they spoke together about coming to me; but remembering their former behaviour, they thought I would not receive them; yet they resolved to come and ask for a New Testament. This they resolved to read diligently;—to go into some solitary place, and lead there, as monks, a pious a life as possible.

Renews his Intercourse with the Missionaries.

When they came to me, much more humble than before, hungry, and in rags, I could not help inviting them to live with me for a few days, in order to recover their strength. When—in order not to offend them—I began softly to speak to them about Biblical truths, I found that a change, though not a conversion of the heart, had taken place with both of them. It is true, they—especially Hadara—would not receive what I said, because I said it. I was always obliged to shew them where the evangelical truths, of which I spoke, were written. I gave them New Testaments; but did not speak much with them, except catechizing them daily about that which they had been reading.

Though these two Youths were intimately connected together, as they have been ever since, I found them of entirely different characters. Kiddan Mariam, slow in doing what he had to do, could not find much time for reading; and at the same time, he had less confidence in himself. When he met with a difficult passage, he stopped without going farther, until he had asked me about the meaning. Such passages of the Bible as those immediately directed to the heart, and calculated to act upon the feelings, drew more particularly his attention: he remained always humble; but he wanted the help of Hadara, whenever he was called upon to reject any view or practice which he had formerly considered as sacred. Hadara, on the contrary, quick and lively, had always done his duty in a short time, and found much time to read. Whenever he met with a difficult passage, he stopped to think a little about it, marking every passage which had some relation to the same subject; and when he got to the end, he compared together all the passages which he had marked, until he thought that he had found out

the meaning; and then he asked me whether he had understood the matter aright, which was usually the case: upon which, it was to him a sacred truth, whatever his prejudices might previously have been. Thus, for example, convinced by the Word of God alone, he was made free from the invocation and adoration of Saints and Angels—from legal fastings—from the false idea of a purgatory after death—from keeping the holy days in honour of the Saints, &c. Such passages of the Bible as are addressed to the understanding, or such as refer to outward behaviour, drew his peculiar attention at this period. The evangelical truths had not yet penetrated very deep into his heart, when we left Abyssinia together, at the end of November 1832—they had been with me from the month of July of the same year—but his outward conduct was exemplary, and conscientious.

Accompanies Mr. Gobat to Egypt.

At Jidda, where we arrived on the 2d of January 1833, and where we remained five weeks, I found many pieces of Missionary intelligence; among others, several relations of conversions of Heathen: and having little to do, I spent the greatest part of my time with these Youths, and translated such relations to them, with the necessary observations. As, at that time, they had a pretty good knowledge of the New Testament, I could address myself principally to their heart and conscience;—and now they perceived that hitherto they had been Christians only in name. To the conviction which they had of some former faults and sins, was now added the persuasion that their hearts had hitherto been estranged from God; because they had never experienced any thing like the forgiveness of sins, rejoicing in the Lord, and the delight of living in communion with God. Now they became more serious, and even sorrowful. They felt that they were sinners; and instead of asking me about the meaning of difficult passages of the Bible as formerly, they began to ask how they might obtain remission of their sins. They had usually tears in their eyes when we spoke on that subject. As they had scarcely any thing to do, they read the New Testament diligently, and with quite new feelings. While, formerly, they had principally sought for precepts and prohibitions in the Word of God, they now sought for, and found, promises and proofs

of the grace and love of God toward sinners; and these they received with humble faith. They frequently withdrew to pray together, or each of them privately. At the same time, they began to feel for their unhappy countrymen. At every passage of the Bible containing an invitation, or a promise, as an assurance of the love of God to mankind; or when I related to them any thing about the happy experience of true Christians; but especially when I spoke with them about the doctrine of Redemption by the blood of Christ; they exclaimed, with tears in their eyes, "Oh! the poor Abyssinians know nothing of this! the priests are blind leaders, and they perish with the people." There were at that time several priests and monks at Jidda, on their way to Jerusalem, to whom they tried to make known the unsearchable riches of Christ: they often brought them to me, in hope that the same truths, which made so deep impression upon them, would not fail to penetrate the hearts of the monks; but, instead of this, they were considered by the monks as heretics. I left them on the first of February, with these dispositions; and came, by a steam-vessel, to Egypt in eight days, while they had two months' sailing, in an Arab boat. While they were at sea, one of the monks, who sailed with them to Egypt, fell ill; and when the two Youths saw the means which he, and the other monks, employed to quiet his soul, and prepare himself to meet death, they tried what they could to lead him to Jesus; but, though he was now willing to hear them, he could not comprehend any of the saving truths of the Gospel. After the monk had died, confiding in the merits of his resolution to go to Jerusalem, his corpse was cast into the sea. This made a new and deep impression upon Hadara. Thus, thought he, do all Abyssinians die, relying on some works which are not even commanded in the Word of God, without faith in Christ, and without true hope. From this moment, his desire was, to be made fit to do something for the eternal welfare of his countrymen. In the beginning of April 1833, they arrived at Cairo; and as we, the Missionaries, had agreed to partake of the Lord's Supper before my departure for Europe, they were admitted to the Lord's Table, which proved to be a great blessing to them; and on that occasion they prayed still more earnestly to the Lord to have mercy upon their countrymen. I com-

mended them to the grace of God, and left them with the Rev. C. W. Isenberg.

During the first months of their stay at Cairo, they appear to have enjoyed much blessing, and to have caused great pleasure to Mr. Isenberg, by their conduct. They had, long before that, lost their great desire to go to Jerusalem; but as Mr. Isenberg was going thither for himself, he took them with him. They were glad to see the Holy Land; but Jerusalem itself did not please them, because they saw nothing there but superstition, deceit, and hatred, among the different parties. Upon the whole, that journey appears to have been hurtful to them, especially to Hadara. Mr. Isenberg had not to complain of his conduct; except, that he shewed more pride than before, and sometimes had quarrels with a fellow-servant—Aichinger—who was under the same influence of pride, with a strong disposition to unbelief. Some days before his death, Hadara told me that he considered that period of his life as a time of backsliding from God; wherefore he fell again into sins from which he had thought himself free. His friend, Kiddan Mariam, remained humble, and was at that period as a guardian angel to him; so that his conscience remained alive; nor did he cease to read the Word of God, and to pray, although he did it not with the same simplicity and cheerfulness as before. Meanwhile he had learned so much Arabic, that he could read the Old Testament, which was not yet printed in any of the Abyssinian languages; and this contributed much to keep alive the sense of guilt; wherefore he continued to appear frequently before a Mercy-seat.

A short time after Hadara and Kiddan Mariam had arrived at Cairo, their old master, Girgis, who had sold them, heard of it; and being afraid to shew himself in the houses of the Missionaries, he waited for them in the street; and when he met them, he fell upon his knees before them, to ask their forgiveness. They not only forgave him; but, as he was in great want and misery, they sustained him with their wages for several months; until the Coptic Patriarch sent him into a convent in the Lybian desert, where he is said to have died, in sincere repentance.

Returns to Abyssinia.

When we arrived in Egypt, in August 1834, we found them with Mr. Isenberg at Alexandria; and we all rejoiced to meet again, as brethren in the Lord. We re-

mained only a few days there; after which we went to Cairo; where Kiddan Mariam dwelt with Mr. Isenberg, and Hadara with us. We had reason to be fully satisfied with him, as a servant; but I soon observed that his childlike mind had suffered during his stay in Egypt. But as he, Kiddan Mariam, and Aichinger, had reconciled themselves—when they heard that we should soon arrive, and promised not to complain of each other before me—I could not for a long time discover the cause of the inward disease. On the journey from Egypt to Abyssinia, and in the first time of our stay there, I had many opportunities of seeing that Hadara was ensnared in pride and self-righteousness; but for a good while I could not make him understand his own case, because I had no other reason to complain of him; and he could not conceive how pride could exist without fine clothes, or without more fortune and power than he had. We had been about nine months in Abyssinia, when he came unexpectedly to me, with a cast-down countenance, and said that he was now convinced that he was full of pride and self-conceit, and that he had just been frightened by reading the passage.—*God resisteth the proud; and giveth grace to the humble*: 1 Peter V. 5. From that moment he strove earnestly against his own heart, so that afterward we had never any reason to complain of him on this point. As a servant, Hadara was exemplary in every respect—obedient, faithful, quick, and willing to do every thing. We considered him as a son and a brother. After we had been some months in Abyssinia, when we had not yet any idea of coming back, he told us that he wished to marry, according to the desire of his mother, if we had nothing to urge against it; and named the person whom he had in view. As we had no objection to his being married, he engaged himself; but as he said nothing more about it for five months, I asked him why he did not marry, since he was engaged: upon which he answered: “Seeing that you are always so very ill, and not knowing what will be the end of your illness, I have thought, that if I were married I should be bound; and if you should die, your family would have no man to accompany them out of this country: wherefore I am resolved to wait until I see the end of your illness, in order that, in case you should die, I may accompany your family, as far as I can be useful to them.”

Hadara did not speak much; but when he was called upon, he freely confessed the

truth which he had known. Even in the presence of the Chief, Oobieh, and his friends, he sometimes spoke freely against the heresies of their Church, as well as against the sins of the Chiefs and of the people; wherefore Oobieh liked him so much, that he offered to take him into his service, and to give him the government of a district; but Hadara was resolved not to seek those things which are upon the earth, and refused the offer.

In January 1836, we sent Hadara, with Andreas Müller, to Jidda, in order to get money. This journey took them about five months; but as they were always together in brotherly communion—except on the way back, when they had the company of Mr. Wolff—this journey had a good influence upon Hadara's mind. And as, soon after their return, Aichinger humbled himself before God and man, and was again received into Christian communion with us, Hadara again united heartily with him, until we separated afterward at Jidda.

Accompanies Mr. Gobat to Germany.

At last, we resolved to leave Abyssinia for Europe; and on the 1st of September 1836, we started from Adowah. Being myself obliged to be carried by men, as well as our child and other things, and to take our food with us for an eighteen-days' journey to Massowah, we had more than twenty persons, for whom Hadara was obliged to provide. Early in the morning, at noon, when others rested, and in the evening, he had to cook, and frequently to watch by night; and yet, as there were always some bearers tired and unwell, because Hadara thought that they did not carry me softly enough, he helped daily, and almost the whole day, to carry me, always with cheerfulness; and when other bearers lost courage, he encouraged them by his words and examples, so that only one of them left us. Thus he behaved, also, through the Desert, between Cosseir and the Nile. I was still very weak; my wife was unwell; Andreas Müller was lame, and could not walk; and our nurse fell ill on the very first day, and continued so through the greatest part of the Desert; so that Hadara was again obliged to prepare our food morning and evening, to walk in the sand the whole day, carrying our heavy child, fifteen months old, who was so ill that she could not bear the shocks of the camel; and still he was always of good cheer, and content. We shall ever
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be thankful for his help and faithfulness during that painful journey. As an acknowledgment for his valuable services, we wanted to do for him all that was in our power; and as he had a desire to come to Europe, in order to get instructed, that he might afterward become useful in Abyssinia, we resolved to take him with us to Beuggen; where we safely arrived on the 13th of May 1837.

Is placed in the Beuggen Institution.

In the beginning of his stay at Beuggen, Hadara thought himself to be in a Paradise: all that he saw and heard pleased him, and he loved his Teachers and his Christian Brethren. Being but imperfectly acquainted with the German language, he was at first placed in the Lower School, with children, in order to learn correctly to speak, to read, and to write the German language. Afterward, when some of the lower scholars were promoted to the Institution, he was admitted among them; where he proved to be endowed with a good understanding, an excellent memory, and a very susceptible mind: but still he found many difficulties in learning, partly on account of his want of knowledge of the language, and partly because a regular school-system was altogether new to him, so that he sometimes remained behind his fellow pupils; which humbled him very much, while it excited him to prayer and to activity. In the autumn of 1837, on a holiday, he made an excursion, with his fellow pupils, to a mountain about twenty miles distant from Beuggen, and returned on the same day; though a Christian friend tried to persuade him to remain with him for one night, and not to return until the following day. From this day of excessive fatigue he felt unwell, from time to time, with a frequent cough; which augmented during the winter—his first winter in Europe—to such a degree, as to oblige him frequently to be absent from the lessons. However, during the following spring, and the first part of the summer, he was quite well again.

After Hadara had made some progress in speaking and understanding the language, he enjoyed, for a good while, much blessing and happiness at Divine Service on the Lord's Day, as well as at the daily reading of the Bible and Prayer. In the spring of 1838, a Sermon by my father-in-law, the Director of the Institution, made an extraordinary impression upon his mind. It contained a picture of the

human heart, and its corruption; and every sentence took hold on him, so that he thought the Sermon was meant for him alone. He thought within himself, "This man cannot know all that he says about my heart: it must be the Spirit of God, who speaks to me through him." From this day he felt convinced, at every Sermon or Prayer-meeting, that it was God Himself who spoke to him, through the medium of his Teacher. By degrees, he was led to such a knowledge of the corruption of his heart, that he lost all hope of being saved; and was brought to the very brink of despair, without any one around him supposing it; for he did not open his mind to any man. He was conscious of having obtained the remission of his former sins, with the grace of believing, while at Jidda in 1833; but he was conscious, too, of having since occasionally fallen into sin, by withdrawing his heart from spiritual communion with God; wherefore he thought himself guilty of the sin against the Holy Ghost, and applied to himself Heb. x. 26, &c.

Is tempted to Self-Destruction.

Naturally reserved, he had not the courage to relate his case to his Teacher, nor to his brethren;—I was then in England. He thought there was no man so bad as himself; wherefore he was convinced, that if it were known how corrupted he was, he would immediately be expelled the Institution. Nevertheless, he was several times on the point of relating his whole case to the Director of the Institution; but he was always kept back by the consideration, that if he should be expelled the Institution, his disgrace would fall upon those who had brought him to Beuggen. He did not only consider himself as a burden upon the Institution, but he thought that the food which he received, the place which he occupied, the services rendered to him, belonged to a better one, who would make a better use of such privileges, for himself and for others. At last, he came to the resolution of destroying himself; and in order that no disgrace might fall upon others, he went to the Rhine, put all his clothes in order, that his death might be considered as an accident which had happened to him while bathing; and thus he was on the point of drowning himself. He stood still for a moment, and, as he expressed himself, his heart prayed; but with the mouth he dared not pray, for

fear of offending God by it. He went into the water; and when on the point of casting himself into the deep, he was struck with the thought, "Beyond this there is no grace;"—and immediately after, "Here is the time of grace; grace may yet be found."—Upon this, he went out of the water, fell on his knees, and could again pour out his heart before God. For a while after, he felt still dejected; but the hope of finding mercy, at last, never forsook him any more: Jesus had paid for all his sins, and bought him with His precious blood.

His Sickness, and Death.

During the summer vacation, from June 28 to July 14, he made an interesting tour in Switzerland, with one of his Christian Brethren; and to his death he remembered, with thanksgiving, the impression which the beautiful scenery of that country made upon his mind, as well as the love and kindness which were shewn him by many Christian friends, wherever he went. About a month after his return home, he began again to feel unwell; and symptoms of a complaint of the liver and lungs appeared more and more, until a consumption was no longer doubtful.

About the 20th of October last, when Hadara began to think that he might die of his complaint, he begged me to spend a quiet hour with him; for he had many things to tell me;—and began thus:—"For a long while I have desired to speak with you; but have been kept back, for fear you might withdraw your kindness from me, if you knew what a vile sinner I was. Now you will perhaps despise and abhor me; but the Lord has forgiven me all my sins; and I must beg your pardon too, for all the wrong which I have done you, by allowing you to believe that I was better than I was in reality; and especially for the many hours which you allowed me for reading the Word of God, which I have spent in vain talking." After this, he gave me a sketch of his life, especially with respect to the inward state thereof. The principal sins, of which he accused himself, were—loss of time, want of prayer, and inward communion with God; from which he derived his disposition to pride, and a few cases of a hidden sin, before he came to Beuggen. Besides this, he had resisted the many temptations to which he had been exposed. Except these points—which, pride excepted, I only know from his own confession—I confess that I do not remember to

have lived with a more virtuous young man than was Hadara.

During the last weeks of his life, he was continually engaged with the doctrine of satisfaction through Christ, and justification by faith, with the application of it to himself, especially during his sleepless nights; and continually cited, with rapture, such passages as these:—*He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him: 2 Cor. V. 21. Who His own self bare our sins in His own body on the tree: 1 Pet. ii. 24, &c.*

In this late period of his life he had some dark hours, especially when he had felt some want of patience toward his nursing brother; but, upon the whole, he had peace with God. He seldom rejoiced at the idea of dying; but he submitted to it with perfect resignation. Death did not frighten him at all; but he would have liked to return to Abyssinia, to tell his countrymen what the Lord had done for his soul. To the end of his life he expressed much sympathy for his ignorant countrymen; while he deplored the unfaithfulness of many Europeans, who, having the means of knowing God from

their childhood, do not desire any real benefit from such advantages.

About six days before his end, he said to me, "I shall be going in a short time." When I asked him where he was going to, he looked awhile toward Heaven; and then said, "First to the grave." Upon the remark, that even his body would be quickened, his countenance brightened; and he said, "Yes, I shall rise again with a clear understanding, not so dark as it is now; I shall see the Lord Himself, and all truths, clearly, clearly." After this, he, by degrees, lost his recollection; yet he had consciousness from time to time. When I went to Basle, to the burial of the late Mr. Blümhardt, on the 21st of December, I took leave of Hadara, who appeared to be dying; when he told me, "I am going too." To the question whether he was going, he answered, "To Heaven." These were his last words to me.—When I returned, in the evening of the 22d, he still knew me, and smiled; and in the evening of the 23d December, 1838, he fell asleep, while his surrounding brethren were commending his soul to his Saviour by prayers and thanksgivings.

Proceedings and Intelligence.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

Injurious Effects of Polygamy.

SOME notices of the Mission among the Bechuanaas and others appear at p. 35 of the Survey. We subjoin a few recent details from a Letter of the Rev. John Edwards, of Umpukani, written in April of last year:—

Among this, as well as among all the other Tribes of Bechuanaas, we find that polygamy is a great hindrance to the spread and influence of the Gospel. A man who has a plurality of wives is unwilling to give them up for Christ's sake, and thinks the terms of that Gospel hard which require it: an important Chief of this country, who has above forty wives, came one day to the Missionary; and, after inquiring what were the requisites to prepare a man for Heaven, he asked, "And must, must a man put away all his wives but one?" There is another evil in it; and that is, it creates in a man an avaricious thirst for riches: a man is considered poor

if he has not a great number of wives, and a wife he cannot get without some ten or fifteen head of cattle to pay for her: these cattle he has not got, nor can he get them by hard labour, therefore he begins to steal; from this stealing come war and bloodshed, with all their concomitant evils. Another evil is, the women are slaves: a man's wives are his slaves: the more wives he has, the more slaves he has; and the more of these he has, the more corn he has; for, in most instances, the women dig the land, sow the corn, weed it, watch it, reap it, and thresh it out: and as every wife a man has must do the portion allotted her, so the more wives a man has, the more corn he has grown for him: this induces a man to be avaricious; and often his riches are secured in an unlawful way. From polygamy arise also endless disputes and ill-will: as may be naturally supposed, the purest affection exists between the man and his lawful (that is his first) wife, and always called by themselves "the great wife:" where polygamy exists, affection is destroyed.

A Good Work among the Corannas.

There is a good work among the Corannas, who form a part of my charge, and to whom I itinerate every fortnight. Ten have been admitted on trial within a short time, who have given evidence of their desire to escape the wrath to come. As the number of those who meet in this class have increased, I have had to form a new class: the person whom I have appointed to take charge of it is a Coranna. No doubt but this is the first Coranna ever appointed to that office in South Africa. He is a worthy man, and does a great deal of good by talking to the people about their souls. When I appointed him to that office, and told him I thought he ought to do something for that God who had done so much for him, he said, "Yes, I feel I ought to do something for God, and for that reason I never let a man or a woman pass me without asking him or her the state of their soul, and talking to them about salvation." This should encourage Missionaries, and the friends of Missions, in their efforts; for he is the fruit of Missionary Labour. His name is Thomas Taaibosch; or Tough-bush.

Being at Meknatling to preach to the Corannas, I afterward visited several of their villages, to ascertain what they would give to the Mission Cause. After making various excuses, they said that they would give, but that the last winter's snow had killed all their calves, &c. The following small sums were contributed, the total of which fell much short of that of last year.

	s.	d.
Josias, a little goat	2	3
Bartman, a sheep ..	3	9
Do. jun., a lamb	1	6
Do. sen., a sheep	3	9
William See, a calf	6	0
Isaac Zak, a little sheep	3	0
Long Hans, a goat	4	6
Hans Kapitein, a calf	6	0
His wife, a kid	1	6
Abram, a calf	6	0
Simon, a goat	4	6
Jan Burin, a calf	6	0
Long Isaac, a calf ...	6	0

Total....£2 14 9

After getting this promised, I returned to the Captain's residence, to my little house, built with reeds and poles in the form of a sugar-loaf, but neither "wind tight nor water tight." I knew my Coranna Interpreter to be a very good man, but very poor, with a large family;—so poor, I had not the heart to ask him for any thing, knowing his poverty and his family. I thought, that as he had been in

the habit of giving to the Mission Cause, he would now if it were in his power, and I would wait a little. At last he began:—

"Sir, please put down for me...	9s. 0d.
For my wife.....	6 0
For my son Abeel	3 0
For my son Salomon	1 6
For my son Arnolds	0 3
For my son Martenas	0 3
For my daughter Maria	0 3
For my daughter Lena	0 3
And for the little one <i>now born</i> (for he must give something too).....	0 3

£1 0 9"

The Rev. Francis Daumas, of the Paris Evangelical Society, is a near neighbour to me, whose company and friendship I highly prize. The establishment of their Mission so near to us may be considered an encroachment on our limits; yet there are thousands of souls to whom we cannot give the Word of Life; and I do not see why we should not rejoice that others do the work which we have not strength to do.

Inland Seas.**CHURCH MISSIONARY SOCIETY.****ABYSSINIA.***Expulsion of the Missionaries.*

THE fact of the Missionaries quitting Abyssinia was noticed at p. 99 of the Survey. We shall now furnish the details. The Mission was encountering considerable difficulties, excited by the Abyssinian Priests, and the avarice of the Governors, when, on the 2d of March 1838, M. Acadie, a Frenchman, accompanied by an Italian Priest, named Padre Guisepppe, arrived at Adowah. M. Abadie had left an elder brother at Massowah, on the Red Sea, who subsequently joined him at Adowah. The object of these persons appears to have been, to revive the Roman-Catholic Mission in Abyssinia. Mr. Isenberg remarks, writing from Jidda, April 26, 1838:—

The arrival of these two gentlemen very much contributed to raise the clamour of our enemies against us much higher than it was before; and one week after, Oobieh, who till then had protected us, declaring that he was not able to resist our enemies any longer, delivered us into the hands of

the chief of them, viz. the Alaka Kiddan Mariam, of Madhan Alam, and Wussen, the Governor of Adowah; commanding us, by them, to leave Adowah, and to quit the country.

The detail of the circumstances connected with their expulsion from Abyssinia is thus given by Mr. Isenberg, in the same Letter:—

On March the 8th, we were summoned—together with Messrs. Schimper, botanist; Kielmayer, First Lieutenant of the Würtembergian army; and Keller, carpenter—to the Alaka's house; where all the men of rank of Adowah and its environs were assembled, together with the Alaka and the Governor. The Alaka began with railing at me, accusing me of having blasphemed God and the Saints, disturbed the country by false doctrines and strange religious practices—alluding to the charge commonly brought forth against us, of rendering our houses our churches, which they consider as disrespectful to their Church—repeating several times expressions like these: "You are a thief, in stealing the Faith" &c.—and concluded with commanding us all, in the name of Oobieh, to leave the country immediately. I, in the name of my friends, declared, that we could not go without ascertaining, previously, whether what he had pronounced was Oobieh's command, or a design of their own; and appealed to that Prince, who still was encamped on a hill near Adowah. They were exceedingly enraged at our suspicion, declaring that we were prevented from seeing Oobieh; and that if we did not submit, we were to be punished for disobedience. I excused our suspicion, referring to the importance of the subject—to our position, in respect to them and to Oobieh—to our being dependent on Oobieh only—to the injustice of their proceedings, and their known enmity against us from the commencement. They then appealed to all those present, to answer us, that they acted only by Oobieh's orders; repeating their most infamous invectives. Whereupon I asked them who it was that was to be driven out of the country; and was answered, that we were all of us to leave, not one excepted. I then expressed my astonishment at these proceedings: since Oobieh had protected us during three years, always strictly commanding them to leave us in peace, and not to disturb us; although they had shewn the same enmity, and brought forward the same accusations against us, from the beginning

of our stay at Adowah, which they uttered now; Oobieh always declaring that those charges formed no reasons for sending us away. I asked them, as those charges had not availed to our expulsion before this, why they now availed? or what offence we had recently committed, deserving such a punishment? They answered, that we had been tolerated only because they and Oobieh had expected us to repent of our heresies and practices; but the time of patience having fruitlessly elapsed, matters had necessarily arrived to this result. Then I asked, what was to become of our house—the ground of which had been purchased, as they knew themselves, in the most regular form of the country, by money, witnesses, sureties, oaths, by the permission of Oobieh, and in part with the Alaka's own assistance, and the building of which had not been impeded by our enemies? "It belongs to the king Oobieh and Madhan Alam."—In reply, I expressed my suspicion that the real motive with the Alaka for persecuting us in this way was nothing but the desire to come into possession of our house; and appealed, in the name of us all, to our common Master, who was persecuted before us, and whose disciples and followers we esteemed it our honour to be. They then peremptorily ordered us to break up the same day, or the next; which we refused, on account of the necessary preparations for our Journey.

After leaving the assembly, we immediately sent to Oobieh, to try to get an interview with him, that we might bring our cause before him—to express our thanks for his protection during our stay in the country, and our grief at the spiritual misery and deprivation of it, as developed in the proceedings of our enemies with us; and, at the same time, to ask for his protection on the road, if we were really to leave, until we should have passed the frontier of his dominions. It was only on our sending a second time, the same day, that Oobieh answered, that he was not our personal enemy, but that he was unable to resist the clamours of our enemies any longer; and that indeed he was obliged to send us away: at the same time, however, he granted us eight days to make the necessary arrangements for our journey, during which time our enemies were prohibited from coming near us; and on our road we were to be protected by a soldier. Since he took no notice of our desire to meet with him, it was necessary to mention this a second time; and therefore, on the following day, I wrote to him again:

and, having again mentioned our request, informed him that we should be ready to go on the 12th, and therefore urged the matter still more upon him. He answered, that he was going to send a soldier, as a safeguard, to-morrow; or rather, that he had ordered each Governor on the road to furnish us with a man;—but he again avoided replying to our request to take leave personally of him, so that it was evident that he did not wish to see us again. It would have been dangerous for us, in our situation, to have entered Oobieh's camp; and therefore I took the opportunity to take leave of him the following day by writing, expressing our feelings as Messengers of Christ to Abyssinia, whose message was despised by their ignorance; declaring, that we did not wish to return evil for evil, but gave way to their injustice, and pitied their depraved state; praying to God to forgive their sins, and to give them grace to turn from their evil ways, and to know their Saviour, by whose name they were called, but whose saving power they did not know. He sent us two soldiers, to protect us on the road. During that time, from the 9th to the 12th, we were nearly imprisoned in our houses; the Alaka Kiddan Mariam having placed some of his men at our house-doors, to prevent any thing from being carried away by our people, in order that he might become possessed of those things which we should not deem it expedient to take with us. Our friends about Oobieh sent us word, that they pitied our condition, but were prevented from seeing us; except Tecla Georgis, who came on Tuesday morning to take leave. In fact, Abyssinian friendship shewed itself, during the whole progress of our cause, in its real nature—as an attachment, not to your person, but your purse. The poor one, who in a degree and for a time had lived upon us, by the building of our house, expressed their gratitude by tears, when they took leave of us on the 12th; a very large crowd of them accompanying us into the Plain of Adowah, crying and lamenting. One friar, highly respected by Oobieh, who some time before had mentioned his desire of going to Jerusalem, asked us to take him, and two eunuchs of Oobieh, with us; which, after they had obtained leave from the Prince, we did not refuse them: whereupon they presented us with a mule and their money, amounting to 28 dollars, which we resolved to keep for their clothing during the journey. The mule we afterward presented, with their permission, to the

Kaimakam at Massowah, as a present for his kindness.

Thus—Mr. Isenberg proceeds—

We were turned out of a country into which we had considered ourselves happy to have been called to proclaim the Gospel in the midst of a fallen Church, and concerning which we thought we had several indications implying that the time of its salvation was near. Our hearts were rent, and our minds depressed; and it was only the reliance upon our Invisible Friend and Protector that kept us upright, and gave us power to sustain this trying dispensation. It was also His invisible hand, stretched out over us, which kept our enemies in awe during our journey, and, on the whole, preserved us from any serious occurrence on the road. We were enabled to take all our moveable property of value with us; which was carried by men as far as Halai, and from Halai down the Shumfito, partly by oxen, partly by men; and thence to Massowah by camels. Having sent from Halai to Massowah for camels, the Kaimakam, of his own accord, sent his Janissary, with two Turkish soldiers, to protect us from the Nayb and the Shohos; and thus we arrived, March 29, unmolested, at Massowah. There we took two small boats for Jidda; at which place, by God's assistance, we arrived on the 22d of this month.

From Jidda, Messrs. Isenberg and Blümhardt proceeded to Cairo, which place they reached in safety on the 24th of June.

Measures for Re-entering Abyssinia.

Mr. Krapf, being unwilling to relinquish the hope of re-entering Abyssinia from another quarter, determined to make the attempt to do so by Zeila, which lies without the Straits of Babel Mandel, in lat. 11° 20', N. long. 43° 5' E. He was led to contemplate this attempt in consequence of the Missionaries, while at Adowah, having been invited by the King of Shoa to visit his country. Mr. Krapf accordingly proceeded to Mocha; where he arrived on the 28th of May. Here he met with a servant of the King of Shoa, who encouraged him to prosecute the design which he had formed, and gave him much information as to the best method of proceeding from Zeila to Marfood—not marked on the

maps—the present capital of the King of Shoa. The kingdom of Shoa lies to the southward of Amhara, and, according to Salt's Map, is comprised between 9° and 11° of North latitude, and 38° and 41° of East longitude. The journey from Zeila to Marfood is long, difficult, and perilous. The route is through Hurrur, lat. 9° 40' S, and long. 42° 35' E.

From Mr. Naylor, the British Consul at Mocha, Mr. Krapf met with a friendly reception, and the promise of every assistance in his power.

While Mr. Krapf was employed in collecting information at this place, he was attacked by dysentery; which reduced him so low, that he was compelled to return to Cairo, where he arrived on the 27th of September. Here Mr. Isenberg and Mr. Krapf seriously deliberated on their future course; and came to the conclusion jointly to engage in the attempt to reach Shoa by way of Zeila and Hurrur. Should they fail in their object with regard to Shoa, it was their purpose to make their way, if possible, to the tribes of heathen Gallas, who are spread over the country to the southward and eastward of Shoa.

Mr. Isenberg, writing under date of Jan. 14, 1839, thus expresses his feelings with regard to the undertaking upon which he was about to enter:—

I beg to recommend ourselves, and our important and difficult undertaking, to your Christian affection and your most fervent prayers. We are bearing our souls in our hands, committing them to Him who has redeemed them with His precious blood, and who alone can preserve them unto the end. We believe that He has called us to His work: we therefore follow Him, and I trust we shall not be disappointed. If, however, our feeble efforts should be again frustrated by the Powers of Darkness counteracting us, and even if we should be called to sacrifice our lives to His cause in Shoa, without seeing the desired effect produced, His work will go on; and we shall glorify Him in the triumphant Church, for having allowed us to contribute our small portion to pave the way for the Gospel to that country.

Mr. Krapf, Jan. 20, 1839, after remarking that they are convinced, that if the attempt to reach Shoa were now neglected, the door might long be closed to a Protestant Mission to that country, proceeds:—

We can say, that we do not undertake this arduous way in order to get honour, or to augment the treasures of science, but only for the glory of our God, and the salvation of immortal souls; though we shall never be careless of the augmentation of science, in so far as our chief object may allow. I think you will not take it amiss if I mention some points, to which we think of directing our full attention, in case we should enter Shoa and be able to begin our work. We are of opinion, and suppose the Committee will be of the same, that we must have in view, primarily and chiefly, the people in Shoa; and then the numerous tribes of Gallas, particularly those who are subject to the King of Shoa. We shall have to teach the young people by way of instruction, and the elder by way of preaching, either in conversation or in a regular Divine Service. Preaching, in the course of travelling, will perhaps promote our cause very materially. In general, one of us should be particularly engaged with preaching, that the knowledge of the Gospel may be known as far as possible. We regret that we cannot take with us more than about 100 copies of Amharic books, as we are compelled to avoid much luggage. With respect to the Gallas, we intend to beg the King of Shoa, in course of time, for permission to go to their country, in order to preach the Gospel among them. I cannot imagine that he will refuse this request, and his protection. Perhaps the Lord will give a more opened door with the Heathen, than with the hardened nominal Christians. If we cannot go ourselves to this people, your Committee will, we trust, send some Brethren to enter into this new field. In case the king should become cold toward our cause or labours, or in any way a removal from his country should be produced, I, for my part, do not intend to give over the Abyssinian Mission; but should be inclined to penetrate to Gondar, or any place in the south-western parts of Amhara; or, if the Lord should seem to direct, to penetrate to Catta and Emarea, where Christians are said to be. The Lord grant that all who love Abyssinia, who work and pray for this country, may not become tired in their

endeavours, but firmly remember the words "Tandem bona causa triumphat," which are always sounding in my ears. This Mission has, as it seems to me, an aggressive character; where we must remember those words of Christ—*He that endureth to the end, shall be saved.*—Though we should not be allowed to see the harvest, yet we have grace to sow. I repeat the expression of joy which your last Letter, as well as the foregoing, excited in my mind; learning by it, that the Committee will not desist from the Mission, till every attempt to do good to this country shall have been made.

Col. Campbell, the British Consul-General at Cairo, had procured for the Missionaries a firmán from the Pasha of Egypt, and had given them Letters to the Consul at Mocha and the King of Shoa, strongly recommending them to their protection and favour. Mr. Gliddon, the United-States Consul-General, had given them a Letter, recommending them to the friendly offices of all captains of United-States' vessels with whom they might meet. Mr. Krapf concludes his Letter with an aspiration, in which our Christian friends will cordially unite—

May the Lord of Sabaoth be our guide, our preserver, our strength, our light, and our life! May His grace remain with our spirits and with yours!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. P. Farrar and Mr. Farrar (see p. 144) arrived in London on the 7th of February.

Wesleyan Miss. Soc.—On the 15th of April, the Missionaries Squarebridge, Garrett, Arthur, and Pope embarked at Gravesend in the "Esex," for Madras. Mr. Pope is appointed to that Mission, and the others to strengthen the Mission in Mysore.

Wesleyan Centenary Fund—This Fund now amounts to the sum of TWO HUNDRED THOUSAND POUNDS.

English Monthly Tract Soc.—Ninety Thousand Tracts have been distributed, in the last twelve months, chiefly among the upper classes in the Metropolis. It is the object of the Society, to furnish every family throughout the country, beginning with the higher classes, with a Religious Tract once a month. See pp. 430, 518 of our last Volume.

Ignorance and Crime.—We subjoin the results of an Inquiry, published by order of the Secretary for the Home Department, into the Age, Sex, and Degree of Instruction of the total

Roman-Catholic Attempts in Abyssinia.

It appears, from the communications of the Missionaries, that Messrs. Abadie and the Italian Priest had penetrated to Gondar. At that place the younger Abadie and the Italian Priest were left; while the elder, with two Abyssinians—one of them the nephew of Defera Multar, who has become a proselyte to the Popish faith—had returned to France, in order to procure a re-inforcement of Romish Missionaries for Abyssinia. It was also understood that the parties left at Gondar had opened a communication with the King of Shoa, in order to extend their influence in that direction. Our Readers will perceive, in these facts, additional evidence of the activity of the Papacy to extend its baneful influence, and especially to counteract Protestant Missions—a principle now openly avowed in the policy of the Romish Church. A loud call is thus made on the members of our Protestant Church, for increased means and efforts in support of the Missions of the Church of England among the Heathen; and especially for increased prayer to the God of all grace, that He would turn to foolishness the council of His enemies, and prosper the RIGHTEOUS CAUSE!

number of Persons Committed for Trial or Bailed throughout England and Wales:—

Offenders: males, 19,407; females, 4205—aged 19 and under, 303 and 55—from 12 to 16, were 1962 and 334—from 16 to 21, were 5774 and 1128—from 21 to 30, were 6172 and 1322—from 30 to 40, were 2758 and 681—from 40 to 50, were 1211 and 350—from 50 to 60, were 537 and 177—above 60, were 284 and 81—age not ascertained, were 356 and 67.

Neither read nor write: 6684 and 1780—read and write imperfectly: 10,147 and 2151—read and write well: 2057 and 177—superior in instruction: 98 and 3—Instruction could not be ascertained: 142 and 94.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Rev. George Gogerly and his companions (see p. 429 of our last Volume) arrived at Calcutta on the 19th of January.

The Rev. John Henry Pratt proceeded in the same vessel; having been appointed Chaplain to the Bishop of Calcutta.

POLYNESIA.

London Miss Soc.—The Rev. W. Howe and his companions (see p. 556 of our last Volume) arrived at Cape Town on the 1st of February, on their way to the South Seas.

Missionary Register.

MAY, 1839.

Biography.

FURTHER PARTICULARS OF HADARA, AN ABYSSINIAN YOUTH.

THE details here given relate to the last sickness of Hadara, and conclude the Memoir of this Youth printed in our last Number. They were furnished by Binder, a fellow-pupil of Hadara.

On the 9th of October, 1838, I was appointed to nurse my dear brother in the Lord, Hadara, during his illness. He had then some hope of recovery, so that he exercised himself in writing, ciphering, &c.; but soon after this, his illness increased, so that his physicians advised him to employ all his strength in taking a little air. Every day he asked me about that which had been taught in the school, especially about the religious exercises. He used every day to read the chapter which had been read and expounded at Morning Prayer; when I related to him, as far as I could, what our dear Director had said about it. On such occasions, the enjoyment which he derived from the Word of God, and the joy which filled his heart, was visible on his countenance. The New Testament was the book which he read most, and in which his active mind searched daily. He thought very much, though he spoke but little; so that, by comparing many passages of the Bible together, he had got a clear light concerning many difficult passages:—for example, the passage, Rom. viii. 3. he compared with 2 Cor. v. 21, and said; “Because we could not save ourselves, Jesus Christ, the Son of God, was made flesh, to bear our sins; and was made sin for us, as though he had merited the punishment which we deserved, in order that we might obtain justification by Him.” In this manner he used to express himself in the evening, when I read a psalm or a chapter of the Word of God to him; and we conversed about it, and prayed together, in company of one or several Christian Brethren. Thus we spent a happy time together in the enjoyment of many blessings, which we derived by comparing the Word of God with our own experience. Hadara never felt time to be long, though such con-

May, 1839.

versations lasted for several hours together: on the contrary, it was refreshment and food to his mind, which was always longing for more grace and peace from God. Once I related to him the experience of a godly man, who, in his last illness, knew neither his wife, nor his children, nor his friends; but when he was asked whether he knew the Lord Jesus, he answered, “Yes, Him I know very well; He is my Saviour.” Upon this, Hadara said, “It is an easy matter to die, for one who knows the Lord Jesus.—Where should I now go, if I did not know Him as my Saviour?” He acknowledged it to be a great mercy that his illness did not prevent him from conversing with his Saviour: wherefore, when he could not sleep by night—as he scarcely ever slept more than two hours—he turned to the Lord; and thus, by prayer, he shortened the nights, which so frequently seem long to those who lie on a sick bed.

During the first three months of his illness, he had always some hope of getting better; but from the beginning of December he gave up all hope of this kind, and, for a time, he refused to take any medicine. His strength diminished rapidly, until he could no more leave his bed at all. Then he said to me, “I perceive that I shall soon die; my strength is diminishing from day to day. I feel happy in the prospect of dying; and I count it a blessing that I have been allowed to come to Beuggen; though I cannot return to Abyssinia, as I had expected: but,” he added, with tears in his eyes, “I have often offended against the Lord Jesus. I have been unfaithful to Him; the recollection of which is dark and heavy upon my mind.” I told him, the Saviour says, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* “Yes,” said he, “Jesus alone is the

ground on which I stand."—At another time he said, "My heart is free; it does not hang on this world. I can die in peace, though I cannot return to my native country."

Hadara was thankful for the least service rendered to him; and he was always sorry to cause trouble to his attendants. In like manner he acknowledged the Christian love and care bestowed upon him in this place. He was especially thankful toward M. and Mad. Zellar. He always spoke with singular love and thankfulness of Mr. and Mrs. Gobat, whom he frequently called his father and mother; and often said, "If they had not come to Abyssinia, I should have perished for ever, like my countrymen, in my ignorance and blindness." The nearer he drew to his end, the more he was watchful over himself, and all that he did or said; so that once he said to me, "It pains me that I am often impatient: I beg you will forgive me." "Most willingly," said I: upon which he gave me his hand, and thanked me. I asked forgiveness of him, too, for the faults which I might have committed against him. I felt as if I was taking leave of him, to meet again with joy in the dwellings of everlasting peace, which our Saviour has gone to prepare for us; where there shall be no tear, nor sorrow, nor crying, nor death. In like manner did he seek for pardon and peace within;—and surely he found it! During his illness he frequently remembered the Christian friends whom he had known, and from whom he had received so many tokens of affection, since his coming to Europe. He could not conceive how they could shew so much love, and even respect, to a poor Abyssinian.

In the beginning of his last week, his memory began to grow weak; and when, on the 19th of December, I read to him the beautiful hymn, "My Jesus I shall ne'er forsake," &c. he could scarcely follow me: but when he was delirious in the evening, he frequently repeated the name of Jesus, and looked as if he were praying. When the Director, M. Zellar, visited him on the 20th, it was with difficulty that he could find a few words. When he was asked whether he would leave us, and go to a better home, he answered, "Yes, with a *sure* Guide."—"Jesus Christ will be your guide," said M. Zellar; upon which his countenance brightened; and he said with a smile, "All is well."

While Hadara was better, he said frequently, "I give up my will to the will of the Lord: if He find it good, He can still heal me." This disposition was with him two days before his death; and he expressed it, in broken words, toward Marian, the Abyssinian Girl whom he had intended to marry, when she visited him to ask his forgiveness for all the pains which she had caused him. "Do not follow your own head," said he, "else you will be unhappy for ever; but give up your will to the will of the Lord, and then it shall be well with you." On the same day he gave charge to a Christian Brother to express his thankfulness to all his friends and benefactors, in his name. On Saturday, the 22d, he was bereaved of speech, but he smiled at every one whom he knew. In the evening we all thought he was dying; but he remained in the same state until Sunday evening, the 23d December, 1838, between six and seven o'clock, when his immortal soul left for a better world.

MEMOIR OF ANDRIES STOFFLES,

A CONVERTED HOTTENTOT CONNECTED WITH THE LONDON MISSIONARY SOCIETY.

BRIEF notices of the visit of Andries Stoffles in 1836 to England, and of his return home and death, appear at p. 384 of our Volume for 1837, and at p. 23 of the last Volume. The following narrative is furnished by one of the Society's Missionaries in Africa.

Early Incidents.

Andries Stoffles was born about the year 1776, on the banks of the Bosjesman River. He was a Hottentot of the Gonah Tribe; which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called the Zuruvel, lying between

the Gamtoos and the Great Fish-River. From his boyhood, Stoffles was a close observer, and was gifted with an excellent memory. With a naturally sound judgment, he possessed an active mind and a sanguine temperament; and, consequently, at an early age he was found mingling in the fierce feuds and conflicts

which arose at that period between the Dutch Boors and Hottentots: in one of these engagements he was severely wounded, and narrowly escaped the loss of life: on another occasion, a waggon went over his body, and nearly killed him. These incidents caused much pain to him in after-life; and, in his own opinion, considerably aggravated, if they did not originate, the disorder under which he eventually died. After his conversion, the remembrance of occurrences which had so nearly proved fatal always deeply affected him; and he was frequently heard to remark, that, had he died then, he should have been lost for ever.

His Conversion.

An event, which greatly determined his future course in life, was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learnt Caffre, and was employed as an interpreter. In that capacity he was taken by a Caffre Chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the Caffre fashion—his only clothing a dressed cow-skin thrown loosely over his shoulders, and his body smeared with grease and red ochre. When first he attended Divine Worship at Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose that the people had assembled to receive rations of provisions, or presents of beads and buttons. But he was soon undeceived. Divine Grace speedily reached his heart; though it was some time before his mind was fully enlightened as to the Way of Salvation. His second attendance in the House of God has been thus characteristically described by himself:—

The preacher spoke of every thing which I had done from my childhood. I said to myself, "This is very strange! Surely my cousin must have gone to the Missionary, and told him all about me." My cousin said, "No: I never spoke about you to the Missionary. The Bible is that which tells you about your own heart."

The conviction of sin smote immediately on his conscience; and he was no longer the same man. True, he returned to the Caffres, and tried to be happy in his former ways—in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Labouring under a deep sense of sin, and having in vain sought relief to his

mind in heathen companionship, Stoffles returned to Bethelsdorp, and again listened to the preaching of the Gospel; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the Chapel to the bush, weeping aloud. Here, it is said, he would spend hours, and even days, apart from human intercourse; praying to God for mercy, and seeking for rest to his heavy-laden spirit. In this state he continued for two or three years—bowed down under the consciousness of guilt—beset by the terrors of self-condemnation—and unable to apply to himself the rich remedies of the Gospel of Peace. But He, who hath promised not to break the bruised reed nor quench the smoking flax, at length shed abroad a clearer light in his soul: the way of salvation through a crucified Saviour was fully opened unto him: his penitential sorrow did not cease, but its bitterness was gone: he saw by faith *the Lamb slain from the foundation of the world*: the burden of sin passed away: his eye glistered, and his mouth was filled with joy, for the blood of Christ had imparted peace to his soul.

Preaches the Gospel with power.

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him; manifesting the utmost anxiety for the salvation of his fellow men. His conversations, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of Natives and Europeans melted into tears, when he spoke to them of the dying love of his Saviour. This was the subject ever uppermost in his mind; and in dwelling upon it, his flow of language was peculiar to himself. His wife and many of his relations also turned unto God.

Imprisonment for Preaching.

Some time after his conversion, a magistrate, residing at a distance from Bethelsdorp, applied to the Station for a few men to assist in the public works. Stoffles volunteered to go; but no sooner arrived in the locality, than he began to preach to the Hottentots and Slaves with great effect. There was much weeping; and it was said that he would "drive all the people mad." He was forbidden to preach; but Stoffles said he could not hold his tongue, and he was consequently sent to prison: but the prisoners were nume-

rous, and Stoffies began preaching to them with similar effects; so that the only alternative was, to release him, and send him back to Bethelsdorp. He ever considered it an honour to have been in prison for the Word of his Saviour.

His Attachment to the Missionary Cause.

When the Missionaries for Lattakoo arrived in Africa, Stoffies accompanied them to their Station, through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Lattakoo Mission, and remained there four years. To the Missionaries, who placed the fullest confidence in him, he rendered essential service. Stoffies had such a knowledge of the native character, that the Brethren could always beneficially consult him. He travelled with the Missionaries to all the towns and villages of the Bechuanas and Corannas: he conducted the Rev. John Campbell, on his Second Journey in Africa, to Kurrechane; and the Rev. Mr. Miles through Caffraria, to the Tambookie Country: he likewise travelled much with the Rev. Dr. Philip. In all these journeys, though often wearied from the day, Stoffies never went to rest without singing a hymn, and prayer.

His Patriotism.

Stoffies was a true patriot. His concern for the welfare of his countrymen increased with his years; and he entered, with earnestness and intelligence, into every subject connected with the general state of the country.

He felt keenly the degraded condition of his people; as having lost their hereditary lands, their property, and their freedom: and his mind was constantly engaged in considering the means by which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme; and when Government offered them land at Kat River, he was one of the first to accept the offer: and though it involved at first great hardship and privation, yet, as he thought it was for his country's good, he was among the foremost to go and take possession of what he termed the Hottentots' Land of Canaan.

In the same spirit, he subsequently devoted himself entirely to the welfare of the Settlement; and the people at the several locations all regarded him as their friend, and guide, and defender. His

services, in reference to the spiritual concerns of the people at Kat River, were also highly important. Until a Missionary came to that part of Africa, Stoffies, with the assistance of other pious Natives, conducted the Services on the Sabbath and every evening in the week. He afterward acted as Deacon of the Church at Philipton, and watched over the souls of the flock with great zeal, faithfulness, and activity. He conducted the Prayer Meetings with marked propriety; and his addresses on those occasions produced the happiest effects among the people.

His Visit to England, and Death.

In February 1836, Stoffies embarked for England, with the Rev. Dr. Philip, Mr. Read, jun., and Jan Tzatsoe, the Caffre Chief; and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his Nation—to see, he said, the people by whom the Gospel had been sent to his country—and to express his gratitude to them for the inestimable blessing. These objects he effected, but not to the extent which he desired. Before the Aborigines' Committee of the House of Commons, he stated the grievances of his afflicted countrymen; and produced a strong impression in favour of their claims and his own. To the friends of Missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But, in October 1836, his health began rapidly to decline, owing to the hostile influence of the climate, and causes before referred to; and it was recommended that he should leave England immediately. On the 7th of November he embarked for Africa, with the Rev. J. Read, jun., and the Rev. E. Williams. At the commencement of the voyage, his health apparently rallied; but, after crossing the line, a relapse followed; and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March 1837.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God, his Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared "to go and tell his people what he had seen and heard in England. He would go

and tell his story in Heaven; but he thought they knew more there than he could tell them."

The death of Stoffles will be lamented by multitudes of the Natives, both within and beyond the Colony. The people of Kat River, when they heard of his death, were scarcely to be comforted; and it

was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the peaceable fruits of righteousness.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.
IMPORTANT CONSIDERATIONS RELATIVE TO
VERSIONS OF THE SCRIPTURES.

THE following conclusion of the Society's Report, delivered at the Anniversary just held, has been circulated separately:—

Imperfections of Roman-Catholic Versions.

If there be any part of the Society's field of labour on which your Committee might look back with feelings of peculiar satisfaction and devout gratitude—any part in which they might conceive that there are plain manifestations of the Divine Blessing having accompanied their endeavours—it would be those portions of Roman-Catholic Countries into which they have been permitted to pour thousands of copies of the New Testament, in the French, Italian, Spanish, and Portuguese Languages—in Versions, to which the communities in those countries stand nearly in the same relation, as the community of this country does to the Authorised English Version.

It would appear, however, that it beboves your Committee not a little to moderate their satisfaction; for it seems that another Society has recently been examining the Four Versions in question—the Portuguese far more minutely than the other three—and has thought it right to put forth an Official Document, containing an account of the said examination. The account is prefaced by a Letter from the Rev. A. S. Thelwall, Secretary of the Trinitarian Bible Society, the Society referred to, in which the following inquiries are made:—

Can these Versions from the Vulgate be considered as indeed the Word of God? Have we ever examined them? Have we ever ascertained how far they really agree with the Inspired Original? So that (making DUE

allowance for human imperfection) we may fairly hope that the Word of God, in the vernacular tongue, is really circulated in the various countries to which these Versions are distributed?

The examination is exhibited in the manner thus described:—

Our Authorised Version is placed on one side, a literal translation from the Portuguese on the other, and the Portuguese at the bottom of the page itself.

Then follow thirteen closely-printed pages, of quotations from the English and Portuguese, made as just stated, with remarks. To these are subjoined another page of similar quotations from the Spanish, French, and Italian Versions, compared with the English; and the concluding paragraph of the document contains the following words—

We have here before us a painful catalogue, taking the whole together, of errors, accommodations, and perversions. The inference is unavoidable, that, in supposing we were largely furnishing Roman-Catholic Countries with the Bible, we have been labouring under a delusion. The more urgent, then, is the call to supply them with Genuine Versions of the Word of God.

Similar statements have been made at Public Meetings, by the Secretary and other advocates of the Trinitarian Bible Society; and these statements have been disseminated through the medium of the Provincial Press. They have, however, now assumed a shape and a form which seem to render it imperative on your Committee to notice them.

They would begin with remarking, that they have always been aware that these Versions are justly open to much exception; and they have no desire, for the present at least, to enter upon any attempt to invalidate the critical statements which have been put forth. They might, indeed, with reference to several of the objections, remark, that the

passages in the English Version would have to be examined in the Original; and that, when so examined, they might be found susceptible of such modification, as would materially abate the force of the objection against the same passages in the Portuguese and the other three Versions. Various Readings also, when duly considered, would have the same effect; while it must be added, that some of the places objected to are passages yet in dispute among learned critics.

Your Committee may further observe, respecting the Portuguese, that it is a Version in which the number of copies issued is very small; and that, moreover, they are assisting the Rev. Mr. Whitely, of Oporto, in correcting and modernizing the orthography of the Version made by Almeida, a Protestant, in the year 1712. Mr. Whitely conceives that there will be no difficulty in circulating the Version, when thus revised; and they have, therefore, cheerfully promised to support him in his undertaking.

They would also beg to state, that, taking the calmest view of all the passages objected to, they do not find that any thing essential is involved. They admit that "cunning disputants" might avail themselves of some of the mistranslations; but what may not a cunning disputant do with any Version, however excellent?

Having made these observations in mitigation of the severity of the judgment which has been pronounced on the Portuguese and certain other Versions, they beg to protest against being supposed to give unqualified countenance to them. They are aware of their many and serious defects: but they are not ashamed to confess, that the magnitude of the attempt to form New Versions, or to revise existing ones, is such, that they are compelled to shrink from it. They bid God-speed to all who may make attempts of this kind, and shall rejoice unfeignedly if they succeed: but they know that success must be a work of time; and, in the mean while, they feel themselves justified in using imperfect Versions—Versions which bear many marks of the infirmities, not always excusable, of the translators.

Your Committee now turn to the real question which the Society has to consider.

Does the amount of erroneous translation, or of even corrupt translation, to use the stronger term, justify the condemna-

tion and consequent abandonment of the Versions referred to, as unworthy to be called the Word of God? Your Committee think a satisfactory conclusion in the negative may be arrived at, by the following considerations:—

No Version is perfect. No Version is to be found but what contains acknowledged error, and, in a great many instances, error which might be corrected. Your Committee are persuaded, that if even the English Authorised Version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented, which would, with equal justice*, give rise to the question—"Can such a Version be called the Word of God?" Errors are to be found in it, which the humblest scholar could not only point out, but correct. Errors too there are, which obscure the sense, in some important instances. Let the critical labours of Lowth, Horsley, Blayney, Middleton, and others, be considered, and the foregoing statement will be sustained. And yet almost universal consent agrees, that, as a matter of sound expediency, or rather wisdom, it is better to take the Authorised Version, with all its faults, than to attempt an Improved Version; a work which would involve a considerable expenditure of time in its preparation—would tend needlessly to unsettle men's minds—and would still, at least for a long time, obtain but little acceptance with the people at large. Your Committee, however, would not be understood for a single moment to compare our English Version with those which have been made from the Vulgate: it is only on the ground of strict abstract principle that they stand upon the same level—each containing a portion of known error. A sense of justice to others, as well as to themselves, has wrung these remarks (apparently in disparagement of our admirable English Version), much against their will, from your Committee.

Benefit of adopting Currently or Universally-received Versions.

The question manifestly resolves itself

* The Committee are surprised to find that this expression has been misapprehended. With "equal justice"—i.e. if justly in one case, justly also in the other. According to the view taken by the Committee, they might have said—"with equal injustice": and that this was their meaning, sufficiently appears from the sentence which occurs toward the conclusion of the paragraph. [Note by the Committee.

into one of degree: thus, "What is the amount of error to be tolerated in any given Version, before it is repudiated?"—A question this, beset with immense difficulties; and to which, possibly, no precise answer can be given. In considering it, various points may be taken into account: for example—

The conduct of our Lord and His Apostles in using the Current Version of their times, the Septuagint, to the evident passing by, in some instances, of the Hebrew Text, is entitled to notice. It is well known that there are citations from the Old Testament in the New, which are not found in the Hebrew, but are extant in the Greek. Our Lord, by His Divine Wisdom, might instantaneously have produced a new and perfect translation, or have commissioned His Apostles to do the same; yet for many years no such work was executed: they continued to use the Old Version. This practice, it is conceived, will go far to justify the adoption of Current or Universally-received Versions, when they are the only ones which exist; and even to give countenance to the persuasion, that there may be good practical reasons for not attempting to force the circulation of Versions, which we may yet regard as more perfect.

The advantage derived from using the Authorised Version in this country is too well known to be here insisted on; and there is no reason to think that any other would meet with general acceptance.

It is the consideration of this advantage which has led your Committee, when labouring in Foreign Countries, to adopt the Version or Versions which they have found in existence, possessing a sanction among the people equivalent, or nearly so, to the sanction given in this country to the English Version. (They use the expression, "Version or Versions," because in some countries there are Roman-catholic Versions as well as Protestant, and in some instances more than one of each kind.) In adopting this principle of using Authorised Versions, your Committee have happily had to do, for the most part, with Versions long known, and made long before the days of the Bible Society. In a few other cases, when allowing any New Version to be placed in the rank of Authorised Versions, they have always endeavoured to obtain the best information practicable with respect to its general merits; at the same time, they have thought it advisable not to en-

courage needlessly the multiplication of Versions.

In giving such Versions to the people in their respective countries, it has been regarded as a duty to give them as THEY ARE, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title-page: and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people—"This is the book known and recognised by your own Church."

In this course they have had, and still have, the sanction of some of the most pious, and at the same time the most active Christians, both at home and abroad. These friends have felt with the Committee, that the real question is—"Shall these imperfect Versions, or none, be circulated among the mass of the people?"

Limits to be assigned to the Adoption of such Versions.

Your Committee are quite aware that there are limits to be assigned to this principle of adopting Authorised Versions, where they exist; as will be shewn by a correspondence, which took place between themselves and the Committee of the Geneva Bible Society, in the year 1836, and which issued in a dissolution of all connection between that Society and the British and Foreign Bible Society. The following is an extract from that correspondence:—

TO THE COMMITTEE OF THE GENEVA BIBLE SOCIETY.

*British and Foreign Bible Society,
London, June 20th, 1836.*

GENTLEMEN—Our foreign agent, Dr. Pinkerton, has recently visited your city; and, on being invited to attend a Meeting of your Committee, he informs us that he felt obliged to decline the proposal: he has given us his reasons for so doing; and I am desired by our Committee to solicit your attention to the following considerations.

We have ever cherished a wish to maintain a friendly connection with the Bible Societies on the Continent, as far as the Regulations adopted by our General Meeting in 1826 would allow us to do; and cheerfully did we reply to your request for aid, in the shape of New Testaments at a reduced price, for distribution by your colporteurs. We aided your Society as one which had adopted the fundamental principle of our own—the circulation of the Scriptures without note or comment; and as one

which also circulated approved Versions of the Scriptures. It is with lively grief and dismay, that we learn, from Dr. Pinkerton, that your Society has recently engaged in the circulation of an Edition of the New Testament prepared by the Company of Pastors of Geneva, containing Notes; and being of a character widely different, in essential points, from those Versions which are in common use in France.

The work in which our Society is engaged is one of no small difficulty; and the work of selecting suitable Versions is certainly one of the most arduous parts of our duty. In this, however, the Society has been materially assisted, by finding, in every part of the Continent, among the different Churches, such Versions as have long approved themselves to the Christian Public—Versions, speaking one language, breathing one sentiment on the great doctrines of our holy religion, and especially that of the proper Deity of our Lord and Saviour. We do not pretend that these Versions are perfect—that they are not susceptible of improvement; but we are persuaded that they are, generally speaking, faithful representations of the Originals. We do not say that we will never unite in any attempt to improve these Versions; though our experience, gained in the attempt to improve Ostervald's Version by the Pastors of Lausanne, would make us exceedingly cautious on embarking in such a proceeding. But when a Version comes before us in which essential and fundamental changes have been made, the effect of which is to cause the Bible to speak a very different language from what it has hitherto done—when such a Version introduces views of our Lord and Saviour Jesus Christ wholly at variance, not only with the Truth, but also with the views of the Christian Church at large—we feel it our duty, with all plainness and faithfulness, to say that we not only cannot circulate such a Version ourselves, but must withdraw from any connections, which, as Bible Societies, (unhappily, as we judge,) encourage and countenance such fearful changes.

We presume not to dictate to you upon the subject of the Versions which you will select for circulation. We will admit, that, in adopting the one objected to, you have violated no law of your own Society, (except, indeed, it be in the admission of Notes,) but have acted under one which allows you to adopt any Version SANCTIONED BY THE PASTORS. We know, however, what our Society expects at our hands, in such a case; and, as a Committee, we unanimously concur in sentiment with them. Our Society has, indeed, adopted no Symbol or Confession of Faith: the Bible itself is so explicit on certain great points, that, if faithfully translated, the Society needs no such Symbol. The judgment, too, of the Christian Church is

so decisive, as already intimated, that the Committee need no other direction as to the course which it becomes them to pursue.

It grieves me, Gentlemen, to be the organ of our Committee in thus addressing you; but the solemn urgency of the case, and the welfare of our Society, demand such a communication. I will only add, that it would be a matter of the sincerest joy to us, to hear, that, on reviewing the case, you had determined to retrace your steps; and to adhere to the circulation of those Versions alone in the French Language, which, notwithstanding their alleged or real defects, are yet, in essential points, good, faithful, and acceptable.

I am, Gentlemen, yours faithfully,

A. BRANDRAM, *Secretary.*

The One and Only Way of Salvation set forth in all the Versions circulated by the Society.

Your Committee have thus been compelled to touch on a subject, which they would gladly have forborne to meddle with—the painful discrepancies which exist between Version and Version, together with the infirmities and undue bias under which some Versions have evidently been made. Feeling that the introduction of a subject so unusual into one of the Society's Reports may wound and distress the pious feelings of some, and even, for the moment, partially stagger the faith of others, they would now add a consideration or two, to remove any evil impression which the present remarks may otherwise be calculated to make.

It is well known that we have not one uniform narrative in the Four Gospels; and that there are apparent discrepancies in the accounts given of our Blessed Lord, which critics have felt some difficulty in reconciling: but who knows not, that these very difficulties furnish one of the strongest evidences that there was no collusion between the Sacred Writers, but that we have indeed a true history? The contemplation of these difficulties is also, in many ways, calculated to strengthen and invigorate our faith; while their existence affords an admirable test both of our faith and our humility.

In like manner, it is a well-known fact, that there are Various Readings in the Ancient Manuscripts, both of the Old and of the New Testament; but this very variety affords the strongest corroboration, that we have the Sacred Text substantially as it was given by the Sacred Writers. The eminent Dr. Kennicott—so eminent for his collation of Hebrew

Manuscripts—had, as is related in the “Life and Correspondence of Mrs. H. More” (vol. i. p. 289), an audience of George III., to present his work; and his Majesty asked him, what, upon the whole, had been the result of his laborious and learned investigations. To which he replied, that he had found some grammatical errors, and many variations in the different texts; but not one which, in the smallest degree, affected any article of faith or practice.

In making the application, which they think they are warranted in making, of the two preceding observations, your Committee would remark, that, great as may be the variations between the English and the Portuguese, or any other Version circulated by the Society, they all teach substantially one and the same Truth—they set forth *the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost*. They all proclaim who and what the Saviour is—His proper Deity—His one great Sacrifice for sin—His Intercession with the Father—His coming again to Judgment—Man’s guilt, condemnation, and helplessness—the Holy Spirit’s grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men—to make men *wise unto salvation, through faith which is in Christ Jesus*. They all say—*Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me*.

On these points they think they can produce evidence which is unexceptionable.

The Pope, and the whole Roman-Catholic Hierarchy, know and feel that these Versions are the Word of God: they know, and they feel, that they do bring light among the people: they feel that these Versions cut like a two-edged sword. A greater joy could not be caused at Rome, than that which will be occasioned by this fresh attack on the labours of the Society. The walls of the Vatican will resound with triumphant joy, when it shall be heard, that friends of the Bible in England declare that the Society’s labours in Roman-Catholic Countries are all “a delusion.” The Society scarcely uses the Vulgate at all, it being in a dead language: the credit of that Version will be comparatively safe; and the Pope will cheerfully unite in condemning Versions made from it. The Bull published in 1824 cannot be forgotten; nor yet the Official Ecclesiastical *May*, 1839.

Documents published in France and Belgium for Lent 1838. Why were these documents issued? Why has this hostility—so officially proclaimed, and therefore the fair subject of remark—ever raged in that quarter against the Bible Society? Why, but because the Versions of Rome are equal, in the hand of God, with or without the instrumentality of His servants, to the task, of leading men to see the errors in which they have been entangled, and to acknowledge the duty of renouncing them.

But, leaving such witnesses and judges, are there not individuals in considerable numbers, are there not congregations, to which the Society might point; and with reference to which they might, accommodating the words of the Apostle, say, *Ye are the seal of our apostleship?* Are there not, in other words, many, now *the children of light*, and walking as such, who gratefully acknowledge that THEY OWE THEIR ALL to some of these very condemned Versions?—who confess that the light, which they have, beamed on them from these very pages?—who, now rejoicing in the Lord as their Righteousness, have learned the sacred truth from these Translations? Are there not those, to whom the light would never have come at all, had the principle been adopted, that Translations from the Vulgate “are not the Word of God?”

Such is not the history of modern times alone, as to the real usefulness of the Vulgate. What was that Word of God on which Luther took his stand, when he said, at the Diet of Worms—“I consent to an appeal to a General Council, on the condition that the Council should decide according to the Word of God?”—What, when he said to the celebrated Archbishop of Treves, “I can endure any thing, except to abandon the Holy Scriptures?”—What, when he said again, to the same exalted personage, “Far sooner take my life, rather would I be deprived of my limbs, than give up the plain, sincere Word of God?” It was with the *sword of the Spirit*, as contained in the Vulgate, that he began so successfully to fight the battles of the Reformation. From that single source, he, in the first instance, drew all his own rich consolation and strength.

Your Committee have thus simply stated the principle on which, with regard to their Versions, they have acted in years that are past; together with the

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reasons, which seem to justify their adherence to that principle in years to come. They feel that a vast Meeting, such as this, is not the place for discussion. They propose, at an early day, to consider, "Whether any, and what, further notice it may be right to take of the Official Document, which has called forth these remarks." For the present, they leave it, with their own statement, to speak for itself. If any, convinced by its reasoning, can no longer walk in fellowship with the Society, but shall join with others in attempting purer and better Versions, not only shall they have, from your Committee, no unkind word at parting, but they shall be accompanied by their best wishes. This, and this only, shall be the language of the Society.—If the Gospel of Christ, if the Scriptures, able to make men wise unto salvation, be but sent forth, *herein we do rejoice, yea, and will rejoice.*

May God, in His infinite mercy, look down on His distracted, torne, divided Church—mercifully heal its divisions—pardon the infirmities which His servants continually betray, in their attempts to serve Him—pour out the Spirit of wisdom upon them—and so order all the conflicting events which occur among His people, as to secure the furtherance of His own glory! *Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.*

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1837-38.

THIS Report was read at the Public Meeting, (see p. 301 of our last Volume,) held in June, 1838: it has been published within the last few weeks. We shall extract the chief parts in the present Number, and reserve others for the next Survey.

Crisis in the Religious Affairs of the British Colonies.

The Society for the Propagation of the Gospel has been induced to invite attention to the present state of its affairs, chiefly by the conviction that a Crisis has occurred in the Religious Affairs of the British Colonies. They were the scene of the Society's earliest labours. They have engaged, during many years, a prin-

cipal share of its attention. Even now they constitute the most extensive field of its operations; and the opening prospect of a provision for their spiritual wants is looked upon with the deepest interest.

No one can deny that these wants have been neglected: Great Britain has planted Colonies in America and Australia, and peopled these immense territories with her sons and daughters: she has paid a large price for the freedom of the Negroes—established a mild, parental authority over Hindoostan—and transported many thousand convicts to the shores of New South-Wales: but, throughout the course of these mighty operations, she seems almost to have forgotten that she was a Christian Nation—that the emigrants whom she sent forth were the children of Christian Parents; and had need of instruction in God's Holy Word, and of participation in all the Ordinances of Religion—that, by the acquisition of authority over Heathen Tribes, she contracted a sacred obligation to impart unto them the saving truths of the Gospel.

It cannot be said that this duty was altogether overlooked. It was acknowledged by the erection of Episcopal Sees, first in North America, and subsequently in the East and West Indies, and in Australia. It was acknowledged by Acts of the Imperial and Local Legislatures, providing for the future maintenance of Clergymen in various Colonies; and by Parliamentary Grants, voted during many years, for the express purpose of maintaining the Colonial Clergy until the lands allotted to them became productive or valuable.

But, while we appeal to these acts as so many distinct recognitions of the duty of the Mother Country with respect to the Religious Interests of her Colonies, we are bound, at the same time, to declare that they were little more than recognitions. They were not followed up. There was no systematic care for the education or religious instruction of the settler, of the emigrant, or the convict, much less of the Negro or the Hindoo. They were left, in most cases, to chance. What was done for them by Government, or by Charitable Institutions, was done slightly and incompletely. There was no plan, according to which the growing demand for Churches and Clergymen might be supplied. And when the tide of emigration set most strongly on the Coast of British America, no provision whatever

was made for the spiritual wants of men, who went forth from their native country in search of employment—who were assisted out of the public purse, in removing from a land where it was scarce—and were placed with their families in uncultivated forests, without Schools, without Churches, without Clergymen, without the ordinary means of edification and consolation, which they had possessed and valued at home, and from which they never intended to part.

Such is the condition of our Agricultural Emigrants, and of a large proportion of British Colonists; and the acknowledged greatness of the evil calls for a vigorous effort to remove it. The spiritual destitution of the more-remote settlers in the Canadas, in Nova Scotia, and in New Brunswick, has been described, both in the Reports of this Society, and other well-known publications. The dreadful condition of the dwellers on the southern shore of Newfoundland has been forcibly described by Archdeacon Wix. The Abolition of Slavery in the British Empire has directed attention to the urgent necessity for the general education of the Negroes. In the East Indies, the gradual acquisition of European Knowledge is preparing the way for the downfall of the Brahminical Superstition, and for the reception of Christianity; while the Parliamentary Reports on Transportation, and on the condition of the Aborigines in our Colonies, have presented a picture of the demoralization and misery in Australia, on which it is painful to look.

These are the circumstances which invite the attention of the British People to the provision made in their name for the spiritual wants of its Colonies and Dependencies. Even now the case is not generally understood. The distance of the scenes, the pressing claims of the manufacturing and town population at home, prevent many persons from making themselves masters of the strong points in the appeal on behalf of our colonial fellow-subjects. But, allowing for these difficulties, there is a strong and growing conviction that something must be done—that things must not be suffered to remain where they are—that this country will be deeply sinful before God, if it permit the Dependencies of the Empire to grow up in practical atheism, and in all the wickedness necessarily resulting from such a state. There is an earnest desire to adopt measures, which may abate the

moral nuisance; and no longer allow it to be said, that a Nation, which boasts of moral and religious Advancement, is the Mother and Nurse of other Nations, destined possibly to fill a large space in the history of the world, but brought up without the fear or knowledge of God; insensible to the hopes, the blessings, the promises, and the restraints of Christianity.

While this is the state of things at home, it is encouraging to observe that a corresponding sense of what is required for the religious welfare of the Colonies has been excited among the Colonists themselves. Great efforts have been made in the Canadas, in Nova Scotia, and in New Brunswick, under the able direction of the late lamented Bishop of Quebec, the Bishop of Nova Scotia, and the Bishop of Montreal, to counteract the bad effects of the withdrawal of the Parliamentary Grant for the support of the Clergymen in those provinces. The salaries of the existing Missionaries, reduced on the average to three-fourths of their former amount, have, in some cases, been made up to the original sum by the voluntary contributions of the people. Church Societies have been formed by the zealous exertions of the Bishops and Clergy in Upper and Lower Canada, in Nova Scotia, and in New Brunswick; for the purpose of aiding in the establishment of new Missions—defraying the expenses of Visiting Missionaries—and otherwise contributing toward the cost of a religious establishment in districts not yet prepared to take the task into their own hands.

The same may be said of the West Indies. In Barbadoes, the Churches which, with few exceptions, were destroyed in a late hurricane have been rebuilt, on an enlarged scale, at the public charge of the Colony. Considerable sums of money have been contributed throughout both the West-Indian Dioceses for the erection of Churches and the maintenance of additional Clergymen. In a Letter dated the 27th of April, 1838, the Bishop of Jamaica states—"The Legislature of the Bahamas and the Vestries of this island (Jamaica) are coming forward with such a sense of the necessity of religious instruction, that the difficulty will now rather be, to meet their grants for the moieties of Curates' and Teachers' salaries with an equal sum from the funds of the Societies which lend their aid. In effecting this improvement, and establishing

this disposition, it cannot be doubted that the principle upon which the SOCIETY FOR THE PROPAGATION OF THE GOSPEL have lent their aid has mainly contributed. Not only have they been enabled to employ twice the number of Religious Teachers, but their example has undoubtedly roused others, who would not accede to their terms, to do something upon plans of their own."

While, in the Report of Mr. Latrobe—the Gentleman appointed by Her Majesty's Government to inspect the Schools erected in the West Indies with aid from a Parliamentary Grant—there is the following statement respecting Barbadoes:—

Of 39 School Houses, toward the erection of which the Society for the Propagation of the Gospel received aid from the Parliamentary Grants of 1835 and 1836, it will be seen that 28 are built and occupied at this date (April 1838); and that more than the number required to complete the total are actually in progress, while schools are there carried on under temporary arrangements.

And the Bishop of the Diocese has fixed upon no fewer than 30 stations in these islands (Windward and Leeward), over and above the 63, for the erection of which the Society has advanced funds, in connection with the three Parliamentary Grants of 1835, 1836, and 1837.

In Barbadoes, though the Wesleyan and Moravian Missionary Societies, and the Trustees of the Mico Charity, support a few excellent schools for the benefit of the labouring classes, the education of these throughout the Colony depends mainly on the instruction given in schools in connection with the Clergy of the island, stimulated and supported in this good work by the presence and active co-operation of the Diocesan.

In Australia, to which the aid of the Society has been more recently directed, the sums subscribed by the inhabitants for the building of Churches and support of Clergymen are much larger than could have been anticipated; and the Legislatures of New South-Wales and Van Diemen's Land have made provision for the salaries of a considerable number of Clergymen.

On the whole, therefore, the course to be pursued by the Society is clear. It offers to assist in maintaining Clergymen wherever their services are required, provided the parties interested will make proper efforts for the same purpose. If allowances are made to the Clergy from the Colonial Treasury, as in the West

Indies and Australia, the Society is willing to assist in fitting-out and supporting an adequate number of persons, duly qualified, to preach the Gospel to their respective flocks. If, as in the Canadas and New Brunswick, there be a provision for the Clergy not yet available, on account of the state of the lands allotted for this purpose, the Society is ready to assist in bringing such lands into cultivation, or to contribute to the support of the Clergy until that work be done. On the barren shores of Newfoundland, where it is not practicable to defray the cost of religious instruction from the contributions of the people themselves, the Society does not refuse to take upon itself the whole expense of maintaining Visiting Missionaries, until the general or local Governments can be induced to discharge this neglected portion of their duty.

Appeal for Enlarged Support.

The question then to be submitted to this Meeting, and to the Public, is—Shall the Society be enabled to follow up the good works on which it has entered; or shall it be compelled to halt in its career, to stand still, and finally to withdraw from the field of Christian Enterprise?

In the course of the last five years, it has had to struggle against the loss of a Parliamentary Grant exceeding the sum of 16,000*l.* a year; and, at the same time, to support and extend its establishments in America. It has entered on the important labours now so hopefully prosecuted in the West Indies. It has supplied the Native Churches in Southern India with a larger number of European Missionaries than had been employed at any previous time in that quarter. And it has extended its aid to New South-Wales and Van Diemen's Land; and has sent out no fewer than Thirty Clergymen to those Colonies within the space of little more than a year: the Bishop of Australia, in announcing the arrival of a portion of these additional Chaplains, declares that nothing can exceed his satisfaction at what has been effected for his Diocese, and that he is prepared to employ and maintain a still greater number.

The increase of religious instruction and religious feeling in the Mother Country will render it more anxious for the religious instruction of the Colonies, and more willing to offer the joyful tidings of salvation to the Heathen who are placed

under its controul. Failure in the discharge of these sacred duties must be regarded as a heinous national sin; and a sin which will not be committed by those who set a just value upon the privileges which they enjoy as members of Christ's holy Catholic Church.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions ..	7830	15	5
Donations and Life Subscriptions, 2036	1	1	
Collections ..	873	11	0
Legacies ..	690	0	0
Dividends ..	3814	7	6
Rents ..	270	0	0
Annuities ..	85	5	0
For Jackson-Forkhill Missionaries, 600	0	0	
For Ditto Scholarships ..	400	0	0
Repayment by Missionary in Canada ..	58	12	6
	16,658	12	6
Archbishop Tennyson's Fund—			
Dividends ..	376	10	0
West-India Fund—			
Donations ..	736	16	0
Further Collections ..	90	14	7
Grant by Parliament, for School Houses ..	7160	0	0
Dividends and Interest ..	1686	4	4
Codrington Trust, Barbadoes—			
Consignees ..	1241	2	9
Dividends ..	788	17	1
Vandois-Clergy Fund—			
Dividends ..	325	1	10
Debritzen College, Hungary—			
Dividend ..	75	0	0
American Colonial Bishops—			
Dividends ..	441	0	0
Total ...£.	29,579	19	1

Payments of the Year.

North-American Colonies—			
83 Missionaries ..	11269	12	4
Grants for Distressed Missionaries ..	287	10	0
9 Schoolmasters ..	133	5	0

One retired Missionary ..	50	0	0
10 Widows of Missionaries ..	550	0	0
1 Student or Exhibitioner ..	80	0	0
Chaplain of King's College ..	75	0	0
Grant in aid of King's College, For building Churches ..	500	0	0
	741	8	5
East Indies—			
Principal of Bishop's College ..	1240	0	0
Two Professors ..	1350	0	0
Current Expenses of College ..	3050	0	0
Superintendent of Press ..	675	0	0
Missionaries ..	7881	6	4
3 Jackson-Forkhill Missionaries, 600	0	0	
Retired Professor ..	58	6	8
Catechists ..	518	16	6
Bengal Mission Expenses ..	779	3	6
Books for College Chapel ..	100	0	0
Grants for Education ..	790	0	0
Grants for Sundries ..	193	0	3
Africa—1 Missionary ..	87	10	0
Australia—			
Grants to the Bishop ..	750	0	0
Grant for Churches ..	200	0	0
Outfit and Passage of 7 Missionaries ..	935	0	0
Archbishop Tennyson's Fund—			
Retired Missionary ..	175	0	0
West-India Fund—			
Salaries of Missionaries ..	3704	7	1
Schoolmasters ..	2440	8	3
Churches, Chapels, and Schools, 9079	7	0	0
Codrington Trust, Barbadoes—			
Estate and College Expenses, 1505	7	7	
Salaries ..	1356	13	4
Exhibitors & Foundationers, 230	0	0	
Sundries ..	32	11	2
Vandois-Clergy Fund—			
13 Pastors ..	322	0	0
American Colonial Bishop—			
Bishop of Nova Scotia ..	400	0	0
	52,132	13	5
Grant by Society to West-India Fund ..	5000	0	0
Grant to Church at Athens ..	100	0	0
Printing Reports and Extracts ..	423	14	3
Salaries ..	926	13	4
Sundries ..	852	15	10
Total£.	59,435	16	10

ANNIVERSARIES OF SOCIETIES.

HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

THIRD ANNIVERSARY.

Meeting.

Friday, March 23, at xii $\frac{1}{2}$; at the Hanover Square Rooms; the Earl of Chester in the Chair.

Movers and Secondors.

Captain F. V. Harcourt, R.N.; and Rev. W. B. Mackenzie—Rev. James Cumming; and John Labouchere, Esq.—Rev. James Stratten; and Henry Pownall, Esq.—Rev. Thomas Vores; and Dr. Sandwith—and Hon. Capt. Waidegrave; and Major-Gen. M'Innes.

Resolutions.

—That this Meeting regards the success which has attended the operations of this Society, in improving and extending Infant Education during the past year, as a signal call for gratitude to that Gracious Being by whom it has been granted.

—That this Meeting cordially rejoices in the progress which the great question of Scriptural Education is now making; being fully convinced, that on Scriptural Education we must depend, as a means of promoting the present and everlasting welfare of individuals, the good order of all classes of society, and the stability of the most valuable Institutions of the Empire.

—That it is most satisfactory to this Meeting

to observe the increased attention which the System of Infant Education advocated by this Society has received, as evinced by the number of Teachers sent to Infant Schools in England and Wales, to the Colonies and to Foreign Countries, during the past year; and as they are satisfied that a good Infant-School System is peculiarly adapted to the manufacturing districts, they earnestly hope that it will soon be extensively introduced into those parts of the country.

—That this Meeting deeply regrets the very defective state of education in the Metropolis, and particularly the want of Infant Schools; and trusts that funds will be immediately placed at the disposal of this Society, to enable it to establish (as proposed in the Report) Ten such Schools, and also to appoint an Inspector of Infant Schools for London, and other places where his services are required.

Summary.

Receipts of the year, 1850*l.*—Payments, 1730*l.*—The Institution has accommodation for 32 Teachers: 260 have been trained and sent out, from the beginning; of whom, 140 were members of the Established Church. About 200 Children are now in the Model School.

The great Educational Societies, whose headquarters are in London, do but little to assist the education of the resident population. They maintain no Schools, except their Model Schools. This is not said in the way of reproach: these Societies are for the Nation at large, and not for London; and as the difficulty of forming Local Committees to raise Schools in the Metropolis is, from the peculiar habits of its population, far greater than in the country, it is high time that this subject should receive more attention. At present, London, where the population ought to be the best educated and set the first example, is believed to be the worst-educated part of England.

This want of Local Schools applies with peculiar force to those for Infants. Schools for older children may be at a distance from their homes; but with very young children the case is different: the School must be brought near to them.

So forcibly do the Committee feel the want of such Schools in the dense population of London, that they would willingly devote a portion of time to the establishment of them, if the necessary funds were placed at their disposal. It would probably require 1000*l.* to form Ten such Schools at different points, and maintain them for a year: once established, the difficulty of obtaining Local Committees might perhaps be overcome.

[*Report.*

NEWFOUNDLAND &c. SCHOOL SOCIETY.

SIXTEENTH ANNIVERSARY.

Sermon.

*Tuesday, April 30, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. Francis Close, M.A., of Cheltenham: from Amos viii. 11, 12: Col. 55*l.* 16*s.* 10*d.**

Meeting.

*Friday, April 26, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Col. 24*l.* 12*s.**

Movers and Seconders.

Bishop of Chester; and Rev. Mr. Hebert—Bishop of Vermont; and Rev. Francis Close—Hon. Capt. F. V. Harcourt, R. N.; and Mr. Willoughby, Superintendent of the Society's Schools—and John Labouchere, Esq.; and Col. Phipps.

Resolutions.

—That this Meeting, acknowledging the high claims of the British Colonies on the Mother Country to share in its religious blessings, pledges itself to carry out to the full extent of its resources its well-tryed system of sound Scriptural Education, in strict adherence to the original constitution of the Society.

—Deeply convinced that the Bible is the only basis on which Education ought to rest, this Meeting acknowledges with devout gratitude the good hand of God in having permitted the Society for sixteen years to impart such education to thousands in Newfoundland; and, looking for the continued mercy of the Most High, would encourage the believing hope that the good work thus begun will happily proceed, until every Settlement in that neglected Colony shall have its House of Prayer, its faithful Pastor, its flourishing School, and a willing People.

—That this Meeting, contemplating with deep interest the great moral and spiritual necessities of the rapidly-growing population of the Provinces on the Continent of North America, rejoices that an opportunity is now afforded through this Society of meeting these wants in the most effectual manner, by the training of the young in the principles of the Word of God; and earnestly calls on the friends of Scriptural Education to strengthen in every way the hands of this Society; especially by supplicating God, that He would be pleased to provide for it suitable Agents and Funds to support them, and abundantly bless with His Holy Spirit all who are interested in its welfare or partakers of its benefits.

Summary.

Receipts, 3103*l.* 13*s.* 2*d.*; of which, the sum of 1055*l.* 6*s.* was contributed in New-

foundland—Payments, 3475*l.* 11*s.* 11*d.*—Schools: 39 Daily, 41 Sunday, and 15 Adult Evening—Scholars, 3061.

In connection with most of the Schools, the Society has established a Loan Library. It has put into circulation, through the liberal grants of the Bible, Prayer-Book and Homily, and Religious-Tract Societies, many thousands of Bibles and Prayer Books, and hundreds of thousands of other Religious Publications. Its Teachers, besides their primary duty in the School, have acted as Catechists—visiting the sick, distributing Tracts, and conducting, under ecclesiastical authority, Public Service in Settlements where there would otherwise have been no Means of Grace on the Lord's Day.

The Society has now extended its operations to the Canadas. It has commenced one School at Sherbrook, in Lower Canada; and is about to send out more Teachers. The Bishop of Montreal has given it his approbation. [Circular.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Wednesday, April 24, at vii P.M.; at Spitalfields' Chapel; by Rev. Thomas Jackson, President of the Conference; from Acts iv. 23—35—*Thursday, April 25*, at vii P.M.; at the City-Road Chapel; by Rev. Theophilus Leasey, of Bristol; from Zeph. ii. 11—*Friday, April 26*, at xi; at Great-Queen-Street Chapel; by Rev. Robert Newton, of Bristol; from Mark xvi. 15, 16—*On Sunday, April 28*, Eleven Sermons were preached by these and some other Preachers, in the Five principal Chapels in the London Circuits; and, on *Sunday, May 12*, Ninety-one were preached in Forty-five other Chapels of the Wesleyan Methodists in and near London.

Meeting.

Monday, April 29, at xi; in Exeter Hall; John P. Plumptre, Esq. M.P. in the Chair.

Movers and Seconders.

W. Evans, Esq. M.P.; and Col. Conolly, M.P.—Edward Lytton, Esq. M.P.; and Rev. Samuel Shipley, Vicar of Ashton, Derbyshire—Mr. Sergeant Jackson, M.P.; and Rev. Thomas Jackson: supported by Rev. Peter Latrobe—Rev. Theophilus Leasey; and Henry Pownall, Esq.: supported by Rev. Dr. Duff, from Calcutta—Rev. James Dixon; and Rev. Robert Newton—Rev. Dr. Bunting; and Thomas Walker, Esq.—and Thomas Farmer, Esq.; and George Thorneycroft, Esq.

The Meeting was addressed by the Rev. Dr. Patton and the Rev. Dr. Beaman, of the American Board of Commissioners for Foreign Missions.

Resolutions.

—That this Meeting devoutly and gratefully acknowledges the goodness of A mighty God, in the encouragement to continued and increased exertions in the Missionary Cause, which is afforded by the success vouchsafed to the endeavours of this and other kindred Societies; and regards with especial satisfaction the enlargement of the Mission in India, with particular reference to the Mysore.

—That, while dwelling with satisfaction on the numerous opportunities for increased usefulness which present themselves in New Zealand, Fejee, Western Africa, and various other parts of the world, and impressed with the affecting fact, that the existing prosperous Missions of the Society cannot, with its present funds, be maintained in a state of efficiency, this Meeting pledges itself to renewed exertions, for the purpose of increasing the regular and permanent Income of the Society.

—That, convinced that the utmost exertions of man to promote the Cause of the Redeemer must prove utterly unavailing, unless rendered effectual by the Divine Blessing, and adverting, moreover, to the formidable difficulties which the Missionaries have ever to encounter, and especially to the obstructions which in various parts of the world are offered by the increased activity of the Agents of Rome, this Meeting earnestly and devoutly recommends increased attention to Prayer, for the more abundant outpouring of the Holy Spirit on the appointed means for the conversion of the world.

State of the Funds.

The Receipts of the Year were—

	£	s.	d.
Contributions and Auxiliaries	73573	13	1
Legacies	1417	4	4
Special Donations, and Dividends	1391	16	10
Donations on Annuity	4802	16	6
Miscellaneous	3633	1	5
Total	£84,818	12	2

The Payments amounted to 100,077*l.* 1*s.* 7*d.*

Collections at the Anniversary.

	£	s.	d.
After the Three Annual Sermons	123	7	0
On Sundays April 28 and May 12	624	16	9
General Meeting	229	17	0
At City-Road Chapel, May 13	71	1	4
Donations and New Subscriptions	1564	3	8
Total	£2613	5	9

CHURCH MISSIONARY SOCIETY.

THIRTY-NINTH ANNIVERSARY.

Sermon.

Monday, April 29, at vi½ p.m.; at St. Bride's, Fleet Street; by Rev. John Norman Pearson, M.A., Incumbent of Tunbridge Wells, and late Principal of the Society's Institution at Islington; from Malachi i. 11: Col. 125l. 7s. 10d.

Meetings.

Tuesday, April 30, at xi; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 260l. 19s. 1d.—The Same Day, at vi½ p.m.; in Exeter Hall, for the attendance of such persons as were not able to be present at the Morning Meeting; the Marquis of Cholmondeley in the Chair: Col. 36l. 4s. 4d.

Movers and Secondors at the Morning Meeting.

Bishop of Winchester; and Rev. Francis Close, of Cheltenham—Rev. Henry Raikes, Chancellor of Chester; and Rev. Richard Burgess—Lord Teignmouth, M.P.; and J. P. Plumptre, Esq. M.P.—and Lord Mountsandsford; and Rev. Edward Bickersteth.

Resolutions at the Morning Meeting.

—That, while the Society feels the serious difficulty of its present financial situation, it derives encouragement in its course from the many tokens which it has enjoyed in the past year of the Divine Blessing resting on its proceedings.

—That the activity of the Church of Rome to extend its influence, especially in those countries wherein Protestant Missions are carried on, calls for increased exertions, liberality, faith, and prayer, on the part of Members of our Protestant Church, to extend to the Heathen that system of pure Scripture Truth, which is so fully embodied in her Articles, Liturgy, and Homilies.

—That the Meeting regards with deep interest the present situation of the Islands of New Zealand, both as it respects the Natives and the Mission; and earnestly hopes that Her Majesty's Government may be induced to employ its own agency, in devising and executing such measures for the correction of existing evils, as may at once secure the National Rights to the Natives, and promote their Social and Religious Improvement.

—That, considering the present financial situation of the Society, the Meeting earnestly calls on all its Members, for such increased exertions, in their several spheres, as may, through the Divine Blessing, place the Society in a situation successfully to prosecute those important plans of usefulness, in which it is so hopefully engaged.

Movers and Secondors at the Evening Meeting.

Rev. Charles Hodson, and Rev. John Johnson, Visiting Secretaries of the Society—Hon. and Rev. Baptist W. Noel; and Rev. C. F. Childe, Principal of the Society's Institution at Islington.

Resolutions at the Evening Meeting.

—That, while this Meeting deeply deprecates the removal by death, during the past year, of so many of those who were engaged in promoting the extension of Christ's Kingdom in the Heathen World, it would bow with humble submission to the dispensations of an all-wise and merciful God, and implore Him to prepare and send forth, by His Holy Spirit, other able Ministers of the New Testament, to enter into and follow up their labours.

—That it affords the Meeting much satisfaction, to learn the progress which is making, in the different Missions of the Society, in establishments for training Natives for Christian Teachers; being deeply convinced, that, under the Divine Blessing, it is through the instrumentality of Natives, suitably qualified, that the extensive propagation of the Gospel among the Heathen is to be expected.

State of the Funds.

Receipts of the Year.

Paid direct to the Society:—	£	s.	d.
Anniversary Collections...	399	19	2
Individual Collections.....	216	14	7
Benefactions	1796	0	3
Annual Subscriptions	1666	1	6
Legacies	2090	17	1
Contributions through Associations	58522	16	3
Foreign Contributions.....	3660	18	4
West-Indies' Fund (including 2000l. Government Grant for Negro Education in the West Indies).....	2023	6	2
India Native Female Schools ..	77	9	7
Allepie Schools	65	0	0
Institution Building Fund.....	5	0	0
Interest on Government Securities	513	16	4
Rent of a House at the West-end of the Institution.....	52	10	0
Sale of Publications.....	114	13	10
Drawbacks on Books and Papers,	101	16	7
	71,306	19	8
Sick and Disabled Missionaries' Fund	724	6	5
Total.....	£72,031	6	1

Payments of the Year.

Missions:—

West-Africa	6184	16	8
South-Africa	868	5	3
Mediterranean ..	5450	14	6
Calcutta and North-India...	9031	11	11
Madras and South-India...	8275	9	3
Bombay and Western-India,	3160	17	6

Ceylon.....	4387	15	4
China.....	252	17	4
Australasia: New Zealand,	16447	8	7
Ditto New Holland,	6	10	5
West Indies.....	19193	19	1
North-West America	1011	15	9
Students:			
Institution:			
Salaries.....	716	18	0
Maintenance and all Educational Expenses.....	1939	10	6
General Expenses:			
Travelling, Ordination, &c.	708	1	10
Bible Seminary.....	50	0	0
Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children	4256	8	5
Publications:			
Missionary Map	176	8	4
13,211 Copies of 38th Annual Report.....	1060	18	3
31,062 Copies of Abstract of ditto.....	31	8	0
156,170 Copies of "Missionary Record"	993	19	11
632,350 Copies of Quarterly Paper	599	17	6
3300 Copies of Missionary Register.....	71	15	5
Miscellaneous	212	13	8
Associations: Travelling of Deputations, Salaries of Visitors, &c.	3457	5	7
Salaries of Secretaries and Clerks, and Collector's Poundage....	1686	10	8
House, Office, and Warehouse Rent, Taxes, Stationery, &c.	175	3	8
Postage	476	0	2
Incidental Expenses	178	7	5
	£91,453	9	1

CHRISTIAN-INSTRUCTION SOCIETY.

FOURTEENTH ANNIVERSARY.

Meeting.

Tuesday, April 30, at vi P.M.; at Finsbury Chapel; Charles Hindley, Esq., M.P., in the Chair: Col. 130l.

Movers and Seconders.

Sir C. E. Smith, Bart.; and Rev. Dr. Patton, of New York—Rev. Rob. Ainalie; and Rev. Algernon Wells—Rev. R. M. Overbury; and Rev. J. Edwards—and Thomas Challis, Esq.; and Rev. John Blackburn.

Resolutions.

—That this Meeting has heard the account now read of the steady progress and increasing usefulness of the Christian-Instruction Society during the past year, with gratification and thankfulness.

—That the thanks of this Meeting are justly due to those Ministers of the Gospel, of various Denominations, who, during the past year, have willingly afforded to the Committee their gratification, 1839.

tuitions and effective aid, in conducting Religious Services in the open air, or beneath the tents of the Society by the way-side; and also to those who, amidst the pressure of their numerous pastoral duties, have prepared and delivered Public Lectures of no common worth to the young persons, mechanics and others, who have thus heard, and some for the first time, the truths of the Gospel proclaimed and defended: and this Meeting would respectfully invite the attention of the Ministers of Religion in all the populous districts of the country to those important methods of doing good.

—That, regarding it as the incumbent duty of all who understand the Gospel to teach it to others, this Meeting would gratefully acknowledge the efficient services of Two Thousand Gratuitous Agents of this Society; who, by their unostentatious visits to the dwellings of the poor, are, through the blessing of God, diffusing among them many social and religious advantages: and would earnestly appeal to those Christian Churches or Individuals, who have not yet co-operated in those works of faith and labours of love, to come forward in aid of an enterprise, which seeks the improvement of society, the increase of the Church, and the glory of God.

State of the Funds.

Receipts, 1358l. 10s. 10d.—Payments, 1444l. 0s. 6d.

Summary of Proceedings of the Year.

Associations, 97; Gratuitous Visitors, 2026; Stations, 116; Families visited, 53,370, containing, probably, 267,000 individuals: being an Increase of 10 Associations, 128 Visitors, and 2731 Families: with a Decrease of 8 Stations—More than 10,000 Religious Services were held at the Society's Stations, the attendance at each Service varying from 10 to 40 persons. Six Tents were pitched in the suburbs during the Summer, wherein 15 Weekly Services were held; and at 14 selected Stations, Discourses were statedly delivered: more than 400 Religious Services being thus conducted, which were attended by about 5000 persons weekly. The Society has 13 salaried Missionaries, employed in connection with its Associations—Four Courses of Lectures were delivered to Young Men and Mechanics; the attendance at which was always respectable; and, in some cases, crowded—3812 children were obtained for Sunday Schools, and 2888 cases of distress relieved—Assistance was rendered in the formation or progress of 15 Provincial Societies for systematic visitation and instruction.

Supply of the Scriptures to the Metropolis.

"The Officers of the City Mission originated a plan to place within the reach of every humble family in London, which did not possess a copy of the Word of God, that precious boon. A case of appalling destitution was brought before the Committee of the British and Foreign Bible Society; in which it was shewn that between 30,000 and 40,000 families in the Metropolis had not a page of the Inspired Volume. The Committee voted the necessary supply; and resolved to place it at the disposal of the Committees of Bible Associations and the respective Visiting Societies of London. As it had always been an object with this Society to diffuse the Word of Life among the poor, our Agents having in preceding years circulated at least 6000 copies, your Committee received with lively satisfaction a Circular from the Bible Society announcing the intentions of its Committee; and they took immediate steps to secure a special visitation of several districts, in order to ascertain and supply their wants: 600 copies had in this way been issued, when it was found, that as all the laborious preparatory work had been done by the Committee of the City Mission, it would be most desirable that our Agents should adopt their books and maps, and work in harmony with their arrangements. A special meeting of the Secretaries and Superintendents of our Associations was therefore convened to meet the Rev. Robert Ainslie, one of the Secretaries of the City Mission, and to adopt those proceedings which might best facilitate and harmonize the labour of this important effort. The co-operation was cordial and effective; for, of the 35,000 copies circulated, nearly 10,000 passed through the hands of the Visitors of our Society, besides 1000 copies which were circulated in the ordinary operations of this Society.

"It is gratifying to learn, from the reports since received, that, in most instances, the Loan Testaments and Psalters are greatly valued. Priestly authority in the Confessional has, indeed, compelled some poor Roman Catholics to bring back the precious deposit; but, in general, it is highly appreciated, and the Committee doubt not that much usefulness will attend its distribution."

[Report.]

Notice on the Post-Office, and on Notting-Hill Races.

"During the past year, the Committee have joined with other bodies in a public protest against the projected opening of Her Majesty's Post Office on the Lord's-Day, by which Sabbath Desecration would have been sanctioned by Government example, and all the distractions of secular business would have broken in upon its quietude and repose. Your Committee rejoice to believe that that project is now abandoned; as well as that to which they referred in their last Report, the attempt to legalize a race-course at Notting Hill.

"It is greatly to the honour of the Bishop and Clergy of London, that they have co-operated most effectively with Christians of different Denominations in resisting both these attempts to sacrifice the morals of the people at the shrine of Mammon; and the Committee cannot but regard it as an omen favourable to the interests of virtue and godliness, that, though Christians in this country are at the present time divided on many questions relating to the Church of their Divine Lord and Master, yet they are one in their determined resistance of those evils by which society is corrupted and God dishonoured."

[Report.]

**BRITISH AND FOREIGN BIBLE SOCIETY.
THIRTY-FIFTH ANNIVERSARY.***Meeting.*

*Wednesday, May 1, at xi; in Exeter Hall; Lord Bexley, President, in the Chair: Col. 110*l.* 10*s.* 6*d.**

Movers and Secondors.

Bishop of Winchester; and Rev. E. T. M. Phillippa, Vicar of Hathern, Leicestershire—Bishop of Vermont, United States; and Lord Glenelg: supported by Rev. Dr. Patton, of New York; and by the Chevalier Bunsen, late Prussian Ambassador at Rome—Rev. Thomas Jackson, President of the Wesleyan Conference; and Rev. Francis Martin, of Bordeaux—Rev. John Ely, of Leeds; and Rev. T. S. Grimshawe—Rev. John Nicholson; and Rev. George Brown—and Marquis of Cholmondeley; and Lord Mountsandsford.

Resolution.

—That this Meeting devoutly and gratefully recognises the goodness of Almighty God to the Society, in having permitted it to take so large a share in the distribution of the Holy Scriptures among the Natives of the Earth; and

feels encouraged, by the success which has attended the Society's operations during the past year, by the large resources now entrusted to it, and by the prospect of future and most important labours still opening before it, to redouble its zeal in carrying out its simple and beneficent design.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1877	6	0
Donations and Life Subscriptions,	3542	10	1
Legacies	15788	3	0
Collection at Anniversary	141	8	6
Various Collections	16	1	7
Dividends and Interest	2233	2	11
Auxiliary Societies	33246	8	9
	56845	0	10
Books, Paper, and Coll. Cards ..	16	5	5
Bibles, Testaments, Reports, &c.	47737	5	5
Drawbacks on Paper and Books, ..	656	11	3
Total	£ 105,255	2	11

Payments of the Year.

Printing the Scriptures:			
In the Languages of Great Britain and Ireland	55896	4	9
Other European Languages ..	27058	11	9
Languages of Asia, Africa, and America	2322	5	11
Translating, Revising, & Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper, ..	5079	13	5
Stipends and Expenses of Agents in Foreign Parts	4512	5	7
Printing Reports, Abstracts, Monthly Extracts, &c.	2554	17	0
Travelling Expenses	1346	16	8
Sundries—including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, & Incidentals, ..	7738	11	3
Total	£ 106,509	6	4

NATIONAL EDUCATION SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

Meeting.

Wednesday, May 1, at ii; in the Central School Room, Westminster; the Archbishop of Canterbury in the Chair.

Movers and Seconders.

Sir Walter R. Farquhar, Bart.; and Rev. Samuel Wilberforce—Hon. and Rev. Lord John Thynne; and Rev. Sir Henry Rob. Dukinfield, Bart.—and Sir T. Dyke Acland, Bart., M.P.; and Sir William Heathcote, Bart.

Resolution.

—That existing circumstances call for increased efforts for the promotion of National Education in the principles of the Established Church; and that a Public Meeting for this object be convened, at which his Grace the Archbishop of Canterbury be requested to preside.

CHURCH-OF-SCOTLAND MISSIONS.

SIXTH LONDON ANNIVERSARY.

Sermon.

Sunday, May 5, at xi; at the Scottish Church, Swallow Street; by Rev. Dr. Duff; Col. 93l.

Meeting.

Wednesday, May 1, at vi P.M.; in Exeter Hall; Hon. Fox Maule, M.P., in the Chair: Col. 80l.

Movers and Seconders.

Rev. Dr. Holloway; and Robert Paul, Esq., of Edinburgh—Rev. W. Atherton, Wesleyan Minister; and J. Stewart, Esq.—Rev. Dr. Duff; and Rev. Dr. Brown.

Resolutions.

—That the Meeting looks on Missionary Efforts as the Cause, at once, of God and of Truth, and of the wisest and purest philanthropy; and recognises it as the privilege of the Christian Church, in a spirit of humble dependence on the Holy Ghost, to fulfil the command of the Lord Jesus to go into all the world and preach the Gospel to every creature.

—That the Meeting regards the principles on which the Church-of-Scotland's Missions in India have been conducted as well adapted to its circumstances, and expects extensive and permanent results from the steady application of them.

State of the Funds.

Receipts of the Year by the London Association, about 560l. The Income of the General Assembly's Committee is nearly 6000l. per annum.

BRITISH REFORMATION SOCIETY.

Sermons.

Tuesday, April 30, at vi½ P.M.; at St. Clement Danes; by Rev. H. H. Beamish, M.A.; from Jude 3—Tuesday, May 7, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Edward Tottenham, M.A.; from Dan. v. 27—Wednesday, May 15, at vi½ P.M.; at St. Saviour's, Southwark; from Jude 3.

Meeting.

Thursday, May 2, at xii; in Exeter Hall; George Finch, Esq., Chairman: Col. 50l. 1s. 8d.

Movers and Secondors.

Bishop of Vermont; and Rev. Edward Tottenham—Rev. R. Parkinson; and Rev. John Cumming—Rev. C. J. Goodhart; and Hon. Capt. F. V. Harcourt, R.N.—and Lord Mountsandsford; and Rev. A. S. Thelwall.

Resolutions.

—That the activity and spread of the Roman-Catholic Church in these lands, her extraordinary exertions for that end, and the adaptation of her whole Theology to the natural man, render necessary faithful expositions of her real principles in the pulpit and on the platform, and loudly call for those scriptural and spiritual operations which constitute the peculiar province of the Reformation Society.

—That, as the Society is a purely Missionary Institution, it is at once the Duty and the Delight of this Meeting to acknowledge that its chief hope of success, in all its exertions, is based on those words, *Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*

State of the Funds.

Receipts, 1193*l.* 0*s.* 4*d.*—Payments, 1163*l.* 6*s.* 7*d.*

BAPTIST MISSIONARY SOCIETY.**FORTY-SEVENTH ANNIVERSARY.***Sermon.*

*Wednesday, May 1, at vi½ P.M.; at Surrey Chapel; by Rev. Thomas Roberts, of Bristol; from Rev. xx. 1—3: Collection, 61*l.* 14*s.* 10*d.**

Meetings.

*Thursday, May 2, at xi; in Finsbury Chapel; W. B. Gurney, Esq. in the Chair: Collection, 137*l.* 8*s.* 11*d.*—In the Evening; at New Park Chapel; for Prayer and Addresses: Col. 13*l.* 7*s.* 8*d.**

Movers and Secondors.

Rev. Christopher Anderson, of Edinburgh; and Rev. Thomas Roberts, of Bristol—Rev. W. Brock, of Norwich; and Rev. J. C. Middleditch, of Frome—Rev. Thomas Swan, of Birmingham; and Rev. Samuel Nicholson, of Plymouth—and Rev. Dr. Cox, of Hackney; and Rev. D. R. Stephen, of Swansea.

Resolutions.

—That this Meeting especially recognises the goodness of God, in accomplishing the final termination of Colonial Bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of Scriptural Truth throughout the world, and of the copious effusion

of the Holy Spirit to give efficiency to the instrumentality employed.

—That this Meeting observes with pleasure, that, through the kind liberality of many Christian Friends, the Receipts of the Society have considerably increased during the past year: it thankfully acknowledges that liberality; while, remembering the present incumbrances of the Mission, and the certainty of an enlarged expenditure, the Meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions.....	16223	10	11
Special Contributions:			
In Liquidation of Debt.....	1323	2	6
For 10 additional Missionaries,	2993	10	0
For Translations.....	1204	9	8
For Schools.....	75	2	0
For Chidpore Schools.....	235	7	3
For Female Education.....	116	2	2
Sale of Publications.....	4	17	5
Cash on Annuity.....	240	0	0
Total....	£22,416	1	11

Payments of the Year.

Missions:			
South Africa.....	186	9	10
East Indies.....	6962	16	10
Extra Missionaries.....	2562	9	11
Jamaica.....	6014	2	5
Bahamas.....	1493	18	8
Honduras.....	415	14	0
Returned Missionaries, and Widows and Orphans of Missionaries.....	570	0	0
Missionary Students, Printing, Salaries, Postage, Rent, and Sundries.....	2417	7	3
Total....	£20,622	18	11

PRAYER-BOOK AND HOMILY SOCIETY.**TWENTY-SEVENTH ANNIVERSARY.***Sermon.*

*Wednesday, May 1, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. Edwin Sidney, M.A.; from Isaiah lviii. 12: Collection, 9*l.* 6*s.* 4*d.**

Meeting.

*Thursday, May 2, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the chair: Coll. 32*l.* 19*s.* 6*d.**

Movers and Secondors.

Rev. Thomas Pyne; and Hon. Capt. F. V. Harcourt, R.N.—Rev. Edwin Sidney; and Henry Goulburn, Esq.—Rev. W. Marsh; and Rev. A. S. Thelwall—Rev. L. C. S. Fanshawe; and Rev.

Robert Newstead—and Rev. J. Sabine,
from the United States; and Allen
Pering, Esq.

Resolutions.

—That, while this Meeting hears with pleasure of the increase in the funds, it deeply laments the want of a much larger Annual Income; not only to meet the present liabilities, which have arisen from its active operations, but to allow of a yet further extension of the Society's labours: it therefore affectionately urges on the consideration of its friends the necessity of greater exertion than heretofore for relieving it from its difficulties.

—That this Meeting expresses its gratification at hearing of the moral and religious improvement which has taken place among sailors; and feels, from the avowed and increased attachment which is manifested by that body of men to this Society, that its operations have, under God, been a powerful means of promoting that improvement.

—That this Meeting, while it deeply deplores the destitution under which their Irish Protestant Brethren labour, as it respects the Formularies of the Church, it still more deeply laments the present inability of the Society, owing to the want of funds, to help them.

—That this Meeting has heard with pleasure the Report of the HOME operations of the Society; and is convinced, that an Institution which in its practical working so forcibly points out the value of the Formularies which it circulates, thereby commends itself to the affectionate confidence and support of all true Christians: while the Meeting also feels, from the detail of the Society's FOREIGN operations, that it has proved itself to be a most valuable Auxiliary to ALL Missionary Societies.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions	502	0	6
Donations	153	6	0
Association Contributions	618	18	0
Collections	83	1	9
For Seamen and Emigrants	12	7	9
For Ireland	8	15	0
For Foreign Objects	31	10	0
For Works set forth by Authority,	37	12	0

1447 11 0

Sale of Books: In London	693	8	6
By Associations	391	12	0

Total.... £9532 11 6

Payments of the Year.

Prayer Books, Homilies, and Services	1165	11	10
Reports, Circulars, & Stationery, Travelling and Association Expenses	197	12	11
Salaries and Poundage	276	14	6
On Account of Seamen	431	19	2
	86	2	6

On Account of Ireland	4	6	1
On Account of Foreign Objects, Rent, Office Expenses, Public Meeting, Postages, Carriage, and Sundries	55	7	0
	297	12	1

Total.... £2515 6 1

Liabilities: Balance due to the Treasurer, 55l. 19s. 9d. Engagements to Tradesmen, 22l. 18s. 3s. 1d.; of which, the sum of 12l. 18s. 6s. 3d. was due at Christmas last, and the remaining 999l. 16s. 10d. will be claimable at Midsummer next.

SUNDAY-SCHOOL UNION.

THIRTY-SIXTH ANNIVERSARY.

Meeting.

Thursday, May 2, at vi P.M.; in Exeter Hall; Thomas Wood, Esq., Alderman and Sheriff, in the Chair: Col. 80l. 3s. 3d.

Movers and Seconders.

Rev. Francis Martin, of Bordeaux; and Rev. James Mirams, late Missionary to Berbice—Rev. W. Brock; and Rev. Rob. Eckett—David Nasmith, Esq.; and Rev. Thomas M'Williams—and W. B. Gurney, Esq.; and Mr. W. H. Watson.

Resolutions.

—That this Meeting has heard with much pleasure of the extension of Sunday-School Instruction, especially in the British Colonies and Foreign Countries, and of the Divine Blessing which has attended that instruction; and recommends the Committee to meet with all possible liberality the applications, which may be made for assistance in the establishment and improvement of Sunday Schools throughout the world.

—That this Meeting regards with much interest the Elder Scholars in Sunday Schools, as peculiarly needing the watchful care of enlightened and pious Teachers, to preserve them, under the Divine Blessing, from the evils to which they are exposed; and to prepare them to become Teachers, and to occupy other useful stations in the Church: and this Meeting, therefore, earnestly recommends the formation of classes in all Sunday Schools for their especial benefit.

—That this Meeting desires humbly to recognise the Divine Authority for the Religious Observance of the Lord's Day; and cordially approves the measures adopted by the Committee for preventing an unnecessary interference with the rest and religious advantages for which that Day was mercifully intended to provide.

The measures referred to in the last Resolution were, the preparation and presentation of a Petition, signed by about 6600 Sunday-School Teachers, against the

proposed Race-Course at Notting Hill, and of another signed by about 6200 persons against the Transmission of Letters through the Post Office on Sundays.

State of the Funds.

Receipts of the Year,	£.	s.	d.
Contributions.....	162	5	11
Collection.....	83	0	5
Dividends.....	8	10	0
Subscriptions to Reading Room..	30	5	10
From 106 Schools for Libraries ..	271	2	2
	555	4	4
Sale of Publications.....	8914	12	7
Total.....	£ 9469	16	11

Payments of the Year.

Cost of Publications	7823	10	10
Cash Grants	365	0	0
Book Grants	198	8	7
Expenses of Reading Room	88	13	7
Cost of Libraries for 106 Schools,	535	15	0
Public Meetings, Printing, Salaries,			
Rent, and Sundries	689	10	3
Total.....	£ 9700	18	3

The Society keeps separate Accounts, under the heads of "Trade" and "Benevolent" Accounts: from these, and from the Report, we have brought into one Account what appear to us to have been the actual Receipts and Payments of the Year, independent of Balances, Debts, and Stock.

JEWS' SOCIETY.

THIRTY-FIRST ANNIVERSARY.

Sermon.

Thursday, May 2, at vi¹ P.M.; at the Episcopal Jews' Chapel; by the Rev. Thomas Tattershall, D.D., Incumbent Minister of St. Augustine's, Liverpool; from Rom. xi. 26—And so all Israel shall be saved; Col. 15l. 1s. 2d.

Meeting.

Friday, May 3, at xi; in Exeter Hall; the President, Sir Thomas Baring, Bart., in the Chair: Col. 151l. 2s. 10d.

Movers and Seconders.

Bishop of Ripon; and Lord Ashley, M.P.—Bishop of Vermont; and the Chevalier Bunsen—Rev. Edward Bickersteth; and Rev. C. J. Goodhart—Rev. W. W. Pym; and Rt. Hon. Sir G. H. Rose, Bart. M.P.—and Rev. T. S. Grimshawe; and Rev. William Marsh.

Resolutions.

—That, while this Meeting is thankful to learn that so much progress has been made during the past year toward the preparation of suitable Editions of the Holy Scriptures of the Old and New Testament in the Hebrew and

other languages, it has heard with deep regret, that some of great importance have been deferred for want of pecuniary means; and considers it the bounden duty of the friends of Israel to continue their exertions in behalf of this portion of the Society's work, until these Editions, especially the Judeo-Polish and Jewish-Spanish, shall be prepared, and an adequate supply of the Word of God be obtained for general circulation among the various classes of Jews.

—That this Meeting rejoices in the disposition which has been manifested, to relieve the wants of suffering Israelites, in various parts of the world; and having heard the statement in the Report, approves, for the reasons there given, of the establishment of a distinct fund for this purpose, to be placed under the controul of the Committee.

—That the prospects of the Mission at Jerusalem are such as to encourage this Meeting to a steady perseverance, in seeking the important objects originally proposed in the erection of a Church and Mission Premises; and that it appears desirable to take the earliest opportunity of establishing an Institution for Printing and Bookbinding, with a view both to facilitate the dissemination of the Scriptures and Tracts, and also to afford the means of employment to Jews.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	701	14	6
Donations and Life Subscriptions,	1457	2	4
Legacies	195	7	3
Associations	13088	8	5
Hebrew Old and New Testament Fund	794	6	10
Foreign Mission and Schools...	38	18	4
Rent of Houses	193	4	10
Sandries	321	11	2
Total.....	£ 17,720	13	8

Payments of the Year.

Jewish Children	1608	4	3
Adult Jews and Jewesses	91	0	0
Home Mission	1068	19	1
Mission House and Library	117	2	11
Foreign Missions and Schools	6775	6	3
Hebrew Old and New Testaments,	3592	4	8
Tracts and other Publications	975	9	3
Episcopal Chapel	302	11	11
Salaries, Travelling, Rent, and Sundries	2734	0	1
Total.....	£ 17,264	18	5

Jerusalem Church and Mission Fund.

The sum of 1248l. 17s. 8d. has been received in the Year, on account of a Fund opened for the support of the Mission at Jerusalem. The payments have amounted to 1111l. 6s. 9d.

RELIGIOUS-TRACT SOCIETY.

FOURTEENTH ANNIVERSARY.

Meeting.

Friday, May 3, at vi p. m.; in Exeter Hall; Samuel Hoare, Esq., Treasurer, in the Chair: Col. 75l.

Movers and Seconders.

Rev. Edward Bickersteth; and Rev. Peter Latrobe: supported by Rev. Robert Monro—Sir C. E. Smith, Bart.; and Rev. J. J. Freeman—Rev. Dr. Patton, of New York; and Rev. Edward Hoare, of Richmond—Henry Pownall, Esq.; and Rev. Francis Martin, of Bordeaux—Rev. W. Brock, of Norwich; and Rev. D. Stuart, of Dublin—and J. M. Strachan, Esq.; and Thomas Bignold, Esq.

Resolutions.

—That the great efforts, which are now made to diffuse anti-scriptural sentiments throughout the country, are loud calls on all Christians widely to distribute the pure truths of the Gospel; and this Meeting gratefully acknowledges the active and efficient services of Loan-Tract Distributors, District Visiting Societies, City and Town Missions, and Christian Instruction Societies, in this *work of faith and labour of love*.

—That this Meeting has heard with deep interest the statements contained in the Report, respecting the moral and spiritual condition of the British Colonies, rejoices in the large grants which have been made to them during the year, and trusts that the enlarged contributions of the Christian Public will enable the Society to devise liberal things for the future benefit of our Emigrant Countrymen.

—That the operations of the Institution in China, Burmah, India, and other parts of the East, call on the Christian Public for their continued support of the Society; that it may be enabled to circulate, not only smaller publications, but Standard Religious Works, in these populous countries.

—That this Meeting highly approves of the Grants which have been made during the year for France, Germany, and other European Nations; and is thankful for the providential opportunities which have occurred for the wide circulation of those evangelical truths, which, by the blessing of the Holy Spirit, are able to make men *wise unto salvation through faith which is in Christ Jesus*.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at the Anniversary	76	17	6
Annual Subscriptions	2097	2	0
Donations and Life Subscriptions..	874	19	8
Legacies	429	19	6
Auxiliary Societies	2108	2	6
Christmas Collecting Cards	263	16	6

Drawback on Paper and Books ...	462	2	9
Ground Rents	56	8	0
Interest on Exchequer Bills	82	4	2

6456 12 7

Sale of Publications	54386	10	2
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Total....£ 60,843 2 9

Payments of the Year.

Cost of Publications	47518	1	5
Grants in Money	1019	8	7
Grants in Paper and Publications,	4024	1	2
Grants for School Libraries	461	19	6
Miscellaneous Grants and Issues,	2234	15	0
Salaries, Wages, and Poundage..	2444	7	10
Rent, Taxes, Repairs, and Fittings,	1101	17	7
Fire and Marine Insurance	266	9	8
Travelling Expenses	189	1	8
Postage	301	14	5
Stamps	167	16	4
Shipping Charges, Packing Cases,			
Books, Advertisements, House,			
Expenses, and Sundries	1281	9	6

Total....£ 61,011 2 8

HIBERNIAN SOCIETY.

THIRTY-THIRD ANNIVERSARY.

Sermons.

Monday, May 1, at vii p. m.; at St. Bride's, Fleet Street; by Rev. Thomas Dale, M. A., Vicar; from John xvii. 17: Col. 34l. 6s. 5d.—May 3, at vii p. m.; at Bedford Chapel, Bloomsbury; by Rev. Edward Tottenham; from Rev. ii. 7: Col. 8l. 13s. 2d.—May 8, at vii p. m.; at St. John's Chapel, Bedford Row; by Rev. William Dalton: Col. 16l. 13s. 5d.

Meeting.

Saturday, May 4, at xi; in Exeter Hall; Marquis of Cholmondeley, President, in the Chair: Col. 37l. 4s. 9d.

Movers and Seconders.

Lord Teignmouth; and Rev. Edwin Sidney—Rev. George Clayton; and Rev. Edward Duncan Rhodes—Rev. Edward Tottenham, of Bath; and Rev. Henry Hughes—Rev. Rob. Monro; and Rev. Septimus Ramsey—and Rev. E. J. Speck; and Sir Edward Pearson.

Resolutions.

—That the rapidly increasing number of children in the Day Schools of this Society exhibits a very gratifying proof of the estimation on which the System is held in Ireland, as well as of the growing efficiency of the Schools; and that it is particularly encouraging, as regards the prospects of future good, to find that, of the number added, during the past year, to the amount of pupils, more than one half were children of Roman Catholics.

—That it is highly desirable that the whole energies of the Society should be directed to

the extension of Scriptural Education; especially as there exists in many quarters a great anxiety to open new schools in immediate connection with it, and applications are repeatedly made which cannot be complied with: that this Meeting is, therefore, satisfied, that the determination of the Committee to abandon by degrees the employment of Scripture Readers, and apply the whole of their resources to the establishment and improvement of Schools, is dictated by sound policy, and is suitable to the present circumstances, both of the Society and of Ireland.

—That this Meeting is decidedly of opinion, that the Society should continue to act on the same liberal and comprehensive principle on which it was originally established, and endeavour to combine all true Christians in the service of their common Master: it, therefore, cordially invites all who live in the Lord Jesus Christ in sincerity, to unite with them in giving to the poor of Ireland an education grounded simply upon the Word of God, and in circulating that precious Volume among them.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Anniversary.....	116	5	1
Ditto at Special Meeting.....	204	12	8
Annual Subscriptions.....	641	6	6
Donations and Life Subscriptions, 1268	1	2	
Legacies.....	1693	5	0
Auxiliaries and Collections.....	3967	12	10
Spelling-Books, &c.....	71	18	6
Contributions in Ireland.....	3739	6	11
Total.....	£11,702	8	8

Payments of the Year.

Salaries of Schoolmasters, Inspectors, Readers, Agents, and Clerks..	8377	15	6
Printing and Stationery, including 40,000 Spelling-Books, &c...	1055	17	7
School Houses.....	25	1	8
Travelling Expenses.....	605	7	2
Salaries and Poundage..	700	19	0
Interest.....	59	7	9
Rent, Repairs, Carriage, Freight, Postage, and Sundries.....	872	15	1
Total.....	£11,697	3	9

Summary of the Year.

Day Schools, 1157, with 91,074 Scholars; consisting of 57,006 Protestants and 34,068 Roman-Catholics, and being an increase of 14 Schools and 5539 Scholars — *Sunday Schools*, 816, with 45,000 Scholars; being an increase of 26 Schools and 43 Scholars: of these, 550, with 18,224 Scholars, are exclusively Sunday Schools — *Adult Schools*, 511, with 7779 Irish Scholars; being an increase of 22 Schools and a decrease of 682 Scholars — *Scripture Readers*, 49; of whom, 30 are also Teachers of Schools —

Scriptures circulated: 20,561 Bibles, and 5279 Testaments.

LORD'S-DAY OBSERVANCE SOCIETY. EIGHTH ANNIVERSARY.

Sermon.

Friday, May 3, at vi½ P.M.; at St. Michael's, Burleigh Street; by Rev. Richard Burgess, B.D., Rector of Upper Chelsea.

Meeting.

Monday, May 6, at xi; in Freemason's Hall; Bishop of London, President, in the Chair.

Movers and Seconders.

Bishop of Chester; and John Hardy, Esq.—Rev. Chancellor Raikes; and J. P. Plumptre, Esq. M.P.—and Mr. Sheriff and Alderman Thomas Wood; and Rev. Edmund Grindrod.

Resolutions.

—That this Society desires again to record its firm belief of the Divine Authority and Perpetual Obligation of the Sabbath; and of the blessings, temporal, spiritual, and eternal, which God has been pleased, in His mercy, to connect with its religious observance; together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations; and its sense of the duty incumbent both on private Christians and Christian Rulers, to exert their influence to promote its due observance.

—That this Society, with reference to the recent proposal of commencing business at the London Post Office on the Lord's Day records its thankfulness to Almighty God, that not only the proposal should have been rejected by the Inhabitants of London, but that it should have proved a means of exciting in many places a strong desire that the National Desecration of the Lord's Day by the running of the Mail, and the receiving and delivering of Letters on this day throughout the Country, should be wholly discontinued; and this Meeting, considering it to be the duty of a Christian Government to promote the glory of God and the best interests of the community by providing for the due Observance of the Lord's Day, commends the adoption of such measures as shall be best calculated to suppress the above, as well as every other public and outward desecration of the Lord's Day.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	243	13	6
Donations.....	90	5	0
Collections.....	154	13	5
	488	11	11
Sale of Publications.....	34	4	9
Total.....	£522	16	8

Payments of the Year.

Paper and Printing	162	1	6
Salaries and Poudage	109	4	0
Use of Exeter Hall	75	0	0
Advertising, Postage, Carriage, and Sundries	125	14	3
Total	£ 471	19	9

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-FOURTH ANNIVERSARY.

Meeting.

Monday, May 6, at xii; in Exeter Hall; Lord Morpeth, M.P., in the Chair.

Movers and Seconders.

Viscount Howick, M.P.; and Sir George Grey, Bart. M.P. — Bishop of Norwich; and Rev. George Clayton — Edward Baines, Esq. M.P.; and Sir Harry Verney, Bart. M.P. — Rev. John Burnet; and Rev. R. Aldis — W. Evans, Esq. M.P.; and John Rundle, Esq. M.P. — and Rev. Francis Martin, of Bordeaux; and Luke Howard, Esq.

Resolutions.

—That this Meeting, firmly convinced that the principles of the British and Foreign School Society (which have now stood the test of upward of Thirty years) are sound and Scriptural, and fully approving of the manner in which these principles have been carried into effect, rejoices in the continued prosperity of the Institution, and especially in the efficiency of the Normal Establishment for training Teachers.

—That this Meeting, deeply sensible of the importance of spreading education among the Enfranchised Negroes of the West Indies, has heard with much pleasure of the rapid extension of Scriptural Instruction in those Islands; and trusts that the efforts thus made will promote the religious improvement of the population, and at the same time lead to the just appreciation and consequent maintenance of civil rights.

State of the Funds.

The Receipts of the Year were 5234l. 3s. 1d.; and the Payments, 5205l. 19s. 3d.

TRINITARIAN BIBLE SOCIETY.

EIGHTH ANNIVERSARY.

Sermon.

Thursday, May 2, at vii P.M.; at Percy Chapel; by Rev. Edward Duncan Rhodes, B.D., Rector of Ermington, and Curate of West Teignmouth, Devonshire; from Isaiah viii. 12: Col. 8l. 8s.

Meeting.

Monday, May 6, at xii; in the Lower May, 1839.

Room, Exeter Hall; Hon. Capt. F. V. Harcourt, R. N., in the Chair: Collection, 10l. 17s.

Movers and Seconders.

Rev. J. L. Galton; and Rev. E. D. Rhodes—Rev. W. L. Beaufort, of Cork; and Rev. G. F. Whitty—and Rev. G. W. Phillips; and Rev. A. S. Thelwall: with addition to the Resolution by J. J. Cummins, Esq.

Resolution.

—That this Meeting cordially approves of the appointment of a Regular Superintendent of Foreign Translations; and congratulates the Society on the decided ground which it has taken, in opposition to Romish corruptions of the Bible; and earnestly calls on all those, who are interested in the circulation of the Pure Word of God, to unite in special and continual prayer for the abundant outpouring of the Holy Spirit on the Officers and Committee of the Society, to direct and strengthen them in their Christian endeavours to maintain the honour and authority of God's Word, and to prepare and send forth faithful Versions of the Holy Scriptures.

State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions	449	18	0	
Donations	25	4	0	
Collections	35	0	6	
Legacies	10	0	0	
Auxiliaries and Associations	712	12	5	
Foreign Translation Fund	52	2	0	
Interest, &c.	42	18	8	
		1327	15	7
Sale of the Scriptures	1731	5	0	
Total	£ 3059	0	7	

Payments of the Year.

For the Scriptures	2013	12	6
Grants to Dublin and Paris	75	0	0
Printing Reports and Extracts ...	75	13	6
Foreign Operations	179	9	4
Salaries, Poudage, Rent, Travel- ling Expenses, and Sundries ...	753	1	11
Total	£ 3096	17	3

Issues of the Year.

Bibles, 7264; Testaments, 4902; Hebrew Old Testaments, 9.

Notice on Foreign Operations.

The subject of FOREIGN OPERATIONS, which was particularly mentioned in our Annual Circulars of the two preceding years, still engages the earnest attention of the Committee; and, with increased attention, they find that it increases in magnitude and importance. The state of the different Versions made from the Vulgate, which are now in circulation on the Continent, calls for particular examination and inquiry. The following Resolution was

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passed unanimously, by the Bible and Literary Sub-Committee, on Jan. 24:—

"It having been found that frequent demands have been made, at the Depository of the Trinitarian Bible Society, for French, Italian, Spanish, German, Dutch, and other Foreign Bibles—It is considered highly desirable to make arrangements for supplying this demand, in conformity with the principles laid down in the Third Law of the Society: it is, therefore, Resolved—

"That it is highly important to appoint some Gentleman, duly qualified, to superintend, examine, and advise upon the various Foreign Translations already in existence—the openings for their circulation—the necessity of New or Corrected Versions—and other subjects connected with the Foreign operations of the Society."

In conformity herewith, the following Resolution was passed unanimously by the General Committee, at a Special Meeting, on Monday, Feb. 11th:—

"Resolved unanimously, that the Rev. Thomas Boys be appointed Superintendant of Foreign Translations."

Which was confirmed at the Regular Meeting on March 6th. [Circular.

BRITISH AND FOREIGN SAILORS' SOCIETY. SIXTH ANNIVERSARY.

Meeting.

Monday, May 6, at vii p.m.; at Finsbury Chapel; Lord Mountsandsford in the Chair: Col. 50l.

Movers and Secondors.

Rev. John Burnet; and Lieut. Fabian, R.N.—Sir C. E. Smith, Bart.; and Rev. Dr. Patton. Hon. Capt. Waldegrave, R.N.; and G. F. Angas, Esq.—and Rev. Mr. Crofts; and Lieut. Brown, R.N.

Resolutions.

—That this Meeting records with gratitude to God the extent to which the Society's operations have succeeded during the year, and the measure of liberal support by which these operations have been sustained; but, impressed with the facts—that what has been done bears no proportion to what yet remains to be accomplished; that thousands are annually perishing in the Deep; that numerous and urgent are the applications from ports, both domestic and foreign; and that the character of the Sailor is intimately connected with our national honour, our commercial interests, and our Protestant Missions throughout the world—conceives that the Seaman's Cause is one of pre-eminent importance, and worthy of a National Effort.

—That, convinced of the justness of the representations which have been made on the

subject, and that it is the duty of this great Metropolis especially, and of the country in general, to provide for the education and spiritual instruction of our Seamen and their families; this Meeting cordially recommends the projected scheme of erecting a Metropolitan Seamen's Church in the Port of London, with suitable accommodation for Day and Sunday Schools, and whatever may contribute either to the physical, intellectual, or moral improvement of the Sailor.

State of the Funds.

Including the sum of 380l. subscribed to a fund for erecting the Institution spoken of in the preceding Resolution, the Receipts of the Year have amounted to about 2500l.

Motives for the Religious Care of Sailors.

It has been computed, that for every SIXTEEN sailors who die of all diseases, ELEVEN die by drowning or in wrecks—that the number of British Ships which are lost is about ONE to TWENTY-FIVE—that very few short of TWO THOUSAND perish annually in the mighty Deep, chiefly from shipwreck, by which PROPERTY to the value of THREE MILLIONS annually is absolutely lost to the nation, and hundreds of Widows and thousands of Children are thrown on the cold and precarious charity of the public—that the more frequent cause of these shipwrecks is intemperance—and that in the case of those who are saved from such sudden death and a watery grave, the average life of seamen is, from hard service, finished at forty-five! [Circular.

CHURCH PASTORAL-AID SOCIETY. FOURTH ANNIVERSARY.

Sermon.

Monday, May 6, at vii p.m.; at St. Bride's, Fleet Street; by the Lord Bishop of Winchester; from Isaiah xxiii. 9—11: Col. 46l. 19s.

Meeting.

Tuesday, May 7, at xi, in Exeter Hall; Rt. Hon. Lord Ashley, M.P., President, in the Chair: Col. 206l. 15s. 7d.

Movers and Secondors.

Bishop of Chester; and Earl of Winchester: supported by the Bishop of Ripon—Bishop of Winchester; and Rev. Chancellor Raikes: supported by the Bishops of Llandaff and Chichester—Rev. Edward Tottenham; and Hon. William Ashley—Dean of Salisbury; and Rev. John Harding—and Sidney Gurney, Esq.; and Rev. F. Trench.

Resolutions.

—That this Meeting, deeply concerned for

the Spiritual Necessities of our increasing population, and sincerely sympathizing with those Ministers of the Church who are overburdened with the anxieties and difficulties of their charges, rejoices in the progress of a Society, which, by enabling such Ministers to engage well-qualified Assistants, must, under the blessing of God, be largely instrumental to the promotion of His glory in the present and eternal welfare of their fellow-countrymen.

—That this Meeting, regarding it as a primary duty of a Christian State to provide for the Religious Instruction of the people, and lamenting that at the present time no such provision is adequately made, would earnestly press on the members of the Church the importance of soliciting from the Legislature the performance of its duty; and of supplying, in the mean while, as far as possible, by self-denying contributions, the existing deficiency, till, through the favour of Almighty God, the benefits of our Parochial System shall so appear, as to awaken in the minds of both the People and the Rulers of this land an anxiety to extend the blessings of the Church of England to the full measure of the wants of the population.

—That, considering the extent of the Society's pecuniary engagements and the pressing demands which are continually made upon its resources, this Meeting pledges itself, and would call on the Members of the Church of England generally, to make renewed and earnest efforts, in order to augment its funds, and to entreat in fervent prayer a still-larger measure of the blessing of Almighty God on every department of its operations.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Subscriptions and Donations....	3867	14	5
Collections	597	2	4
Legacies	162	0	0
Auxiliaries	5495	7	8
Interest.....	301	0	0
Total....	£10,423	4	5

Payments of the Year.

	£.	s.	d.
Grants for Curates.....	6138	1	11
Grants for Lay Assistants	1025	12	9
Grants for purchase of Chapels, Fittings, &c.	570	0	0
Publications, 175,600 copies....	357	13	4
Salaries and Poundage.....	848	10	9
Expenses at Meetings and of Deputations, Collecting Boxes, Advertisements, Rent, Office Expenses, Furniture, Postage, Carriage, and Sandries.	787	7	1
Total.....	£9727	5	10

Summary of Proceedings.

Since the last Report, the operations of the Society have been greatly enlarged. From

the date of its institution, on the 3d of February 1836, it has voted, in all, 267 Grants to the Incumbents of 219 Parishes or Districts, having a population of 1,587,468 souls. Some of these Grants were but temporary, or, through change of circumstances, were not required to be continued.

The New Grants, during the past year, amount to 8038*l.*; and have been made for the maintenance of 80 Additional Curates and 8 Lay-Assistants, and 8 for miscellaneous aid, and to 87 Incumbents of Parishes having a population of 557,773 under their charge. The total existing grants of the Society amount to 16,712*l.* per annum, to 194 Incumbents of Parishes and Districts with a population of 1,460,113; in whose spiritual care, before the aid of this Society, only 212 Clergymen were engaged. The average income of the Incumbents is 155*l.*; and 96 have not parsonage-houses. The average population to each is nearly 8000 souls, varying from 1500 to 30,000. Besides the amount of the Society's aid, the Incumbents have themselves, chiefly from personal resources, guaranteed the sum of 3483*l.*, to meet the Grants: so that when all are in operation, a sum of 20,045*l.* will be made available, for the maintenance of 188 more Clergymen and 29 Lay-Assistants for this population of 1,460,113. There are now engaged in their important labours, 115 Curates and 26 Lay-Assistants, and the Grants on their account amount to 10,337*l.* per annum.

Besides the above-mentioned grants for Curates, &c., 18, amounting to 1001*l.*, have been made toward the finishing or fitting up as many New Chapels or School-Rooms, to be licensed for Public Worship, in hamlets or townships distant from the Parish Churches, containing a population of 79,000 souls. Further, the grants for Curates to labour in such distant places have directly led to the erection of 12 New Churches or Chapels, and to the appropriation to the Services of the Church of seven unoccupied Chapels formerly used by Dissenters.

The Committee are happy in being able to announce the formation of 54 New Auxiliaries and Associations, and the addition of Seven Corresponding Members. [Report.

NAVAL AND MILITARY BIBLE SOCIETY. FIFTY-NINTH ANNIVERSARY.

Meeting.

Tuesday, May 7, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 40*l.* 3*s.* 4*d.*

Movers and Seconders.

Capt. Sir Edward Parry, R.N.; and

Capt. Anderson, R.A.—Admiral Hawker; and Rev. William Hughes—Capt. Clarke, H. E. I. C. Service; and Rev. William Marsh—Capt. Hon. F. Maude, R.N.; and Captain Layard, of the Army—and Vice-Admiral Oliver; and Capt. Hon. F. V. Harcourt, R.N.

State of the Funds.

Receipts, 2804*l.* 0*s.* 3*d.*—Payments, 2827*l.* 15*s.* 6*d.*

Issues of the Scriptures.

To 51 Regiments and Corps in the Army, there have been supplied, during the year, 3944 Bibles, of which number 357 were furnished gratuitously; making a general total to the Army under existing Regulations, adopted in 1825, of 67,749. To Bombay, 500 Bibles have also been sent for distribution to troops in that quarter, and 500 to Canada for a similar purpose: 50 Bibles and 50 Testaments have also been sent to Madras, under the care of a Wesleyan Missionary going to that Station; and 50 Bibles to Ceylon. Pensioners from the Army are attended to. In London, during the past ten years, 1400 Copies have been sold to this class of persons—To 27 of H. M. Ships and Vessels have been supplied, during the year, 1178 Copies of the Scriptures. The other issues, to Merchant Seamen, Bargemen, Canal Boatmen, Fishermen, &c., amount to 7431 copies—making a total distribution, during the year, of 12,553 Bibles and Testaments; and a general total of 344,186 since the formation of the Society.

LONDON MISSIONARY SOCIETY. FORTY-FIFTH ANNIVERSARY.

Sermons.

Wednesday, May 8, at $x\frac{1}{2}$; at Surrey Chapel; by Rev. Thomas Binney, of London; from Isaiah liii. 11—*Same Day*, at vi P.M.; at the Tabernacle; by Rev. David King, M.A. of Glasgow; from Exod. xxv. 2—*Thursday, May 9*, at vi $\frac{1}{2}$ P.M.; at St. Barnabas', King's Square, Goswell Street; by Rev. Henry Hutton, M.A., Incumbent of Woburn.

Meeting.

Thursday, May 9, at x; in Exeter Hall; Sir Culling Eardley Smith, Bart. in the Chair.

Movers and Seconders.

Rev. Dr. Wardlaw, of Glasgow; and Rev. Dr. Fletcher—Rev. Dr. Patton, of New York; and Rev. David King, of

Glasgow—Rev. Dr. Lelfchild; and Edward Baines, Esq. M.P.—Rev. Dr. Beman, of New York; and Rev. Dr. Raffles, of Liverpool: supported by Rev. J. A. James, of Birmingham—and Andrew White, Esq. M.P.; and Rev. Richard Knill.

Resolutions.

—That this Meeting cherishes devout thankfulness to the God of all Grace, for the tokens of His favour vouchsafed to the Agents of the Society, in their various and important labours; and, confiding in the Divine Promises, anticipates the greatly-extended Triumphs of the Gospel.

—That, while the aspect of the Missionary Field in general is calculated to inspire the friends of the Society with confidence and joy, the brightening prospects of the East, and more particularly the Chinese Mission—the unprecedented encouragement afforded in the Navigators' Islands—the holy prosperity enjoyed by some of the Churches in the Interior of South Africa—and, above all, the peaceful and happy state of our newly-enfranchised fellow-subjects in the West Indies—present to this Meeting the most powerful inducements to zeal, liberality, and exertion.

—That, while the increase in the ordinary contributions of the Society at home, and the zealous efforts made by the Mission-Churches abroad, yield to this Meeting unfeigned gratification; and while it feels especially delighted with the noble amount raised during the past year by the Churches in the West Indies; it acknowledges its sacred obligations to make vigorous and self-denying efforts to increase the permanent income of the Society, so as to meet its augmented permanent expenditure; convinced, that, without such efforts, the present scale of its operations cannot be sustained, although the Spirit of the Lord has crowned its labours with success, Providence is still opening wide fields of promise, and the renewed efforts of the Romish Church render more imperative than ever the prayerful and devoted exertions of the whole Protestant Community.

—That this Meeting considers it the solemn duty of the friends of the Society, not only to augment their efforts so as to sustain the present scale of its operations, but to employ, with prompt and untiring zeal, all suitable means to raise the permanent income of the Society to One Hundred Thousand Pounds; so that the Directors may be justified in sending forth Labourers to various large and important fields in India, China, South Africa, and the South Seas, from whence most affecting, urgent, and reiterated calls for Missionaries have been made; but to which calls the Directors dare not

respond, even by sending forth the present number of Students, without adequately augmented pecuniary resources.

State of the Funds.

Receipts of the Year, 65,490*l.* 10*s.* 5*d.*

—Payments, 75,855*l.* 17*s.* 11*d.*

Collections at the Anniversary.

	£	s.	d.
Annual Meeting	1524	16	11
Friend to Missionaries, by Rev. W. Garthwaite	215	0	0
Sermons—			
Surrey Chapel	222	2	10
Tabernacle	43	17	3
St. Barnabas'	28	17	8
Communion—			
Bermondsey, Jamaica Row	10	17	4
Claremont Chapel	30	0	0
Craven Chapel	26	0	8
Hackney, St. Thomas's Square..	22	9	0
Maberly Chapel	14	15	3
Peckham, Hanover Chapel	34	18	4
Silver Street	42	10	0
Sion Chapel	31	15	2
Stockwell Chapel	20	4	0
Tottenham-Court-Road	19	3	8
Walworth, York Street	38	18	0
Total.....	£2326	6	1

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

Thursday, May 9, at vi½ p.m.; at St. Clement Danes; by Rev. J. C. Barrett, Minister of St. Mary's, Birmingham; from 1 Sam. xii. 24—*Consider how great things He hath done for you:* Col. 18*l.* 10*s.* 7*d.*

State of the Association Funds.

Receipts of the Year, 4335*l.* 13*s.* 1*d.*—
Payments 934*l.* 1*s.* 6*d.* Balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," 3401*l.* 11*s.* 7*d.*

DISTRICT VISITING SOCIETY.

ELEVENTH ANNIVERSARY.

(The last Anniversary was, by mistake, printed the "Fourth.")

Meeting.

Thursday, May 9, at xii; in the Lower Room, Exeter Hall; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Rev. Chancellor Raikes; and Rev. W. A. Evanson—Rev. Thomas Vores; and Rev. A. S. Thelwall—Rev. W. Marsh; and Rev. Mr. Rushdale, of Exeter—and Rev. W. Burrowes; and Hon. Capt. W. Wellesley, R. N.

Resolutions.

—That this Meeting has heard with satisfaction of the number of New District-Visiting Societies formed in the past year; and will rejoice in their continued extension, hoping, that, by the blessing of God, they will be rendered abundantly useful.

—That the additional experience of the Local Societies, of the various advantages resulting from District Visiting, induces this Meeting to hope that their more general establishment will still further promote the improvement of the condition of the poor, attention to the education of their children, and an increased regard to their religious duties.

EUROPEAN MISSIONARY SOCIETY.

TWENTY-FIRST ANNIVERSARY.

Sermon.

Wednesday, May 1, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. H. H. Beamish, M. A., Minister of Trinity Chapel, Conduit Street: Col. 8*l.* 16*s.* 2*d.*

Meeting.

Saturday, May 11, at xii; in the Lower Room, Exeter Hall; Hon. Capt. F. V. Harcourt, R. N. in the Chair: Col. 21*l.* 8*s.* 4*d.*

Movers and Seconders.

Rev. A. S. Thelwall; and Rev. J. T. Cumming—William Long, Esq.; and Capt. H. Layard—Rev. Mr. Lourde de la Place, of Brussels; and Rev. J. Burrowes—and Rev. Mr. Trench; and William Anderson, Esq.

Resolutions.

—That, as a systematic design is at present at work throughout Europe for the extension of the influence of Popery, it is the duty of all Protestants to combine their efforts in opposing its baneful results, especially on the Continent, where its greatest strength is concentrated.

—That, as the Agents of this Society appear, under God, to have been singularly blessed in gathering many into the fold of Christ out of the mazes of Popery and Infidelity, this Society merits the confidence and the increased support of the Christian Public in its exertions to extend the Kingdom of our Lord and Saviour.

State of the Funds.

Receipts of the Year.

Contributions:	£	s.	d.
In England	1044	11	2½
In Scotland	76	8	9½
In Ireland	200	0	0
In Foreign Parts	69	10	0
Total.....	£1390	10	0

Payments of the Year.

Salaries of Agents and Grants..	1104	0	9
Travelling Expenses	98	14	9

Salaries, Poundage, and Messengers	376	10	6
Foreign Correspondence, Rent, Printing, Stationery, and Sundries	174	7	11
Total	£1753	13	11

Summary View of the Society.

1. This is the ONLY Society in England which considers the religious state of the Entire Continent to be the object of its labours; any other Society which exists being but of a local character.

2. The entire correspondence of this Society's Agents being carried on with the Committee in London, there is the best possible guarantee for the prudent disbursement of the funds, the character of the Agents who are employed, and the general effect of their labours.

3. The Society has, at present, Twenty-one Agents employed; of whom four were engaged during the present year. Three of those Agents are in Belgium, a new sphere of the Society's labours, from which the most gratifying accounts of the increasing influence of the Gospel are frequently received.

4. Through the instrumentality of the Ministers and Colporteurs engaged by this Society, numberless copies of the Scriptures have been put into circulation; and many Congregations have been collected, principally from among the lower classes of society; and hundreds of persons, formerly in communion with the Church of Rome, are found among them.

5. Although the general circumstances of the people, in connection with the Missionaries, may preclude the hope of their being able wholly to maintain their Ministers, yet they frequently prove, by the extent of their contributions, that they do not want the inclination.

6. There are, at present, before the Committee, six applications for Agents, from places in which there is no Protestant Minister within any reasonable distance; and for two of them a considerable portion of the required stipend has been guaranteed, from sources unconnected with the Society,

[Circular.

LONDON CITY MISSION. FOURTH ANNIVERSARY.

Sermon.

Thursday, May 2, at vi½ p.m.; by Rev. Edward Bickersteth, Rector of Watton, Herts; at St. John's Chapel, Bedford Row; from Jonah iv. 10, 11: Col. 411. 7s. 2d.

Meeting.

Monday, May 13, at xi, in Exeter Hall; Mr. Alderman and Sheriff Wood in the Chair: Col. 1671. 9s. 5d.

Movers and Seconders.

Rev. Carr Glyn, Rector of Witchamp-

ton, Dorsetshire; and Hon. Capt. F. V. Harcourt, R.N.—Rev. Charles Jackson, Perp. Cur. of Bentley, Hants; and Rev. Edward Bickersteth—Rev. Henry Hughes, Min. of Bedford Chapel, Bedford Square; and Rev John Edwards—Hon. and Rev. B. W. Noel; and Rev. Charles Stovel—and T. G. Williams, Esq.; and George Bennet, Esq.

Resolutions.

—That this Meeting desires to rejoice in the completion, during the past year, of the important work to which its attention has been specially directed, of the distribution of the Testaments and Psalters, generously provided by the British and Foreign Bible Society, among the destitute poor of the Metropolis: and, believing that much spiritual benefit has already arisen from the same, yet commends to the far-larger and more-general blessing of God the extensive loan of that Record of his Love to our fallen race, which is able to make wise unto salvation.

—That, while this Meeting is encouraged by the success which has attended the past labours of the Society, it desires that its operations, during the succeeding year, may be still increased; and entreats that the Divine Favour may rest on its prosecution of the plans of usefulness, which it has marked out for itself, as most demanding its special attention; Fifty Missionaries being now in operation, but Four Hundred absolutely necessary to the accomplishment of this great object.

—That, believing it to be a Scriptural command, that all those who love our Lord Jesus Christ should co-operate in furthering the Cause, this Meeting expresses its approval of the catholic character of the London City Mission, rejoices in the harmony with which its proceedings have been carried on during the past year, and prays that the spirit of love and peace may still more eminently characterize all its proceedings and those of the Church of Christ generally.

State of the Funds.

Receipts of the Year.		£	s.	d.
Contributions	4120	12	10	
Legacies	635	0	0	
		4755	12	10
Sale of Publications	64	15	7	
	£4820	8	5	
Payments of the Year.		£	s.	d.
Salaries to Missionaries	2851	0	2	
Tracts and Books	106	6	0	
Printing Magazines, Reports, &c. .	210	13	10	
Salaries and Poundage	375	9	8	
Expense of Meetings	55	17	1	
Rent, Office Expenses, Postage, Carriage, and Sundries	724	8	4	
Total	£4323	15	1	

Summary of Proceedings.

Houses accessible to Missionary Operations, ascertained to be upward of 121,000, inhabited by about 1,000,000 persons, or one-half of the whole population of the Metropolis, which increases by about 25,000 annually—Missionaries, 50; of whom 8 were added in the year—Visits paid, 186,515; of which, 23,896 were to the sick and dying: making a total, since the formation of the Mission, of 658,233 visits; of which 82,099 were to the sick and dying—Prayer Meetings held, 5080; making a total of 16,079—Tracts distributed, 223,056; making a total of 819,210—Scriptures lent, chiefly the Loan Psalms and Testament of the B. F. Bible Society, 36,964; making a total of 39,038.

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**SAILORS' HOME, SAILORS' ASYLUM,
 AND
 EPISCOPAL FLOATING CHURCH SOCIETY.
 CONJOINT ANNIVERSARY.**

Meeting.

Tuesday, May 14, at xii; at Hanover-Square Rooms; Admiral Hawker in the Chair: Col. 804.

Movers and Secondors.

Earl of Harrowby; and Lord Radstock—Capt. Bazalgette, R. N.; and Rev. Edwin Sidney—Admiral Young; and Capt. Alfred Chapman, of the Merchant Service—and Vice-Admiral Oliver; and Hon. Capt. W. Wellesley, R. N.

Summary.

SAILORS' HOME—1342 men passed through the Institution in the course of the year; making a total, in four years, of 4135. An increased degree of order and quiet was manifest among the inmates; by which the Directors feel encouraged to prosecute the work with diligence. The Receipts, including 1691*l.* paid by the Seamen, amounted to 3968*l.* 8*s.* 9*d.*; and the Payments to 4225*l.* 8*s.* 10*d.*

SAILORS' ASYLUM—The Sailors relieved in the year amounted to 1151; making a total, since the opening, of 13,820; besides whom, many shipwrecked sailors had been relieved, clothed, and sent home, at the expense of the Asylum: among these, there were seven or eight, who were the only survivors from the different vessels which had been wrecked. The Receipts amounted to 1024*l.* 7*s.* 2*d.*; and the Payments to 1084*l.* 2*s.* 4*d.*

FLOATING CHURCH—The Queen has not only renewed the Annual Subscription of 50*l.* granted during the last two reigns, but has commanded that Her Majesty's Name shall be used as Patroness of the Society. All efforts to procure a suitable site for a Sailors' Church on shore have failed, but the design is not abandoned. The Rev. Neville Jones, late Chaplain of the Ship, having been appointed to a New Church in Goodman's Fields, the Rev. Sir William Dunbar, Bart. has accepted the appointment of Chaplain to the Ship. The Receipts were 240*l.* 4*s.* 3*d.*, and the Payments 269*l.* 3*s.* 3*d.*

Strong testimonies were borne, throughout the proceedings, to the value of each Society; the Speakers giving information concerning them from their own personal inspection. Mr. Sidney, in particular, gave a clear and concise description of the three Societies in order; shewing the peculiar use of each, as it respected the benefit conferred on Sailors.

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)
SEVENTEENTH ANNIVERSARY.

Sermon.

Thursday, May 16, at vii p.m.; at Long-acre Episcopal Chapel; by Rev. Robert W. Kyle, M. A. Rector of Darlaston; from 1 Cor. ii. 2.

Meeting.

*Wednesday, May 15, at xii; at Hanover-Square Rooms; the Earl of Galloway, President, in the Chair: Col. 135*l.**

Movers and Secondors.

John Hardy, Esq.; and Rev. Rob. Daly, Rector of Powerscourt—the Earl of Harrowby; and Rev. Rob. Winning, of Kingscourt—Rev. H. J. Newman, Rector of Bandon; and Rev. Rob. W. Kyle—and Rev. Edward Nixon, Rector of Castletown; and Rev. H. H. Beamish.

Resolutions.

—That this Meeting desires to express its humble and fervent gratitude to Almighty God, for the success which He has been pleased to give to this Society during the past year; and is more than ever confirmed in the opinion, that Scriptural Instruction among the Natives of Ireland can best be promoted through the medium of their own language.

—That, as it appears from the Report that the persecution of the people who are in connection with this Society in Ireland has increased to an alarming extent, this Meeting, while it sincerely sympathizes with them in

their sufferings in abiding by the Scriptures of Truth, would also call on all individuals, who have the power, to afford them protection and encouragement to the utmost of their ability.

State of the Funds.

The Receipts of the Year were 5020*l*.

GOSPEL-PROPAGATION SOCIETY.

ANNIVERSARY.

Sermon.

Friday, May 17, at iiih; at St. Mary-le-Bow; by the Lord Bishop of Ely; from Matt. v. 16.

Meeting.

Same Day, immediately after the Sermon; in the large Vestry of the Church; the Archbishop of Canterbury, the President, in the Chair.

ABORIGINES' PROTECTION SOCIETY.

SECOND ANNIVERSARY.

Meeting.

Tuesday, May 21, at xii; in Exeter Hall; Thomas Fowell Buxton, Esq. in Chair.

Movers and Seconders.

George Thompson, Esq.; and W. Storrs Fry, Esq.—Sir Culling Eardley Smith, Bart.; and C. Sturgeon, Esq.: supported by Mr. Boucher, from New South-Wales; and by Capt. Atcherley—Rev. John Burnet; and Rev. M. Hawtreay—Rev. Edward Edwards, of Lynn; and W. Allen, Esq.—and Col. Nicholls, late Governor of Fernando Po; and Dr. Hodgkin.

Resolutions.

—That the deep degradation and ultimate ruin, which threaten Barbarous Tribes, imperatively demand fundamental meliorations in the existing system of intercourse with them; but that the unquestionable benefits conferred on them in some cases—as on the Caffres, in the improvement of the Cape-Frontier Policy; and on some of the Indians of Upper Canada, in the PARTIAL check given to the project of removing them to the Manitoulin Island, or ELSEWHERE TOWARD THE NORTH-WEST—are consoling in themselves, and valuable as examples of the efficacy of a juster course.

—That, in order to save Aboriginal Tribes from degradation and ruin, it is indispensable to obtain for them a participation in equal rights; to amend our laws, where they bear injuriously upon them; and to improve the Administration of Government as to their affairs, both at Home and in the Colonies.

—That this Meeting, highly appreciating the labours of Christian Missionaries among the less-civilized tribes as the best, although not

the sole, means of advancing civilization among them, earnestly hopes that the number of such Missionaries may be greatly augmented; and that, in order to secure their due efficiency, this Meeting considers it of primary importance to afford them every possible assistance, in relieving them from those political and mercantile operations, to which some of them have been occasionally and unavoidably subjected.

Objects and Plan of the Society.

This Society, which was instituted in the year 1836, advocates the cause of many millions of human beings; a large portion of them being intimately connected with British Colonies and Commerce. They are the free Aborigines of remote countries; whom experience proves, when justly and kindly treated, to be capable of receiving the benefits of Civilization and Christianity, while they urgently require protection in their increasing conflicts against oppression.

Of these people, the Aborigines who may be termed British, amount, at a low estimate, to One Million inhabiting Australia; One Million in the South Sea, including New Zealand; Half a Million still surviving in North and South America; and Two Millions in Western and Southern Africa; with several Millions of the more barbarous tribes in British India and its borders, and of the Eastern Archipelago and Indian Ocean.

Of Foreign Aborigines, who will be benefitted by our efforts, there are 16,000,000 in America; 60,000,000 in Africa; 200,000,000 in Asia; and a small but interesting remnant of ancient European Barbarism existing in Lapland.

Among these multitudinous tribes, our imported diseases produce frightful ravages—our ardent spirits deprave and consume their population—our unjust laws exclude them from enjoying that first element of well-ordered Societies, judicial protection; as well as from the possibility of a timely incorporation with Colonial Communities: while, in addition to all these evils, our neglect of suitable means and methods of improvement prevents that adoption of civilized manners and customs to which they are inclined.

The Aborigines' Protection Society seeks to devise remedies for these evils; and its plan of operation embraces—

1st, An extensive correspondence at home and abroad.

2. The publication of documents and papers.

3. Interviews and communications with different departments of the State.

4. The presentation of Petitions to the Crown and to the Legislature.

The extension of Colonies constitutes a marked characteristic of the times in which we live; to which fertile source of national pro-

sperty the course pursued by the Aborigines' Protection Society is by no means opposed. But it is impossible for us, as Men, Patriots, Philanthropists, or Christians, to behold without anxiety the ruin of the people whom we shall thus be accessory in supplanting, unless our future modes of colonization be directed with greater humanity and wisdom than in times past.

[Circular.

**NEW BRIT. AND FOR. TEMPERANCE SOC.
THIRD ANNIVERSARY.
Meeting.**

Tuesday, May 21, at xi; in Exeter Hall; Right Hon. the Earl of Stanhope, President, in the Chair: Col. 29l. 12s. 6d.

Proceedings and Resolutions.

The Noble Chairman opened the Meeting at considerable length; and was followed by the Rev. Dr. Patton, Mr. E. C. Delavan, and the Rev. Dr. Beman, who appeared as Delegates from American Temperance Societies, and addressed the Meeting much at large. The following Resolution was then passed:—

*—That this Meeting, under an impressive sense of the numerous difficulties and discouragements with which the Cause of Total Abstinence has had to contend, desires to acknowledge, with feelings of gratitude to the Author of all Good, the measure of success bestowed on our exertions, as a Society, during the past year.

The following Resolution was then moved and seconded:—

—That this Meeting, viewing intemperance as an evil essentially inimical to the prosperity and welfare of man, and that its chief strength is derived through the Drinking Customs and Usages of Society, expresses its belief, that nothing less than an unflinching and uncompromising course of action will prove efficacious in exterminating the vice from our country and the world.

On this Resolution an Amendment was carried by a large majority, which conforms the Society's Pledge to one which is called the "American Pledge;" viz.

—That the following be in future the Pledge of the Society: "We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; and that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

To this Amendment the Chairman was
May, 1839.

entirely opposed; and the discussion becoming very vehement, his Lordship retired from the Meeting, which was continued, however, till nearly seven o'clock. The Official Organ of the Society thus speaks of this Meeting:—

Thus ended the most lengthened and tumultuous Meeting which was ever held within the walls of Exeter Hall: the audience might, throughout the day, consist of Four Thousand Persons; and the numbers were well kept up till the last. We have been accustomed to SCENES in both Houses of Parliament—to debates and differences in Meetings of Benevolent Societies—and to angry and violent tumults in Political Meetings; but we never witnessed, among such vast numbers, such an intensity of interest as was manifested on both sides with respect to the issue of the struggle. Others may regard this as indicating a want of that union and cordial co-operation, so necessary for the attainment of an object so great and glorious in its results; but we are rather disposed to regard it as indicative, not only of the value of the principle in itself about which this contest has been raised, but also as indicative of the strong hold which this subject has taken on the public mind, when, in so vast a concourse as the present, a contest for the mastery should have been fought.

State of the Funds.

Receipts, 715l. 2s. 6d. — Payments, 804l. 17s. 11d.

**BRIT. AND FOR. TEMPERANCE SOCIETY.
EIGHTH ANNIVERSARY.**

Sermon.

Thursday, May 16, at vii p.m.; at All Souls' Church, Langham Place; by Rev. William Marsh; from Prov. xxiii. 31, 32.

Meeting.

Tuesday, May 21, at i; at Hanover-Square Rooms; the Lord Bishop of London, President, in the Chair: Col. 12l. 17s.

Movers and Seconders.

Sir Francis Mackenzie, Bart.; and Rev. Henry Hughes—Bishop of Norwich; and Rev. Dr. Patton—Rev. Mr. Dibdin; and Rev. John Woodwark—Rev. John Gray, from New Brunswick; and G. W. Carr, Esq., of New Ross.

Resolutions.

—That this Meeting hails with joyful satisfaction the establishment of Temperance Societies in Russia, France, and Germany, and in Her Majesty's Colonies in America, India, and Australasia; and anxiously desires that the

beneficent effects of the British and Foreign Temperance Society may be universally extended, and that all its proceedings may be based upon the Gospel of Christ, and be carried on in devout dependence on the blessed influences of the Holy Spirit.

— That this Meeting acknowledges with loyal gratitude the continued patronage of Her Most Gracious Majesty the Queen; and records its hearty approbation of the enlightened and humane attention which has been paid by Her Majesty's Government, and the Legislative and Government Authorities at home and abroad, to the moral improvement and happiness of Her Majesty's Army, in checking habits of excess, and encouraging sobriety and good order; and this Meeting earnestly hopes that Her Majesty will be graciously pleased to sanction Legislative Measures, for preventing the sale of Spirituous Liquors on the Sabbath, and abolishing the sale of Opium except for medicinal purposes.

Prevalence and Fruits of Intemperance.

During the year ending 5th January 1838, duty was paid on 28,943,103 gallons of Distilled Spirits at proof, for home consumption, for England, Scotland, and Ireland. Upward of 57,000 Public Houses and 47,000 Beer and Cider Shops were licensed in England and Wales; which, together with a multitude of other incitements to intemperance, were in active operation. The levy for Poor Rate amounted to 4,044,741l.: 26,885 prisoners were charged with criminal offences; and upward of 290,000 persons were relieved by the Hospitals, Infirmarys, and Dispensaries of London, a very large proportion of whom required this aid in consequence of their use of distilled spirits.

[Circular.

PEACE SOCIETY.

TWENTY-THIRD ANNIVERSARY.

Meeting.

Tuesday, May 21, at vi P.M.; at the Friends' Meeting-House, Houndsditch; George Bennet, Esq., in the Chair: Col. 26l. 2s. 6d

Movers and Seconders.

Rev. Ingram Cobbin; and George Pilkington, Esq.—Rev. Thomas Pyne; and Rev. David Moses—George Thompson, Esq.; and Rev. Algernon Wells—and Rev. James Hargreaves; and Rev. N. M. Harry.

Resolutions.

—That this Meeting cordially approves of the nature and design of the Peace Society, and fully believes that all war is contrary to the spirit and practice of Christianity; and rejoices in the conviction, that these principles are making very extensive progress in the world, and, though silently, yet in a way which will lead to the accomplishment of the prediction, that *nation shall not lift up sword against nation, nor learn the art of war any more.*

—That this Meeting regards with feelings of gratitude to the Author of all Good, the happy circumstance, that the dispute between the United States of America and our Country, respecting the boundary line, is likely to be settled without War; as there is a manifest disposition on the part of both Governments to come to an amicable adjustment of the question: and it earnestly calls on the inhabitants of both countries, as a Christian Duty, to endeavour, by every means in their power, to put down the excitement of the War Spirit, and to calm and tranquilize the public mind.

State of the Funds.

Receipts, 549l. 10s. 6d. — Payments, 660l. 5s. 9d.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Vindication of the Circulation of Romanist Versions where none other will be received.

I CANNOT but be fully conscious of the more than ordinary responsibility which devolves upon me on the present occasion, when I consider the nature and difficulty of that important subject which occupies so prominent a part in the conclusion of the Report. Before, however, I address myself to that topic, I am desirous of recalling attention for a few moments, in the first place, to some pleasing words of

congratulation with which our ears were gratified in some of its opening passages.

It was with great satisfaction that I heard—and I am sure this large and united Meeting participated in the feeling—that, as we were permitted to learn at the last Anniversary of this Society, so, during the past year also, the proceedings of the Committee, in all the internal arrangements of the Society, and in all its consultations in reference to the prosecution of its important designs, have been marked uniformly by one feeling of unbroken harmony and brotherly love. It was gra-

tifying to listen to the assurance, that no jarring sentiment had ever disturbed their deliberations; but it was not till we came to the conclusion of the Report that I learned the full value and importance of that internal union. Would that we might have been permitted to learn, from the same authority, that the harmony and brotherly love which have reigned within the walls of the Committee had likewise been found to have prevailed without! Would that no discordant sounds had been heard elsewhere—that nothing had occurred to interrupt the even tenor of our course—that no painful circumstances had arisen to temper our congratulations—that no charges had been preferred, which seemed to call on the Committee to enter, as it were, on this our defence, and vindicate thus publicly the character and propriety of their proceedings!

This is neither the place nor the time for entering into the discussion, to which the subject touched upon in the latter pages of the Report naturally invites. I would beg leave, however, as an individual deeply interested in the welfare of this Society, to tender to the Committee my humble thanks—in which I think I shall carry with me the unanimous feelings of this Meeting—that they have determined at this, the first opportunity, to take the earliest notice of the attack made upon certain of our Foreign Versions, in a manly, straightforward, open way. And while I thank them for adopting this course, I am no less bound to thank them also for the spirit by which they have been actuated; for the admirable tone and temper—for the moderation of sentiment and of language—for the truly Christian tenderness of feeling—which has characterized all the observations which they have made on this painful subject. Whatever course they may think fit to adopt in future, they have contented themselves, on the present occasion, with asserting some of those simple principles by which this Society has been hitherto guided. They do not pretend to vindicate the verbal, or, in some instances, even the more material accuracy of all their Versions. They have never considered them in the light of perfect translations, and have never represented them under that character. What they really have said, and what they now repeat, and are prepared to prove, at fitting time and place, is this—that, of the passages objected to, none are of such importance, in

respect of essential doctrines, or of such a character, as materially to affect the integrity of the Word of God. In the hands, indeed, of cunning disputants, and under the subtle treatment of men skilled in this world's wisdom, they may afford, in some instances, either directly or by inference, opportunities to the scholar wherein to shew his ingenuity, or to the sceptic to shew his infidelity; but the simple Child of God, the *babe in Christ*, may still learn from these despised Versions how to look up to his God and Saviour—may still obtain the knowledge of the grace of our Lord Jesus Christ—may still look to the treasures of heavenly truth for that comfort, which some copy of the Holy Scriptures, obtained through the instrumentality of the Bible Society, has conveyed to his heart—a comfort which no other gift can bestow!

Admitting then, as the Report admits, that there are serious errors in the Translations alluded to, it does not follow that they are of such a nature as to make it incumbent on the Society to repudiate these Translations altogether. I confide in the discrimination and good faith of the Committee; and I might appeal, as the ground of my confidence, to that remarkable fact, now made public, as I believe, for the first time, that so long ago as June 1836 this Society dissolved its connexion, most painfully and reluctantly, with the Genevese Bible Society. Why was it that the Committee felt themselves constrained to adopt this course? Because the Members of that Society were circulating a Version which contained, in the opinion of the Committee, not merely imperfections and errors and corruptions of a less material and important kind, but involving, as they believed, essential and fundamental changes, the effect of which was, to cause the Bible to speak a very different language from what it has hitherto done. Here, then, I find one ground of confidence in the conduct of the Committee, in reference to the Translations complained of in the present instance.

I find another ground of confidence in that document presented to us last year, to which, I think, a passing allusion was made in the Report. Doubtless, many whom I now address will remember that memorable Edict which was circulated by the Roman-Catholic Bishop of Bruges, and the similar charges which were published in France last year, denouncing

the subtle machinations of our Society as alike hostile to God and to the Holy Church, on account of what was called its unceasing inundation of the world with our heretical Bibles. May I not ask, whether, if there had been so many errors of such vital importance in the Versions which were circulated, we should have heard this language from the Roman-Catholic Bishop? If there had been perversions to such an amount, and of such a character, as has been imputed, would these bitter anathemas have been launched against our proceedings? If there had been such a fearful list of accommodations of the Sacred Text, should we have been told that we were a **SUBTLE** Society, devising machinations against the faithful? No: the truth is, that our Committee, and those who support the Bible Society, may find the vindication of their conduct—if vindication be necessary—in those solemn verities which Roman Catholics have learned from the Holy Book which they circulate.

They have remembered that time is short—that eternity is at hand—that immortal souls are waiting on the faithfulness of the Church—that millions are passing year after year into eternity, and are perishing for lack of knowledge. It is in the recollection of these solemn truths that they find, as they think, their sufficient justification for continuing to aid in the circulation of Versions, which, they are quite ready to allow, are not the best and most perfect that might possibly be executed.

And let me ask what would have been the consequence, had a different feeling animated the minds of those who were the first founders of this Society? For instance, when those pious and now-sainted men met together to concert their operations, and found that in Iceland there were not more than fifty copies of the Bible among a population of fifty thousand people, would it have been the time for some objector to interpose, and stay further proceedings, with the remark, "True it is, that there are but fifty copies of the Bible among fifty thousand people; but we must do nothing until we have a perfect copy of the Bible to give them?" Or, to take the larger field of Asia, and looking to the millions upon millions which form her vast population, among whom, before the existence of the Bible Society, scarcely any copies of the Word of God were found, was it then the

time to say, that we were not prepared to give them the Word of God—that we had no perfect Translation—that we must pause till all errors and misconceptions and defects had been removed? Should we then have had the applications from our Indian Stations of which we have heard in the Report? Could we have listened to so many urgent entreaties from all quarters of the globe, calling upon us to give them to drink from the wells of salvation? If, at the foundation of this Society, when more than half the population of this great metropolis was without the Word of God—or if, even at the present day, when we know, from careful inquiry, how many thousands, notwithstanding all our issues, are still devoid of the Word of Truth—we were to stay our hand until we shall have first corrected all the errors which may be found in our own admirable, though not faultless Version, we should scarcely be considered as acting in consistency with our duty as servants of Christ and lovers of the Word of God; or as manifesting that obedience and readiness to impart to others, which God expects at the hand of those to whom He has entrusted His Blessings.

What then, under these circumstances, is our proper course of duty? First, in my opinion, we are to adopt the recommendation of the Report of last year, and to scrutinize closely our own motives. We are to ascertain, individually, for ourselves, our own conviction of the sufficiency of the Word of God to *save the soul alive*. We are to ascertain, by careful inquiry, the foundations of our own springs of action, and see whether they are sound and spiritual—whether they rest on such a conviction of the goodness of our undertaking, as to make us disregard, as the passing wind, every form of opposition—whether there be in us a fixed determination to go forward in the good work, through evil report and good report, with patience, self-denial, and long-suffering, until we have been permitted to carry out among all the Nations the Word of Life. Next, we are especially invited to cultivate a spirit of candour, and love, and brotherly kindness, with prayer for the Holy Spirit to accompany our communications of the knowledge of eternal life; waiting for the fulfilment of the promises of God, and looking in hope for the coming of Messiah's Kingdom. Who can tell whether the degree of success with which our future

operations may be blessed, may not, in some degree, be connected with the fervour of our faith, and the importunity of those prayers which accompany our labours of love?

Surely, then, I am entitled to ask your Lordship and this Meeting to join with me, in taking up the language of cheerful trust—to admit no feeling of discouragement; but rather to look back on our past proceedings with thankfulness, and to look forward with confidence and hope. Our united prayer must be, that the Word of the Lord *may have free course and be glorified*, in spite of all the devices of Satan and the machinations of the powers of the world. The language of our praise must ever be, "Thanks be to God, through Jesus Christ our Lord," for the inestimable gift of His Holy Word! [*Bp. of Winchester—at B F Bible Soc. An.*]

Inland Seas.

CHURCH MISSIONARY SOCIETY.

GREECE.

THE Missionaries employed in Greece are, the Rev. F. A. Hildner, and the Rev. J. T. Wolters. Miss M. C. Wilcox is placed in charge of the Female High School, and M. Sanderski in that of the Youths' High School. Dr. Korck's connection with the Society, as Translator, which was for a limited period, ceased at the end of last year. The following details of the Mission are collected from the Journals of Messrs. Hildner and Wolters, and Miss Wilcox, for the year 1838.

State and Progress of the Schools.

Attempts have been made, during the year, to interrupt the progress of the Schools; but hitherto, through the favour of Divine Providence, without success.

In the beginning of February, last year, the principal Greek Female Teacher left the School, on her marriage. Mr. Hildner remarks, that she had been with them more than three years, and had the whole time given great satisfaction, "by her Christian conduct and diligence." Her influence on the Girls under her

charge had been great and beneficial.

At the end of March 1838, the Local Government School-Commission examined the Schools, and expressed their satisfaction at the progress of the scholars. On the 1st of October, two members of the School Commission again attended the School, at the giving of the prizes awarded to diligence and good conduct. The prizes consisted of New Testaments; Chrysostom on Galatians, and on Reading the Scriptures; Summary of the New-Testament History; New Lyra, or Greek Hymns; on Education of Boys; Jessy Allan, the Lame Girl; New Alphabetarion; Ladder of the Greek Language; Atlas, and several little Tracts for Children. — Mr. Wolters states, that some of the Scholars, who had received the New Testament as a prize at a former Examination, asked for the Old Testament; saying, "I have only got the New Gospel (New Testament): the Old Gospel (meaning the Old Testament) I do not know yet."

Mr. Hildner thus describes the instruction given to the Scholars on the Lord's Day:—

April 29, 1838—The Sunday School had a tolerably good attendance. I addressed the Girls of the High School, and endeavoured to bring some truths of the Gospel home to their hearts: they seemed to be attentive. May the Lord bless the word spoken in weakness! The arrangement on Lord's Days, with respect to religious instruction, is, that every Teacher, in his respective school or class, shall give religious instruction; always, however, under my direction. I then generally pass from one school or class to the other; and remain as I find it necessary, in order to hear and see if every thing is done properly, and to assist: then I take one or two classes, sometimes united, sometimes separately, and enlarge, in the presence of the Teachers, on the portion of Scripture already read and explained, or choose another suitable part upon which to ground my exposition and address to the children. At the commencement of the School, I usually assemble the Boys from the three departments into one room,

and before the prayer sing a hymn with them; and at the close of the lessons I do the same in the upper departments of the Girls.

On the 1st of June, Miss Wilcox arrived in Syra, to take charge of the Female High School; and M. Sanderski at the same time entered on his duties in connection with the Schools.

Mr. Wolters mentions, that one of the Girls in the High School had committed to memory all the New Testament, from the 12th chapter of the Epistle to the Romans to the end of the Revelation. She is now diligently employed in learning the other part, beginning with the First Chapter of St. Matthew's Gospel.

On visiting the Infant School for Girls, at the beginning of December, he remarks, that the Teacher "is not satisfied when the children are able to repeat their lessons well; but she also explains to them, in a simple manner, what they have learned."—Mr. Wolters thus describes M. Sanderski's Examination of the Boys of the High School, on the history of Christ's suffering, death, and resurrection: "The manner in which he spoke, and the practical observations which he connected with the sacred history, were indeed edifying. The elder scholars answered satisfactorily every question that was proposed to them."

In reference to the Girls' High School, Miss Wilcox states:—

Nov. 3, 1838—When I review the past, and consider that I have only been here five months, I am led to acknowledge, with gratitude, the progress of the Girls in those branches of education in which I am able to instruct them. The English Class is gradually making progress. Many of the Girls are beginning to read words of one and two syllables, without spelling: they appear to take much pleasure in the study of this language.

Again:—

Nov. 10—What a mercy is it, that I am able to record from week to week

the goodness of God, in permitting us thus to proceed without any apparent opposition: but I fear we may not hence infer that no enmity is entertained by the people. There are very many parents who are glad to have their children attend all the lessons given in the school, excepting those which embrace religious instruction: the average number of Girls, who assemble for this purpose on the Lord's Day, is from 150 to 200. I have noticed this week increasing progress in the Drawing Classes: forty Girls are now taking lessons in this branch of education. The conduct of two or three gives me reason to hope that the love of Jesus is being wrought in their hearts; while I feel that very many are hindered from a total surrender of their hearts, owing to the idol dress, which is displayed on the Lord's Day, and on Feast Days, more than at any other time.

Mr. Hildner thus describes the state of the Schools at the close of the year:—

Dec. 31—It is with feelings of gratitude to God, and deep humiliation before Him, that I look back to this ninth year of my labours at this Station. I feel, perhaps more than ever, most unworthy of the least of all His mercies, and of all the truth which He has shewn to me, his unprofitable servant. Our work has proceeded quietly and steadily, without impediments from Government, Clergy, or people: and though some fears were entertained in the beginning of the year, yet neither the School Establishment, nor the other Missionary labours, have suffered the least interruption. Serious changes, indeed, as to the Greek Teachers in our schools, have taken place, which have caused some difficulties, and made European help more necessary; yet, even in this respect, we proceed in the prospect of daily improvement. Two scholars from the Seminaries have entered as Teachers, and there is hope that several others will soon be appointed. The appointment of M. Sanderski to the School Establishment will, I trust, also tend to the improvement of the two Seminaries. The number of the children in the different Schools has increased from 500 to 630. A considerable number of Scriptures, and religious tracts and school-books, not less than in former years, has been circulated among grown people and children; mostly however, by our Schools. The truths of

the Bible, and the salvation by Christ, have been faithfully taught and preached; mostly, indeed, to the children and young persons in the Schools, but also to adults: moreover, two more European Labourers have been added to our Missionary circle; so that the work in our hands may be carried on more efficiently and extensively. I feel very thankful that a new year with such new and favourable prospects is before us. May our Lord and Master assist every one of us, in giving himself wholly and conscientiously to His work; and mercifully grant, that, by our Labours for the salvation of souls, His Name may be glorified!

Return of the Syra Schools for the Year ending December 31, 1838.

	No. on Books.	Average Attendance.
BOYS—		
Hellenic School & Seminary,	36	34
Middle School	157	144
Infant School	97	86
	—290	—264
GIRLS—		
High School and Seminary,	83	76
Middle School	144	130
Infant School	104	86
	—331	291
Total....	621	556
Private Infant School of Boys and Girls in Syra.....	22	18
Grand Total....	643	574

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

In the Report of the Society for 1837-38, which has just been published, a Letter appears from the Bishop of Calcutta, written on the 11th of January of last year, from the Society's Mission-House at Barrapore, the greater part of which we shall lay before our Readers.

Picture of the State and Character of the Hindoos.

The greatest caution is necessary in judging of neophytes so feeble as our Hindoo Agricultural Converts in this quarter must be; all their previous associations of thought and social customs having been imbued with idolatry, vanity, obscenity, cruelty, pride, deceit, fraud—life made up of a religion which pervaded every action, and which Satan had so contrived as to constitute a regular system of crime and punishment, without any consistent reference to moral guilt—

in fact, without any reference at all; every imaginable vice being, under certain circumstances and toward certain persons, a virtue; as, the Ghaut murders of the aged parent with the mud of the sacred river, lies and deceit uttered to save a Brahmin, and even the abomination of the highest classes of women submitted to the lusts of the priests in their temples. In the mean time, the legends of their odious and absurd mythology, the persons and actions of their gods, and their sacred books, furnish incentives to every vice; and are, in fact, of such turpitude, that the Missionary is at times compelled to stop his Pandit as he is proceeding, and throw aside the book. Then the sort of metaphysical Pantheism which is taught, the idea of absorption into the Divinity, the combination of claims of sinless perfection with the practice of all kinds of moral evil, and the metempsychosis or transmigration of souls which annihilates the doctrine of Future Judgment—such is the condition of the Hindoo! Caste binds him to his idolatry: nine-tenths of the population are spell-bound by a degradation from which they can never emerge; and one-half of the human race are considered to be without souls—never receive any education—never eat with their husbands—are mixed with second and third wives or more, where men have wealth; and thus live in strife and endless jealousy; and are accounted, indeed, as merely the goods and chattels of their lords. Six hundred years of subjugation to the Mahomedan Power have engrafted the timidity and covetousness of the slave upon their original stock of vices; and leave them, on the whole, a most pitiable spectacle of NATURAL RELIGION with its taper almost extinguished, and of the fearful triumph of the "GOD OF THIS WORLD" over the finest sympathies of our moral nature.

This picture is relieved, of course, by the struggles of natural affection, parental love, gratitude, and forethought, in a variety of cases. It is relieved, by the prodigious declension of the Brahminical Influence and Power since the beneficent sway of Britain has been at work. It is relieved, by the security of person and property, the distributive justice, the inventions in the arts, the progress of sound and true secular education, the example of a Christian body of civil and military Governors (defective as they have too much been), the avenues to employment

thrown open, the influx of commercial speculation and adventure, the general healing tendency of a profound peace preserved by a mighty European Nation. It is relieved, also, by the position of many thousand villages in mountainous regions, or in remote and almost desolate neighbourhoods; where poverty has deterred the Brahmin from asserting an authority which would bring in no revenue; and where no pagodas, or very few, and those inconsiderable in size, have been erected and thronged with hungry priests.

Proceedings in the Society's Missions at Janjera and Barripore.

Amidst the agricultural and fishing villages on the rivulets which intersect the southern districts lying between Calcutta and Diamond Harbour, are Four Infant Missions planted; partly at Janjera under the Rev. D. Jones, and partly at Barripore under the Rev. Mr. Driberg, both admitted, after education at Bishop's College, by myself, to Holy Orders in this Diocese.

The Archdeacon, Prof. Withers, and myself, went with Mr. Jones to the centre of his Mission at Janjera, the 30th December. I had not been there for nearly three years, from absence on my Visitations during the cold seasons. As we were threading the narrow rivulets in the Mission Canoe, I inquired of Mr. Jones concerning the state of his flock: 86 have been baptized, including children, this last year, making the whole number since 1829, 327: the catechumens under instruction are about 700, in 20 different villages.

One great discouragement had occurred at Rajahunpore, where 40 catechumens had fallen back from attending Church, and from receiving the Missionary's instruction in their village, and had attempted to regain their lost caste among the Hindoos. The honesty with which this unhappy declension was fully and at once avowed to Prof. Withers at the moment when it occurred, is the best attestation to the prudence and uprightness of Mr. Jones. I encourage this scrupulous openness on all occasions. The Society may be assured that nothing is palliated. In fact, we must expect such failures, and perhaps more lamentable ones, if a GREAT WORK is indeed going on. What was the state of the Corinthian and Galatian Churches, in the earliest times; and what of the Seven Asiatic

Churches at the close of the first century, the last of the Apostles being still living? The offence was taken by a leading person or two in the village, because some little secular advantage in their petty lawsuits was not granted: this touch-stone detected the shallowness of the impression made by the Christian Doctrine, and led to the relapse of the 40 people who composed the little inquiring flock; for not one had been baptized.

The way in which accessions to the Mission Circle are commonly made, both at Janjera and where I am now writing, Barripore, is, that the report of the New Religion spreads from village to village—the increased diligence and happiness of the Christians are observed—the weekly visits of the Missionary are known—the instruction given to children is talked of—the new domestic peace and quiet are celebrated—the connection of the Religion with the Governors of the country is, perhaps, taken into account—the equal justice dealt out by the Christian Magistrate is extolled—the little Christian Churches erected in the principal spot are seen—the rest and worship of the Lord's Day after every six days' labour, together with the prayers, and singing, and preaching which accompany it, are spoken of.

A few leading persons come over to the nearest church, to judge for themselves. No one observes them: they crowd in with the rest: they come a second and third time: they confer with their friends (the villages are small—20 families perhaps, and from that to 100): if their minds are at all touched and awakened to serious inquiry, they send a message in form to the Missionary, to beg him to come and instruct them in the new faith: the misery of their own they know well enough, though not the cause. Mr. Jones or Mr. Driberg despatches first a Catechist or two—the plan of the Gospel is generally opened—the fallen state of man unfolded—the origin of idolatry traced—the one living and true God proclaimed—the incarnation of the Eternal, Self-existent God in the Person of His Co-equal Son is stated—the true sacrifice of His death explained—the Holy Ghost, the Author of grace and spiritual life in the human heart, announced—the holy morals of Christianity enforced—the duty of every human being to turn to this true Religion from idols, to serve the living and true God, and wait for His Son from

heaven, whom He raised from the dead, even Jesus which delivereth us from the wrath to come, is plainly urged—and the grace of the Holy Spirit to strengthen their feeble resolutions, and renew and create afresh their hearts and sustain them against temptation, is exhibited.

The necessary sacrifices are then honestly detailed to them. You must renounce Caste: you must forsake all idolatry, and its attendant festivals and usages: you must live chastely with one wife, and one wife only: you must attend church on the Lord's Days: you must welcome the Missionary to your villages: you must expect no earthly profit or advantage of any kind, except the blessings temporal and spiritual flowing from Christianity itself: you must wait a long, long time under instruction (generally about two years) before you can think of being admitted to holy baptism: "*Choose you, then,*" adds the Missionary or Catechist, "*whom you will serve.*"

If they confirm their wish to be received as catechumens, they are welcomed into the porch; or, as we should here say, the Verandah, of the Christian Temple. The Missionary observes their attendance, or otherwise, regularly at church: he visits them almost weekly at their homes: he sends them Native, and if possible European, Catechists: (both Mr. Jones and Mr. Driberg have two fine Youths from Bishop's College, agreeably to Bishop Middleton's wise directions, with them): he notices whether they really break off from idolatry—whether they forsake all uncleanness—whether they dread telling lies and cheating—whether they pray in secret—whether they shew something of a genuine sorrow for sin, and shame for their past idolatry—whether they behave well to their wife and children—whether they are more diligent and cleanly in their habits—whether they seem really to believe, that, except they forsake all evil practices, and believe in the Name of Jesus Christ, they cannot be saved—lastly, whether any just complaints are brought against them, either by their brother catechumens, or the heathens, of moment.

By these kinds of evidence the Missionary judges. After two years, or more, he communicates to myself or the Archdeacon the number whom he thinks prepared for baptism. If possible, we come down and examine the candidates, and assist at their baptism ourselves. We have done this now.

May, 1839.

The village of Rajahunpore is the first which has failed. Mr. Jones was exceedingly cast down; but I encouraged him, as becomes my office.

Mr. Driberg had a sore trial of another kind. At Andermanie, one Christian apostatized, and drew away five or six with him. He had been baptized by the late Missionary, the Rev. Mr. Tweddell, many years since; and had never been a satisfactory character. He was refused some petty secular request—very properly. He joined himself to the heathen Zemindar of the village, and disputed the purchase of the land on which the church had been built. He collected a mob, and prevented the Christians from attending church. He forcibly assaulted the Missionary. Mr. Driberg was very much distressed: he did not know how far the defection might have spread. I wrote to him from Dacca, to comfort him concerning his faith, and that he should not be moved by these afflictions, to which, indeed, we ourselves know that we are appointed: 1 Thess. iii. 2—4. I hastened over, on my return to Calcutta, and arrived here the evening before last. The Magistrate had previously composed the tumult, by sending down three or four police-officers, to protect the Missionary and his flock. The thing has died away. The partners in the apostasy are openly confessing their folly; and soliciting, with the ring-leader, to be re-admitted to the congregation. A long probation IN THE VERANDAH is appointed them.

In the mean time, this obstruction has turned out rather to the furtherance of the Gospel. The Heathens are astonished at the firmness of the Missionary and the flocks—they notice the interference of the Magistrate—they begin to inquire themselves after the New Religion. Mr. Driberg has just received a message from an adjoining village of about 106 souls, to come over and teach them. The Catechist went only last Friday, and was cordially welcomed. Andermanie, the seat of the disturbance, is resuming her Sabbaths and sacred assemblies, in more than her former peace.

The general result of all is this:—There are about ELEVEN HUNDRED altogether under catechetical instruction; including children, from 60 or 70 villages round Janjera and Barripore—about 400 have been baptized, of whom between 100 and 200 were adult converts—one village, as I have stated, with 40 catechumens, has fallen away—the threatening disturbance

at another has enlarged instead of diminishing the Christian flock—in many of these 60 or 70 villages, a considerable proportion of the inhabitants has received the joyful sound: at Raggapore, indeed, a full half of the inhabitants, with the Headman; and at Devipore, 20 families out of 25; while, at others, only a few individuals, out of 100 or 120, have welcomed the Gospel—there are eight Christian Churches, principally of bamboo, built in the chief villages—in these Churches, Divine Service, according to the Liturgy and Rubrics of our Apostolical Church, so far as they are translated, is regularly celebrated: the responses to the Litany at Barripore yesterday, by the 150 simple people, charmed the Archdeacon and myself: there was a heartiness and devotion quite peculiar—Christian domestic habits are in slow but regular progress—diligence in their calling is obviously increasing—the markets are now open for their usual commerce, which they frequent with new sobriety and truth.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

General State of the Mission.

THE affairs of this Mission have assumed, of late, a deeper interest in the minds of intelligent persons, from the various proposals and attempts of different individuals, or bodies of men, to introduce into this island their own plans of civilization and commerce. The intercourse of Europeans with the Natives of savage countries, unless directed and controlled by Christian principles and the authority of a powerful and wise civil restraint, cannot fail to injure, to an extent almost unlimited, the Natives so visited. It is on this account that the Society feels that there is abundant cause to look with alarm at the plans set afloat for the colonization of New Zealand. In the mean time, their Missionary Labourers, though surrounded by many trials, yet cheerfully continue their exertions. Their object is simple, benevolent, and holy. May the mercy of the Almighty still pro-

tect and further them, making them a blessing in the midst of that land!

Survey of the Northern Stations.

The following Reports of the five Stations in this District are made up to June 1838, and exhibit a steady progress in the good work carried on in the midst of many difficulties:—

TEPUNA—In reviewing the past year, we have great reason to be thankful to God for His protection and goodness, and that He has continued us in our work, and His blessing on His Word. Although some, for a time, have turned aside after professing the Gospel, and others are halting between two opinions, many are seeking the bread of life, and are enabled, through grace, to press forward. In the midst of thick gloom and darkness, coldness and carelessness, one and another are coming forward, to tell what the Lord has done for their souls, and declaring themselves to be on the Lord's side; which affords encouragement in the work, and is a further confirmation of the power of the Gospel. [Mr. J. King.

KERIKERI—The duties of the Kerikeri Station have been regularly attended to on the Lord's Day, and on Tuesday and Thursday evenings: the congregations occasionally vary: parties resident on the banks of the Kerikeri River have attended. The state of the Natives in connection with us has not been so encouraging as we could have wished; but we trust there is a revival among them.

The Native Men's School has, of late, been making a little advancement. The hours of attendance are from six to eight in the morning. The school commences with singing, reading a portion of Scripture, and prayer. The school is conducted by one of the Christian Natives, under the superintendence of Mr. Kemp.

Mr. Edmonds catechizes the second class on the Lord's-Day afternoons; and Mr. H. T. Kemp attends to the first class, in reading the Scriptures.

The Native Girls' and Infant Schools have been chiefly under the care of Mrs. Kemp. Her eldest daughter, in assisting Mary Tawa, has continued rendering her services to the Infant School on the week-days. The improvements in the above schools have been checked, partly by some of the girls and children leaving; as also by sickness, which has been prevalent among them. The attendants at the Infant School, it is pleasing to add,

though but twelve in number, can read the Scriptures, rehearse the Catechisms, write, and sew.

Matauri and Wainui have occasionally been visited; but there are at present few attendants, and those chiefly at Matauri; at which place, the Chief, who is well disposed to Religion, has built a very nice little Chapel, and we may hope to see a congregation formed there also.

[*Mr. J. Kemp.*]

PAIHIA—We have felt it necessary that an alteration should take place in the arrangement of the Services of the Lord's Day in the Settlement, for the convenience of strangers from the shipping, who do not understand the native language.

Some of the families around the Bay attend Service regularly.

The Native Service commences at eight in the morning; the English Service at eleven, and three in the afternoon; and Native Service again at six in the evening.

During the week, a Lecture has been given every Tuesday and Thursday evening. The Natives are also assembled every morning and evening at the Chapel, to attend Prayers.

At Kororarika there have been, as usual, two Services: the attendance has been very irregular. Considerable opposition is shown by many, who feel that their craft is endangered by the preaching of the Gospel.

The French Roman-Catholic Bishop from Hokianga has paid two visits to this place: he has baptized some European children; and it is proposed to erect a Chapel for him at Kororarika.

Both Natives and Europeans of this place—Kororarika—are in very great darkness; and the preaching of the Gospel is met by determined opposition.

At the Kauakaua, the congregation consists of about 150, who are regular in their attendance. The Services at this place are held, on the Lord's-Day morning and afternoon, by one of the Christian Natives, when no small number from Pahia attend for that purpose.

A great number of Tracts have been distributed here, during the past year, among English seamen.

In the English Girls' School there are twelve under instruction.

The Pahia Native Schools have made some advance during the year. The average attendance has been—Males 34, Females 26, Infants 10; total, 70.

The Schools at the Kauakaua have

been conducted with tolerable regularity by the Christian Natives. The attendance on the Lord's Day is particularly good.

We are thankful to observe that Catechisms are generally known, and that numbers of persons are able to read and write in many places where schools have not been formed. [*Rev. Henry Williams.*]

WAIMATE—The number of Baptisms during the year has been 51 adults, and 38 children. The average number of Native Communicants has been about 115.

The Boys' School at Waimate has made some little progress, but the average number has not exceeded 25. The Girls' School of the Settlement, under the charge of Mrs. Williams, has had an average attendance of 18; and the Infant School, under the instruction of Mrs. Bedggood, is also proceeding.

The English Boys' School continues under the charge of the Rev. W. Williams, assisted by Mr. Wade. The number of pupils is 30. Two of the elder boys have left, and their places have been filled by two others. Some of the boys have made steady progress in their Latin and Greek studies, and, in other respects, have given much satisfaction.

Preparations have been made toward the erection of a Church on the Station, agreeably to the direction of the Parent Committee; for which 70,000 feet of timber have been sawn.

A substantial bridge over the river Waitangi, on the road to Kerikeri, has been erected.

Two material points may be observed, with respect to the occurrences of the past year;—first, that the old ground has been held; and secondly, that a little advance has been made into the territory of the enemy: and we may hope, that, through the blessing of God on the reading of His Word, which is now beginning to be circulated among a few, that those who profess the Gospel will be built up as spiritual temples unto the Lord.

[*Rev. William Williams.*]

At Waimate, the influence of the Gospel is also increasing. We have lost Broughton; but the Lord will raise up others to fill his place. I feel and mourn his removal; but all is well. Since his death, many have joined the Christian party. I believe the Mission in the Northern District was never so healthful as at present. [*Mr. R. Davis.*]

KAITAIA—Wherever we go, we meet

with a welcome; and our Native Teachers, whom we send into every place, are generally well received, with invitations to continue their visits.

In the neighbourhood of the Station a considerable awakening has taken place during the past year; which has been manifested by the regular attendance of many Natives on the Means of Grace, and their applying to us for instruction.

On Tuesday, April 24th, thirty-eight Adults and eleven Infants were admitted into Christ's visible Church by Baptism. Thirty of those formerly baptized, were admitted to the Lord's Supper.

We feel thankful in stating, that, with very few exceptions, our Christian Natives walk agreeably to their profession: many of them render much assistance in the instruction of their fellow-countrymen.

We have lately adopted a plan, by which we hope to keep out a certain number of Native Teachers in the more distant districts. We have reason to hope that our prospects are still opening upon us.

As we have finished our houses, we feel more at liberty to attend to the spiritual and temporal wants of the Natives.

A permanent bridge over the Kaitaia River has just been completed; the erection of which has cost us immense labour, owing to the paucity of suitable timber in its vicinity.

Some of the Chiefs have remarked, "It is of no use to argue any longer against the Religion of the Missionaries, for every other will be walked over by it."

We regret to say, that the mortality among the Natives around us has exceeded that of former years. With submission to the will of God, we have to regret the loss of two Christian Chiefs, who were removed from the troubles of this transitory scene a few months since. One of them, named Broughton, had boldly declared the love of Christ to his heathen brethren, once his companions in crime. During twelve months of bodily suffering, in addition to the loss of his wife and child, he manifested the most calm resignation to the will of God. The other, named Paul, an older man, had an equal trial of suffering allotted him. He could not read; but, from attention to the word read and expounded, he treasured up many passages in his heart. In his affliction, he shewed that he fed upon the spiritual food, and that Christ was his portion. For a week before his demise, he appeared unusually tranquil, and said, "The dark

earth under me alone tells me that I am not in heaven; for," said he, "Christ is with me."

[Mr. W. G. Pusey.]

Mr. R. Davis, being on a visit from Waimate to this Station, reports of it, July 18, 1838—

The change which has been wrought here is wonderful! It is the hand of God; and to Him be all the glory. The country, once having possessed a wild appearance, is now peaceful and social in its character. Much credit is due to my sons-in-law, on account of the manner in which they have carried on their temporal concerns. They have each built, with the assistance of their Natives, a comfortable dwelling-house, with all the necessary out-buildings, to render their Settlement convenient. The bridge which they have built over the river is a noble edifice of timber-work, and was a great undertaking. They are now preparing materials for their new Church: by next Fall they hope to have it fit for use. Their Settlement congregation is increasing: on Lord's Day, it is supposed to consist of nearly 600 people. On the Lord's Day I was confined to the house; but on Monday I conversed, in a catechetical sort of way, with a large party. Last night I addressed a very attentive congregation. The influence of the Gospel is great, and is being extended.

Summary of the Southern Stations.

The Stations of this District having some of them been abandoned, or changed for new places, after the fearful war which desolated all that region, some new names of Stations will appear in the following Report. The accounts of the Missionaries are made up variously to the Spring and Autumn of 1837: the dates are indicated at each Station. Deeply painful as it is to see their minds harassed and their labours often interrupted, by the feverishness and uncertainties of war, it is nevertheless encouraging to view the perseverance with which they pursue their holy purpose, and the measure of success which God is pleased still to vouchsafe to them.

HAURAKI — (April to October 1837.) The Committee having sanctioned the removal of our Station from Puriri to Hauraki, I commenced by erecting the frame

of a house, weather-boarding, and shingling the same. On the 3d of February I removed my family from Puriri to Hau-raki. In the commencement of the half-year, I made seven visits to the Natives in the Frith. On Lord's Days, I have visited, as often as circumstances permitted, Kaweranga, Waiotahi, and Tararu. With regard to the spiritual state of the Natives, we have much to encourage us. Many of them are very desirous for instruction, and some appear to be earnestly seeking the salvation of their souls.

The average attendance at the Schools, for the half-year ending October 1837, has been—Boys, 24; Girls, 12; Lord's Days, 50. [*Mr. James Proce.*]

MARAETAI — (October 1837.) On Wednesday, July 5th, I embarked with my family, to proceed to Maraetai; which place we reached on Lord's Day, the 9th. Since our arrival here, my time has been much occupied with my Natives, in putting up fences, burning lime, building a chimney, &c. The Girls' School, as also the Children's, held in our house, commenced on our arrival here: the average attendance of girls, 12; of children, 14; the Boys' School is suspended for the present, for want of a house. The average attendance of the Natives, on the Lord's Day, has been about 65.

[*Mr. W. Fairburn.*]

MANUKAU — (March and April 1837.) On the 2d of August, 1836, the Manukau Station was first occupied by the Rev. R. Maunsell; who came from the Thames with supplies and stores, and, a month after, was joined by Mr. Hamlin and family, from Mangapouri. Since our arrival, our hands have been burdened by the multiplicity of secular and spiritual duties connected with our new Settlement. We are thankful, however, to add, that health and strength have been vouchsafed to us.

The district which we consider as being under our peculiar charge is bounded on the south by the mouth of the Waikato River, and on the north by the entrance of the Manukau Harbour. The southern side of this entrance, to which the larger body of Natives have hitherto resorted, has been visited with considerable regularity on the Saturday, and Lord's-Day Services held with the various tribes.

As the tide of emigration has only lately flowed to this district, our people are characterized by more restlessness than ordinary. Roaming up and down

the coast, they are engaged in establishing their claims to their various possessions. The schools therefore, and the sphere of labour for the Missionaries, have been very fluctuating.

The Girls' Week-day School has been conducted by Mrs. Maunsell and Mrs. Hamlin, alternately. The Sunday School has been conducted by Mrs. Hamlin: that for the European Children by Mrs. Maunsell.

Average attendance at the Boys' Week-day School, 25; Sunday School, 36; Week-day Girls' School, 36; Sunday Girls' School, 40. [*Rev. Robert Maunsell.*]

At the close of the half year ending October 1837, Mr. Maunsell adds—"Our Station, I am thankful to say, continues in peace, and the Natives are friendly."

From the following Report it will be seen that the Station of Matamata had been abandoned, and that the Missionaries had with difficulty endeavoured to occupy—

TAURANGA — (October 1837.) The hope expressed in my last Report, relative to the continuance of the Matamata Station, has not been realized. That place was abandoned in October last, by order of the Committee, and my scene of labour changed to Tauranga. Scarcely, however, had this appointment taken place, when the Committee found it necessary to resolve that the duties of that Station should be suspended until peace should be established between the contending Tribes. By arrangement with my Brethren, I spent the month of January at Tauranga; and, throughout the month of June, was engaged with the Rev. S. Marsden in a visit to the Southward, in H.M.S. Rattlesnake. [*Rev. Alfred N. Brown.*]

During the month of March, which I spent at Tauranga, the Natives were in considerable excitement; daily, and often hourly, expecting the tribes of Rotorna to shew themselves. Our Settlement therefore, as a matter of course, abode in solitude; and though the Natives occasionally passed through from Pa to Pa, yet scarcely any one was to be seen after sunset. At the most excited period of this month, we deemed it advisable to keep a boat anchored off the old Pa during the night, having on board a change of clothing. Thus, in part, we were provided for, in case our dwelling should be assaulted by night; not knowing but that we might be treated with as little

ceremony as the Missionaries at Rotorua had been before us. On the 31st of March we left Tauranga, and arrived at the Bay on the 8th April. [Mr. J. A. Wilson.

In a Letter of much later date, written from Tauranga, March 8, 1838, Mr. T. Chapman gives the following account of his precarious situation on resuming the Station of

ROTORUA. — The Natives of Rotorua having again occupied Maketu, from whence they were driven by Waharoa at the commencement of the late war, we are threatened with a renewal of past proceedings. It is mournful, when we consider the waste of time and money that has already taken place, without at all referring to other inevitable consequences of war, to take up the anticipation of the like evils; checking, as they do, our designs, and staying us in our advances toward doing good.

On hearing that Waharoa had already prepared for war, I hastened hither, to make such arrangements as could be made preparatory to the appearance of his fight. Indeed, Mr. Morgan and myself, and our families, had hardly arrived at Rotorua before these unpleasant circumstances arose. It is much to our comfort that my new house is built upon the island in the middle of the lake there, where no enemy can come nigh us, as

long as our people can maintain their positions; nor do I think of removing until their outposts are taken, when it may be our wisdom at any rate to withdraw from the seat of war, if this can be effected.

Our people state, that they desire to sit in peace, and that they are weary of war: "But," say they, "Waharoa would prevent our occupying Maketu, and scraping flax, until we had neither guns nor powder; and then he would come upon us and destroy us." Maketu is their trading-place, and where their flax grows: consequently, to deprive them of the resources of trade is to prevent them from obtaining what is, in the present state of the country, necessary for their defence. Of this, the wily old general is aware, and would fain frighten them into a compliance with his wishes, until he saw a fitting time to attack them.

Thus the Lord is again preparing to lay the rod of His chastisement upon this blood-stained land: for truly the land mourneth because of blood, and all that we can do is to pray and wait. As to our work, we have some little encouragement, there being many young men who are beginning to inquire after the Truth: and could we continue in quietness, I think our schools would soon flourish; yet, enfeebled as we are, and perplexed by these adverse circumstances, I am almost afraid to say any thing.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc. — The Rev. G. C. Trimmell and his Wife arrived from Ceylon on the 23d of April, on account of ill health: they left Point de Galle on the 28th of Nov. — The Rev. David Seddon's and Mrs. Seddon's health having rendered a return home necessary, they embarked at Kingston, on the 13th of March, and arrived in London on the 16th instant. They were accompanied by Mrs. Corner, widow of the Rev. Edmund Corner — The Rev. Stephen Hobbs, Rev. Charles T. Kramm, Rev. William Lipp, Rev. Foster Rogers, and Rev. John Smithurst, were admitted to Priests' Orders, by the Lord Bishop of London, on the 26th of May; and Mr. John Talbot Johnston, Mr. James Long, Mr. John Francis Osborne, and Mr. Ebenezer Collins, to Deacons' Orders, at the same time.

Church-of-Scotland — The Deputation appointed to visit Palestine (see p. 173) consists of four Clergymen — Dr. Keith, well known from his work on the Prophecies; Dr. Black, Professor of Theology at Aberdeen; and the Rev. Messrs. McCheyne and Bonner.

Wesleyan Miss. Soc. — The Rev. Robert Alder, one of the Society's Secretaries, em-

barked at Liverpool, with Mrs. Alder, on the 2d of April, having undertaken, for the third time, a Special Mission to the Stations in British North-America — On the same day, the Rev. William Swallow, with Mrs. Swallow, arrived at home from the Gambia, on account of the failure of his health.

WESTERN AFRICA.

Church Miss. Soc. — We regret much to report the death of Mrs. Weeks, wife of the Rev. J. W. Weeks, on the 10th of January, at Regent, in Sierra Leone, of a spasmodic attack.

Enormity of the Slave Trade — Mr. Baxton has ascertained, that the year, from September 1837 to September 1838, is distinguished from all preceding years, by the extent of the trade, the intensity of its miseries, and the unusual sacrifice of life. More than One Thousand a day, or 375,000, he estimates to be the total number; including those killed in the capture or lost in the transit, as well as those who were landed on the Western Shores. He believes that the trade cannot be stopped by British Cruisers. The African captures his victims, that he may get for them manufactured goods; and the American or Portuguese realizes a profit of 180 per cent.!

SOUTH AFRICA.

Wesleyan Miss. Soc.—The Rev. John Richards (p. 517 of our last Volume) and the Rev. W. Impey, with Mrs. Richards, arrived at the Cape on the 17th of January.

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. Penney, of the Benevolent Institution, in Calcutta, was removed from his labours, by cholera, after about twelve hours' illness, on the 2d of February. Death, he said, had come upon him unexpectedly, but he was not afraid to die: "I have," he added, "no fervent joy, but peace in the prospect of departure. I know whom I have believed."

Church Miss. Soc.—The Rev. J. S. S. Robertson and his wife (p. 144) arrived at Bombay on the 28th of January.

CEYLON.

Church Miss. Soc.—The Rev. John F. Haslam and the Rev. Henry Powell (p. 187) landed at Colombo, with their wives, on the 7th of January.

WEST INDIES.

Baptist Miss. Soc.—Mrs. Hutchins, of the

Society's Mission at Savanna La Mar, departed to her Rest on the 29th of November. After great conflicts of spirit, her last words were—

Now unto Him who has kept me from falling, and to presenting me faultless before the presence of His glory with exceeding joy—to the only wise God, my Saviour, be all honour and glory—Amen!—Amen!

Wesleyan Miss. Soc.—The Rev. Thomas Burrows and his companions (see p. 517 of our last Volume) arrived in Jamaica on the 22d of December: and Mr. Armstrong (see p. 173 of this Volume) on the 30th of January. The Rev. Edward Fraser and Mrs. Fraser (p. 517 of our last Volume) have arrived.

UNITED STATES.

Number of Episcopal Clergy—From a Table exhibiting the Number of the Clergy of the Episcopal Church, in the different States and Territories of the Union, since 1792, which has been prepared with much care, it appears that they amounted, in October 1837, in the Twenty-seven States and Territories, to 924: of these, 233 were in the State of New York: in the other States and Territories they varied from 2 to 88 each in number.

Miscellanies.

FEARFUL DESTRUCTION OF ZOOLAHS BY THE EMIGRANT DUTCH FARMERS.

VARIOUS notices relative to the Dutch Emigrants from the Cape Colony will be found at pp. 14, 15 of the Survey, and the parts of our last Volume there referred to. An expedition was sent to Port Natal from Cape Town, under the command of Major Charters, for the protection of British Interests in those parts. But few of the Emigrants were there when it arrived, an expedition having gone forth against the Zoolahs on the 26th of November. This expedition was under the command of Andries Pretorius. An extract of a Letter from him, written at Unkunkinglove on the 22d of December, will best explain the proceedings of the expedition:—

We marched in five divisions, each under the command of its proper officer. Our object was, only to recover the property which the enemy had taken from our people. We took prisoners several men of the Zoolah Nation, to whom I gave a white flag, as a proof of our amity; and desired them to proceed to their King, and to inform him, that if he would return to us the horses and guns which he had taken from our people, we should be willing to enter into negotiations for peace. I sent this message to him twice, but received no answer. In the mean time, our patrols were out in all directions; and on Saturday, the 15th of December, the Zoolah Army was discovered, posted on a very difficult mountain.

On receiving this information, I immediately proceeded with 200 men; but finding it unadvisable to attempt any thing with so small a force, and in such a place, I returned to the camp. The next day, being Sunday, we intended to remain quiet; but, as soon as day broke upon us, we discovered that our camp was surrounded by, as we thought, the whole of the Zoolah Forces. The engagement instantly commenced on both sides. The Zoolahs fired upon us, and made several attempts to storm our encampment; and, on being repulsed, they only retreated for short distances. They stood their ground firmly for two hours, and then were reinforced by five more divisions.

At this juncture you will scarcely be able to form an idea of the sight presented around us. It was such as to require some nerve not to betray uneasiness in the countenance. Seeing that it was necessary to display the most desperate determina-

tion, I caused four gates of our inclosed camp to be simultaneously thrown open; from whence some mounted men were to charge the enemy, at the same time keeping up a heavy fire upon them. The Zoolahs stood our assault firmly for some time; but at last, finding their number rapidly decreasing, they fled, scattering themselves in all directions. They were pursued on horseback, by as many of our men as could be spared from the camp.

The following day we resumed our march, and arrived here this day. Yesterday, when we were seen to approach, Dingarn set his capital on fire; and his own palace was destroyed by the conflagration.

We learn from two Zoolah Women, that one Captain, who had not been in the engagement, wanted to renew the attack; but all the others refused, stating that they had lost nearly all their men. The result was a precipitate retreat.

After the battle, I caused returns to be made of the number of the enemy killed, and found it to be 3000 and some hundreds; but, that we may make every allowance for inaccuracies, we have stated it at 3000.

We are now encamped in Dingarn's capital. Here we found the bones of our unfortunate countrymen, Retief and his men, which we interred. They bear the marks of having been cruelly murdered. The sight of them must have moved the most unfeeling heart; and the account which the Zoolah Prisoners give of the affair, shews that they must have fought desperately, though without any other weapons than their knives, and some sticks which they wrested from the Zoolahs.

On the 9th of January, Pretorius writes from the Tugala River—

We removed our little camp from the residence of Dingarn, somewhat nearer to the sea-shore; but, before leaving it, we caught a Zoolah, who appeared to us to be one of Dingarn's great Captains: he stated, that Dingarn had burnt his residence, because his people, who had escaped out of the battle, had dispersed—that he could therefore offer no further resistance—and that he had no other alternative, but to keep aloof, and to leave all the cattle between him and us; so that we, when pursuing him, might take the cattle, and spare his life. I, however, soon perceived that he had no other view but to lead us treacherously into danger. We therefore removed our camp, as we thought, to a secure spot; not far from which the Zoolahs, without our knowing it, had concealed themselves in an inaccessible strong-hold, scarcely a mile distant from our camp, but where we discovered them the next day. Leaving our camp, I marched with about 300 men to the spot; but was obliged, from the roughness of the weather, and as my hand (from a wound received in the battle) was very painful, to return to the camp; where I had scarcely returned, when fighting commenced in the mountains and kloofs. Our men were there soon surrounded by the enemy: they did every thing to force their way, while the enemy rushed on them from all sides; and, as they had to climb over large stones and rocks, the fighting lasted five hours before they were able to extricate themselves; and being ultimately obliged to descend a steep crag in order to find an outlet through the river to the field, they got intermingled with the enemy.

It is difficult to state how many of the enemy were killed in this rencontre: many are the conjectures. I have therefore confined myself to the best ascertained number of killed, being upward of 1000.

We remained three days on that spot; and attempted several times, by sending out patrols, to inveigle the enemy from their strong-holds, but in vain. We then deliberated to renew our attack upon them there: but finding that our best horses were unfit for further active service, we departed; and retreated very slowly, in hopes that the enemy would have the courage to pursue us, and afford us an opportunity again to fight them and finish this war. But not perceiving them, we remained a few days on the spot, sending out patrols, who found about 5000 head of cattle; on which occasion they had again to fight 100 Zoolahs, most of whom were killed. We thought proper to take no further pains in the recovery of cattle; as we shall be obliged to send another commando to scour the country, when we trust, should it please God, to find them. We arrived here yesterday, and divided the cattle among those most in want of them.

P. S. Major Charters is at Port Natal with a detachment of troops: he has taken temporary possession of the bay, with a view to make peace between us and the Zoolahs; which we will gladly do, if it can be effected with security to ourselves, and by getting back the cattle not yet recovered.

Missionary Register.

JUNE, 1839.

Biography.

OBITUARY OF THE REV. JOHN CHARLES G. KNORPP,
LATE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY AT BENARES;
AND OF MRS. KNORPP.

WE stated in our Volume for last year, page 343, the affecting intelligence of the death of this excellent pair: the one from fever; the other, Mrs. Knorpp, from fever supposed to have been induced by over-exertion during the illness of her beloved husband. We have since received from India the following affecting account of this mournful loss to the Mission at Benares. It contains, also, some interesting notices of the early days of Mr. Knorpp, and of his training for the Missionary work at Basle, under the superintendence of the Rev. T. Blumhardt. The remarks concerning Mr. Blumhardt are the more touching, as his death was not known in India at the time when the affectionate writer of this Obituary paid so just a tribute to the merits of that honoured man.

How soothing and consolatory, to the mind of the believer, are the assurances contained in the Word of God, that all His dispensations in providence, and all His dealings in grace toward His Church, are ordered and arranged by infinite love and wisdom! The influence and impression of these truths are felt peculiarly powerful, when His honoured and faithful servants are removed, in the bloom of life, and in the zenith of activity and usefulness. That *precious in the sight of the Lord is the death of His saints*, is a delightful thought; and we know their lives are equally precious to Him also; and are never cut short, but for some wise, though perhaps hidden reason, which, if we know not now, we shall know hereafter.

It is a solemn and heart-stirring event, that both husband and wife were carried off so nearly together, and so unexpectedly; Mr. Knorpp dying on the 29th of June, 1839.]

March, and Mrs. Knorpp on the 2d of April, 1838, at the early ages of thirty-two, and twenty-eight. Loudly does it speak to those who remain, to *work while it is called to-day*; for how soon may the night come on us, when no man can work! Humanly speaking, none could have calculated on a longer life of usefulness in India, than both of them, especially Mrs. Knorpp. But the Lord's ways are not as ours; and He saw fit thus early to withdraw them.

Mr. Knorpp was a native of Stuttgart, the capital of the little kingdom of Württemberg in Germany; which, though it contains considerably fewer inhabitants than London, has produced and sent forth, during the last twenty years, one-third, or nearly one-half, of all the Missionaries who have entered the field. He had the privilege of being born of truly pious parents, in whose abode it could be seen, and felt, that Religion reigned pre-eminent. Their incessant prayers for their offspring were, that they might become the children of God; and it is believed that the gentle and unceasing efforts of his kind and affectionate mother on his behalf were not unblest. Oh, how much is in the power of mothers, when their hearts are bent upon the *one thing needful*—when the early conversion of their little-ones is their prominent care! As in nature, so in grace, early sowing will produce early reaping, and usually the most abundant harvest.

Mr. Knorpp was the first among many children, who appeared to be religiously impressed. His younger years were spent in school; and when that period of his life was over, his parents placed him with a friend for the purpose of learning a trade; but his Heavenly Father had chosen him for a nobler calling, as was soon made apparent.

During his apprenticeship, a family affliction—the severe illness of his beloved mother,—and the faithful preaching

of a devoted young Minister, led him to deep reflection, and finally to strong conviction; and it was at this interesting period, in his sixteenth year, that he truly and entirely gave himself up to the Lord.

The Minister alluded to, was the celebrated Hoffacker; whose labours at Stuttgart effected immense good, particularly among the young. Several pious Youths, in the warmth of their first love, united together for prayer, under the direction of a holy and highly-advanced Christian, and Knorpp was one of their number.

It was there that the germ of Missionary zeal was planted, and, in some degree, developed; and after the lapse of a few years, he, with several of the other Youths, publicly offered himself to become an evangelist to the Heathen;—and by applying to the Committee of the Mission Seminary at Basle, in Switzerland, he was received as a student into that Institution.

It will be interesting to mention here, that this Seminary, from which many Missionaries are sent out, is conducted upon the most purely scriptural principles; and appears particularly well calculated for the education of those, who, in the self-denying spirit of the Apostles, desire to go forth among the Heathen. The plan of education is well contrived to advance the spiritual growth and intellectual improvement of the students. The domestic arrangement is also peculiarly fitted to produce those habits of simplicity and diligence which every Missionary ought to possess.

The Principal, Mr. Blumhardt, is a man of considerable talent, great erudition, and practical piety, in whom are united what we so seldom witness—the characters of an affectionate father and counsellor, as well as most able tutor to his pupils. The whole establishment, consisting of about sixty individuals, presents the beautiful picture of a family living in the most undivided harmony: humility, peace, and love reign there in a higher degree than the writer ever remembers to have witnessed elsewhere. A sweet spirit of prayer pervades the place; which is fostered by voluntary meetings between the members of the various classes and the Teachers. It may truly be said, that prayer and praise resound through the dwelling continually; and this, doubtless, is the key-stone to the happy spirit of its inmates. It were, indeed, devoutly to be wished that every Missionary who leaves that place might ever retain the spirit of simplicity and piety which he brings from

thence, and keep alive, in its full warmth, the feeling which so animates both Teachers and students there—that a Missionary needs more than the mere frame-work of human learning; and that his own soul must stand in the right position before God, if he wish to become a useful and efficient Labourer among the Heathen.

At this favoured place, our sainted brother studied upwards of five years; during which he diligently redeemed his time, and made a truly satisfactory progress, evincing good abilities, and improving every opportunity for enriching his mind. His intercourse with the Tutors and Brethren was very beneficial to him: he grew in knowledge and in grace, and gave pleasing promise of becoming a Missionary indeed;—nor was such promise disappointed.

After leaving the Seminary, he once more visited his beloved parents, and bade them a final farewell. The hour of separation was bitter to their natural feelings; yet both rejoiced in seeing their son depart on such a holy errand.

Having arrived in England with several other Brethren, he entered into connexion with the Church Missionary Society; and prepared for ordination, to which he was admitted as a Deacon, by the Bishop of London;—and after this, following the call of the Committee, he proceeded to labour in North India. Himself, with three Missionary Brethren, had the privilege of making the voyage with our present revered Diocesan; from whose society and instructive example he derived great benefit. He often mentioned afterwards, with gratitude, the high esteem and cordial affection which he conceived and retained for his Lordship, as his last journal abundantly testifies.

Soon after landing in Calcutta, he was ordained Priest; and he then proceeded to Benares, with Mr. Leupolt, his fellow-labourer. There, after diligently studying, and attaining a sufficient knowledge of Hindee and Oordoo, he preached his first Sermon to the Heathen at the expiration of nine months from his arrival; and from that period, to his death, he proclaimed the Gospel regularly twice a-day in the city of Benares.

From his own journals we learn, that he pursued his noble course in the true spirit of a holy and devoted messenger of God, deeply mourning over the darkness and ignorance of the Hindoos; and grieving, like Paul when at Athens, to see that great city so wholly given to idolatry.

We cannot forbear to remark here, that perhaps none but those who are actually engaged in preaching to the Heathen can fully understand the peculiar difficulties and trials connected with this arduous work. Day after day the servant of God goes out, declaring salvation through Jesus to the perishing sinners around him; but when he beseeches them, in Christ's stead, to be reconciled to God, himself and his message but too generally meet with opposition, derision, and scorn. Far different is the situation of the Missionary, from that of the Minister over a professedly Christian congregation. The Missionary has, as it were, to intrude his message, in many cases, upon unwilling and prejudiced hearers; and, as an intruder, he is frequently disregarded and opposed.

Our departed brother deeply felt this; especially in a place like Benares, which may be well termed the head-quarters of Hindoo bigotry and superstition—and he feelingly alludes to it towards the close of his last journal, at the very termination of his labours: after which he remarks, that, “had not a Missionary a gracious Saviour, before whose throne he may come with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough.” But *they that wait on the Lord shall renew their strength*: and this promise was fulfilled in the experience of our beloved brother. Grace was given him to persevere to the end: he fought the good fight—he kept the faith—and has finished his course.

In November 1834, Mr. Knorpp was united to a pious partner, Miss West, of Islington, with whom he had formed an engagement in London. She proved an affectionate and useful helpmeet to him; and became the mother of two dear infants, who are now left orphans. From April 1836, Mrs. Knorpp took an active part in the management of the Benares Church Mission Orphan Institution, which has lost much by her removal.

The following extract of a Letter received from Mr. Leupolt contains the affecting account of the last illness and death of these valuable Missionaries:—

On my return from my excursion, I found dear brother Knorpp in a weak state of health; but my presence seemed to revive him. He was very anxious to go into tents for a week or fortnight, hoping to be

able to ward off a sickness, of the approach of which he had some presentiment. Circumstances, over which he had no controul, compelled him to postpone going for a week, and we therefore spent a few happy days together. I was stopping with them, and never before observed them so earnest in prayer—they were both preparing for heaven. A holy earnestness rested on dear Knorpp's brow, whilst his wife was more affectionate than ever. She had prepared several little things against my arrival, to welcome me; and her husband and myself could not but smile at her ingenious inventions.

During their absence from home, I had several letters from them, expressive of their desire for the coming of Christ's Kingdom, and their affection towards me. In one of them, Brother Knorpp, after complaining of his unprofitableness, says, “Oh that I had the love of a John, the zeal of a Paul, and the strength of a Goliath.” And Mrs. Knorpp's desires were most ardently expressed, for living more to the glory of God, and more in communion with Him.

After being a fortnight in tents, they returned home; but it appeared to me that neither of them had derived much benefit from the trip. Knorpp had evidently become weaker; but his partner stated that she never felt better in her life than she did then.

As poor Knorpp daily suffered more, I pressed him to consult the doctor; and on Friday, the 9th of March, prevailed on him to do so; but the doctor did not think Knorpp's case a dangerous one. What made me uncomfortable, was a bad cough which he had; and at the same time I observed that the health of Mrs. Knorpp became impaired: her rosy cheeks grew pale; and a languor was perceptible in her eyes, with a depression of mind, which alarmed me. Soon after this, they both lost their appetite; and on the 10th, Mr. Knorpp was obliged to remain in bed, and his poor wife was much excited: her impression was, “My husband will not live.” During two days and nights, she was incessantly engaged in nursing him. Though I entreated her not to exert herself so much, yet I could not prevail. I shall never forget the impression I received on entering their house the day after Knorpp took to his bed;—both were asleep beside each other; one as pale as death; and the other flushed, as though a burning fever were raging in her veins. That evening

I begged much to stay, during the night, with Brother Knorpp; but she would not permit it.

On the following Tuesday, when returning from the city, I found her really ill with fever;—still she wished to go on attending her husband;—but here I interfered, and prepared a couch for her in his study, on which she reclined. From that hour they saw each other no more in this world. During the day, the fever continued to increase on her; yet the doctor thought nothing of her illness, supposing it, as we all did, to be merely the effect of excitement and anxiety of mind. He ordered both to be kept quiet; and I went from one room to another, endeavouring to administer spiritual and temporal comfort to each of them.

On Wednesday, in the afternoon, Mrs. Knorpp came out of her room, towards the place where I was sitting, and looked with intense anxiety upon me. I smiled at her, and she went away; but a few minutes after, she called me, and said, "As I lay here, on my couch, my husband stood before me, as if prepared to go out. He was in a great hurry, and wished to kiss me; but, as I hesitated, he disappeared." She wept much, and added, "He is dead." I cannot express with what anguish of mind she related this: and I was exceedingly affected too, but endeavoured to show her that the whole was in consequence of an excited imagination, which she allowed.

But, on Thursday, the sickness took a serious turn with both, and I found my strength not equal to my task. I therefore thankfully accepted the kind offer of our dear Missionary Brethren, to share with me in my labour of love. About eight o'clock at night I prepared to retire, having been four nights without rest; but when giving dear Knorpp some barley-water, I perceived, to my sorrow, his countenance change, his teeth close, and his eyes become fixed. Death seemed to spread over his whole frame. The doctor immediately applied a blister to his head; and being greatly fatigued, I lay down, though the impression of my dying brother was too vivid in my mind to allow me to sleep. At one o'clock I was sent for, as he was supposed to be dying: we prayed with him, and he prayed also. It seemed, that at the beginning of the night his prospects of eternity had been gloomy; but when I saw him, they were bright. He exhorted the servants, spoke to me in

German, and then said, "Come, Lord Jesus, come quickly!" Being asked how he felt, he replied, "Peace, peace, peace is in my soul—a bright light shines before me! I could tell you more, but I must not." His countenance beamed with heavenly joy, and every one could see that the Lord was gracious to him. Some time afterward, he said to me, in German, "Ah! it is a hard thing, before the thread of life is cut through. I am dying; there is no more hope of life: a little while, and I shall be with the Lord." I could not reply, from tears; he was so resigned, and looked with longing joy towards his approaching dissolution.

The doctor requested me to inform Mrs. Knorpp of the danger in which he was, to prepare her for the final stroke. I therefore mentioned to her the whole of what had transpired during the night; to which she listened with joy, and great interest, exclaiming, "Oh, how happy, to be in such a frame of mind, and so prepared! But he will die, and not survive, though he may be somewhat better this morning!" at the same time adding, "I hope the Lord will spare me, for I am not yet prepared: I have not prayed enough, or been so faithful as I ought." I then pointed her to Jesus, as the all-sufficient Saviour of such unfaithful sinners as we are; and I also begged her to prepare for the sad tidings of her husband's going home; because, though he was then better, he was still in such danger, that a relapse of fever might open his way into Heaven. She calmly looked at me, and said, "I am prepared, and have been so from the beginning."

Brother Knorpp lingered on, notwithstanding these very unfavourable symptoms; but on Lord's Day, the 25th, he became very weak; and believing his dissolution to be at hand, he called for me: he was perfectly sensible, but unable to speak; and therefore called for pencil and paper, and wrote a few sentences, containing his dying request to me. He then wished to write to his dear wife; but perceiving that it cost him too much exertion, I took the paper from him.

After that day he became frequently delirious, sometimes fancying he lay in quicksand, at other times in fire, or between red-hot stones. Poor Mrs. Knorpp, too, became very ill: for six days she slept scarcely an hour; and took medicine, but to little purpose. I despaired of her life, yet I hoped against hope; but she

was evidently aware of the approaching crisis, and requested me to destroy all her papers, after her death : and then she exclaimed, "I die, I die! I trust the Lord will pardon me, and receive me to Himself!"

My own sufferings, as you may imagine, were most intense—not bodily, but mentally; yet as my day, so was my strength. I could now and then speak to my God, as it were face to face; and this was my consolation. But though the spirit was willing, the flesh was weak; and I felt truly thankful to the dear Missionary Brethren, who all regularly relieved me in turn. Their good ladies, too, watched Mrs. Knorpp day and night; and when she was so far reduced as to be obliged to give up nursing her babe, Mrs. Mather kindly offered to take him, along with her own little girl. Mr. Nicholls, likewise, took dear Sophia; and how deeply I felt their kindness, you can better imagine than I can describe. I am sure their reward, and indeed that of all the dear Missionary Brethren and Sisters, will be great in Heaven, for their deep sympathy and unceasing kindness.

At this time I was myself seized with the same malignant fever; and retired to bed, with the deep impression that I should never rise again. I therefore took leave of my dear brother, who was then perfectly sensible. We parted, with the assurance, on both sides, of never seeing each other again in this world: nor did we see each other again, as I became dangerously ill, and during the height of my attack our dear brother departed. His end was peace; his prospects of eternity remained bright to the last: he breathed hard, I was told, for two hours, and then fell asleep. I was deprived of the privilege of closing his eyes and attending his funeral, and my feelings were acute; but the Lord was my consolation. Never, in all my life, was He so gracious to me, as on that day: tears of sorrow and of joy mingled; and I could not help calling out, "Oh for a thousand tongues, to sing my dear Redeemer's praise!"

As soon as I was somewhat recovered, I went to see poor Mrs. Knorpp: she had heard of my illness; but nothing was told her of her husband's death, nor did she ever hear it. She asked but once after him, and the question was not answered. How will she have been rejoiced at finding him in Heaven, ready to welcome her there! I was with her for about two

hours: she was perfectly sensible, and said she felt better; but, to me, she appeared dying. We parted in tears: I was wavering between hope and fear; but the latter predominated, and in the morning, when I awoke, I heard that her spirit had left its earthly tabernacle, and taken its flight to its eternal mansions. It seems, that after I left her, her illness took a decided turn: she complained of being obliged to lie in iron and hot water, just as her husband had done; and, like him, she breathed hard for two hours: she then fell asleep, on the 2d of April. Her countenance in death bespoke the peace which must have filled her soul at her departure; and she seemed to smile at my tears. She was interred the following day; and lies to the left-hand of her beloved husband; and there they both repose together, till the Archangel shall awake them with his trumpet.

This sickness was not quite apparent—perhaps it was the putrid fever: it seemed to seize, from the beginning, on the very vitals; and I still feel the effect of my four days' illness. All the care and attention possible were rendered to our beloved friends: two most clever and intelligent medical men were constantly with them, one of whom always passed the night in the house.

As I remarked before, all our Missionary Brethren and Sisters watched over them in turn, night and day, with unceasing solicitude; and fervent prayers were offered for them, both in public and in private: but the Lord was pleased not to grant them; and who shall ask Why? We shall ere long perceive what now appears mysterious; and this is enough.

And now, what more shall I say? They are gone home, and safe. I shall, perhaps, soon follow; and I declare, with sincerity, that though I pray to live a little longer, for my work's sake, I long to be with Christ.

These cutting bereavements have, I hope, created in me a stronger desire than I ever before felt, to live more to God's glory, and to cleave closer to Him from whom death cannot separate me; and although my intense feelings of joy and sorrow will pass away, these desires, I trust, never will.

It is unnecessary to add any thing to these extracts, as they speak for themselves all that might otherwise have been said. May we *die the death of the righteous, and may our last end be like his!*

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 261.)

An American's Congratulation of England.

IN the country to which I belong, the Cause of the Jews has excited little or no interest: there are very few Jews in the United States. I heard there of some of the doings of this Society; and I could not but feel that no Society was more deserving the efforts and sympathies of all Denominations of Christians. On my arrival in London, my first step was to present myself at the Jewish Chapel; where I found myself, for the first time in my life, in a congregation consisting of Converted Israelites and Believing Gentiles. At the Hebrew Service I saw an Israelitish Minister taking on his lips the Name of Jesus of Nazareth; reminding me, not inappropriately, of the day in which Israel went forth to preach the glad tidings. I should in vain attempt to describe to you my impression of the solemn Service of that day. The whole Service in the afternoon was performed in Hebrew; and, with my imperfect knowledge of that language, I did what I could to unite in prayer and praise with the blessed and believing Jews. In the evening of the same day there was a Jew baptized; and I stood within a few feet of a converted sinner, over whom the angels of God were rejoicing.

My mind was naturally led to the contemplation of other countries, as contrasted with this; but I could not help thinking, looking to England's present condition and future history, that she had indeed a glorious destiny, and a high reward assigned to her. There are in England—as there must be in every State composed of such vast and complicated interests, and of so many mixed and various elements—many difficulties, many distractions, and many causes for dissensions, which retard her Christian Progress; yet, in the midst of all, I could not help saying, Happy England, happy England!—the first country, which, having joined in the glorious bonds of the Reformation, did not stop till she had made the Throne

stand on the basis of the Cross—until she had stamped the Bible on the richest diadem of the Crown! Happy England, which has found out how to unite the majesty of the sceptre with the liberty of the people! Happy England, first in the rank to abolish the trade in blood—to break the fetters of the captive—to let the oppressed go free! Happy England, which first found out the spirit of genuine toleration! Happy England, which first held out the right-hand of fellowship to the misguided Jew, and first strove to give back the Oracles of God to His ancient people! And most heartily did I then unite, most heartily do I now, in those words, with regard to the glory, liberty, and constitution of this country, Happy, happy England, "*Esto perpetua!*"

[*Bp. of Vermont—at Jews' Soc. An.*]

Token of Missionary Progress.

I was thinking, while listening to the Report, how very small a portion of the intelligence embodied in that Report would, thirty years ago, have filled our minds with wonder, delight, and thankfulness. I remember very well the time when the first translation of the Testament into Bengalee, executed by the Missionaries at Serampore, was brought to Glasgow. It was held as a kind of Era in the Christian Churches. It was a novelty with us of the Glasgow Missionary Society, who met together on the occasion when the book was laid on the table: one occupied the chair, the remembrance of whom awakens all the emotions of filial affection in my own bosom; and an eminently excellent and now sainted Minister of Christ, with the books lying on the table before him, and while all around him were in tears of delight, offered up to God the grateful thanksgivings of that Meeting for the sight then presented: although it was a sealed book to them, yet it was a book which would open the treasures of Divine Truth to millions.—We have now ceased to wonder, when we hear of new translations of the Scriptures; and it is delightful to recollect, that the very

abatement of our astonishment is one of the evidences of the progress which we have made, and of the extent to which our labours have been blessed by the God of all Grace.

[*Rev. Dr. Wardlaw—at London Miss. Soc. An.*]

Appeal for an Increase of Missionary Zeal in the Church of England.

Never has the Church of England been placed in so strong, and therefore so responsible a position as she holds at the present moment: never has she had such a hold on the affections of the people—never has she been blessed with such a number of faithful and zealous Ministers—never have her appeals for aid in the extension of her operations at home been so cheerfully and liberally answered, as during the last two years. On all sides, God sends forth His messengers of mercy, and these messengers are daily increasing. God has, indeed, seemed to be reviving the long-forgotten energies of our Church, and to be calling forth that might which has so long slumbered in her arm.

But there is one part of self-denying love in which the Church of England has yet been manifestly deficient—one burden, which she yet seems unwilling to bear for her Blessed Master—one cross, which few of her sons have yet learnt to carry—a warfare, whose cost but few have love enough to incur. The souls in Heathen Lands, who have known the terror of Britain's arms and the white sails of her gallant ships, and whose fields and gardens are ministering to so many people's wants, the souls which are in those lands, perishing in the darkness that has so long bound them, are claiming from Britain spiritual liberty and light. Those lands are the moral wilderness, which should be broken up, and sown, and cultured by our Christian industry and love.—But what has the Church of England done? What has she yet done in this great work? What are we prepared to do? What have been our labours in this Cause during the past year? The Society for the Propagation of the Gospel in Foreign Parts has indeed made a noble effort; but we must remember, that a portion only of her resources are applicable to Missions directly to the Heathen. What, then, has been the case with our own Society? I regret to say, that our resources have fallen off: though fresh mercies have been showered down upon us, though increasing light is shining around us, our tribute of grati-

tude and praise this year will be found less liberal than it was last. In the presence of those around me, the Bishops and Elders of the Church, it would ill become me to exhort you, still less to censure you for a fault in which I bear so large a share of guilt. I would only call attention to a state of things which none of us can deny; and the application I would forbear, excepting to my own heart.

There is reason to fear that some of us have sacrificed the end to the means; for while much has been ably said and ably written on the duty of Christian Missions, and on the mode in which the Church should send them forth, the Missionary Resources have scarcely increased either in the Contributions to the funds, or in the number of Missionary Candidates. It would be deemed a sad mistake in military operations, if the discipline and training in quarters unfitted and indisposed the army for service in the field; so would it be but a barren theology, which should teach men the doctrines, and ordinances, and discipline of the Church, without inspiring their hearts with something of that apostolical zeal which would lead them cheerfully to suffer and to die in the battles of their Lord. Grateful, indeed, we ought to be for what God has already been pleased to effect by means of this Society; but humbly grateful, and deeply humbled, at the recollection of the coldness and apathy of our Church in carrying on the great work which is put into her hand. After all, our comfort must be this, that we are serving an Almighty and compassionate Master. If this is indeed a Christian Institution, then it is His workmanship, and He will not forsake the work of His own hands. Under this persuasion, I, for one, will not despond; though I must grieve at the little progress which has been made during the past year. But I never will believe, that the Church Missionary Society is declining, or even standing still. The cold scorn of the world may frown upon her, friends may desert her, and her lovers grow indifferent; but though father and mother forsake her, the Lord will take her up. When I think it possible that at this very moment there may be ascending from every quarter of the globe the effectual fervent prayers of our devoted Missionaries for God's blessing on this very Meeting—a blessing, which shall constrain us to send help to our brethren who are fainting in

the heat of the battle—a blessing, which shall soften our hearts and strengthen their hands; when I think of their prayers for us and their earnest appeals to us, and of our prayers for them and for the whole Heathen World, which have been just offered up, I am sure that the Society will this day be encouraged, and go forward; and that the fortieth year of its pilgrimage will be a year of increasing triumph and success in her warfare with the Powers of Darkness, and that God will continue to bless her as a great means for exciting a Missionary Spirit in the Church at home, and of extending the doctrines, ordinances, and discipline of that Church, and the light of His Blessed Gospel, to many in Heathen Lands.

[*Eari of Chichester—at Church Miss. Soc. An.*]

The Call of Enlarging Missions for Increasing Funds.

Unpleasant as the task is to speak of money in connection with the Kingdom of Christ, and to call back your thoughts from reflections on the extension of His glory, I still must request your attention to those which are the sinews of every warfare. The finances of the Society present an unfavourable aspect. The excess of the expenditure over the income is more than 21,000*l*.

I watched, during the reading of the Report, to see whether that excess could be fairly attributed to any improvident expenditure, which marked an undue extension of Missions, without regard to the means—the HUMAN means—by which those Missions are to be supported: but, after the best consideration which I could give the subject, I found that I could account for the excess in no such way. What is the number of Missions? There are in NAME, Eleven; in REALITY, only Ten: for one has been unhappily suspended for the present—that in the Zoolah Country—from causes which are well known. There are, then, Ten Missions in actual operation. Is that an undue extension of the design of the Society? Nearly twenty years ago we had Nine Missions, and the whole amount of the increase since has been only one or two. An undue extension of Missions is not, then, the cause of the deficiency in the funds: the cause is, that which attends most Societies like this—the inherent tendency of all Missionary Efforts, as they proceed, to increase their own respective expenses.

Then comes the practical question, “What is to be done?” There are but two courses to be pursued: either we must raise the income up to the expenditure, or we must diminish the expenditure to meet the income. There was a word in the Report, which seemed to intimate that such a feeling as the latter suggested itself to the minds of the Committee: there was the word “Contraction,” which grated heavily on my ear: I trust that it did so on the ears of all, and that you will come forward and say, “No Contraction! no Diminution! but rather Extension—enlarged efforts—more signal proofs of love—and greater devotion to the Missionary Cause!” Contraction! Where are we to begin to contract? At home? Have the Committee been able to take off from the number of their helpers at home? No! but to make their labours more efficient, they have been obliged, even in the face of the finances of the Society, to add to the number of their helpers at home. Should we contract the fund for assistance and relief to the Disabled Missionaries, to the Widowed Partners, and the Orphan Children? Should we tell the Committee to stop the supplies here? No!—I feel, then, that “Contraction” is not a word that suits our Cause.

Where could we begin? With either of those three Missions, which have been particularly pointed out as scenes in which the excess of expenditure has taken place? Should we contract in Western Africa? Should we begin there, or in New Zealand? Should we tell those islanders who welcomed Mr. Marsden on his returning to them on the eve of his final departure, that we can send them no more Marsdens, no more fathers to help them in their need, and that we must withdraw the assistance which has enabled us to send five thousand copies of the Scriptures in their own language to them? Shall we contract, when we are told that our Missions were never in such a healthy state as they are now?—Shall we begin in the West Indies, at the very time when Roman-Catholic Bishops and Priests are flocking thither?—Shall we withdraw our assistance from the forty school-houses which we have been permitted to rear in that country? Shall we forget the encouragement given us by Mr. Latrobe’s Report, and begin there?

Is there any thing in the past history of Missions which shews that there is less

cause for Missionary Enterprise than heretofore? What are the motives to constrain us to this work? Are they less urgent now than before? Is Heathen Darkness less appalling? — the misery of the benighted Heathen less distressing to the Christian Mind? Have the powers of darkness yielded? Is the standard of the Cross everywhere erected? Is it time to pause—to sit down, and take our ease, in apathy, indifference, or luxury? No! passages in the Report held a far different language.

One point must have struck every mind. I had fancied, from time to time, that I was no longer within the walls of a Church Missionary Society. It seemed as if I were present at some Reformation Society, so often did the mention of Roman-Catholic Bishops and Priests occur. At a time, then, like this, when Popery is putting forth her energies, shall the operations of the Church Missionary Society be contracted? Is this a time for our Church to cease to send forth the beautiful feet of her own messengers of peace, in order that the feet of those who carry a far different message may the more easily invade the shores of Heathen Countries?

With regard to the practical question, "What is to be done?" I would answer, in the first place, that we want greater zeal for Missions in our own hearts—a deeper feeling of love for the Cause of Christ in our families, in our parishes, in our respective occupations, in the secret recesses of our hearts, and in our intercourse with our fellow-men: if we cultivate this spirit, something more of Christian earnestness, of deep humility, of daily fervent prayer, we shall not hear of an excess of 20,000*l.* expenditure over the income, but rather of an excess the other way—of our funds flowing in—of new Missionaries extending the conquests of the Kingdom of Christ—of success and triumph; and shall be enabled to thank God, and take courage. Then we want something more of unity: Satan divides to conquer: let us take a lesson in this respect from the arch enemy of souls: does he divide to destroy? then let us unite to oppose him; for to unite is to be strong: let love be paramount to all human selfishness: let every thing be made subservient to the honour of Christ and glory of God. Then, too, we want to look with somewhat more of belief at the blessings of success which God in His

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mercy has given to our Society: are there no past encouragements on which we can rest? have we been told nothing this day of the triumphs of Christianity? have we heard nothing of the extension of our success, and of the desire of the Heathen to hear of the Name of the Lord? A favourable disposition in all parts is not wanting: it is we alone, who are wanting in believing energy—in rising to our emergencies—and in acting as becomes men who are in earnest in the Cause of Christ.

If time allowed, I might allude to some of the causes of the temporary diminution of the funds. It is, doubtless, known to all, what efforts have been made, within the last few years, in our own land. The traveller, in passing through the country, sees new towers and spires in every part of it; proving that a feeling is abroad—that a stimulus has been given—and that we have arisen and builded, and the Lord hath prospered our work. From that I draw a cheering hope of the Cause of Foreign Missions. I see, in every church, the foundation-stone of some new church in distant lands. In every new Minister, planted in his stated district in our own beloved country, making the moral wilderness at home to blossom like the rose, and bringing in our heathen countrymen, to be found, alas! in our populous cities and rural districts—I think I see thus forming the means for bringing in the Heathen; and in every school, the extension of Christian Education abroad. If, then, these things are so, the diminution of the funds must be but temporary. Let each individual think himself the Society, and that success depends on him. Let him consider what he can do to remedy the evil. Let his language be, "As for me and my house, we will serve the Lord. We will give ourselves and our means to the Lord." Let his prayer be, that the Word of the Lord may have free course and be glorified—that the light of the Gospel may go on increasing unto the brightness of the perfect day; and that God's name may be hallowed—that His kingdom may come, and His will be done on earth, as it is in heaven.

[*Sp. of W. Inchester—at the Same.*]

Due Regard to Secrecy in Missionary Contributions.

It has long appeared to me, that far more regard should be paid to that secrecy, of which the Saviour spake, and with

such solemnity. Though aiding this Cause is not to be denominated "almsgiving," yet what is said respecting secrecy is of extensive application—*Otherwise, ye have no reward of your Father which is in heaven.* Let then one, two, or three of our churches make a collection of 300*l.* or 400*l.*, which they are well able to do, and let there be no boasting when this is done: these, forwarded to your Treasurer, would appear of course in a single line, as Congregational Collections; and though nothing be said by any one, the example set must, ere long, rouse other churches to exertion: much valuable time, as well as unnecessary labour, would thus be saved, and the Cause of God be supported in that mode which God specially approves. Nor let any one imagine that this will never be done. It is done already. I know of one congregation which has raised 400*l.* annually for Missionary Purposes; another, as much as 800*l.*; and a third actually collected as much as 2400*l.* last year. These are Presbyterian Brethren. Let us go and do likewise. Let us see our own churches coming forward, and devoting their energies to the Cause of God, and acting fully up to their professed principles.

[Rev. Christopher Anderson—at Bapt. Miss. Soc. Ann.

The Widowed Mother's only Son!

A Widowed Mother's only Son (though she had two or three daughters) felt it in his heart to offer himself to us as a candidate for a Foreign Mission. He was accepted. The time came when he must leave his mother's roof, and separate from those most dear to him: but, oh, the parting moment, when that came! The mother, the son, and the sisters, joined in prayer to God; and then the son took leave of his sisters. They retired, overwhelmed with grief; and then the mother and the son threw their arms round each other's neck, and remained for some time in silence, giving vent to their sobs and tears. At length, the mother, as though raised above herself, and out of weakness made strong, said, with a firm voice—"My son, call your sisters back again." They came. "Now," said the mother, "let us again kneel down:" they did so; and she gave utterance, in a firm tone, to a prayer, in expressions like these:—"O God! I received this my son from Thee. The first time I heard his voice, I gave him to Thee. Thou knowest how often, in my closet, since, I have given him to Thee: and

now that Thou hast deigned to accept him, I give him to Thee and to Thy work. Accept him—preserve him from evil—make him very useful—and if we never meet again on earth, may we meet in heaven!" Again on earth they never can meet: he is in the high places of the foreign field, and God is blessing his labours; but his widowed mother has passed away from this world of sorrows and of grief, and her sainted spirit is now before the throne of God.

[Rev. Rob. Newton—at West. Miss. Soc. Ann.

Instances of the Power of Divine Grace.

A gentleman, who was ignorant of those things which it was most important for him to know, was within twenty-four hours of being united to a very interesting female, when the hand of death snatched her from him. He was carried, almost senseless, into the country. The thought occurred to him—"There is one person, whom I have shunned: if any man can tell me the way of happiness, that is the man!" He returned to the scene of his affliction, in spite of the remonstrances of his friends: he sought and found that individual: he was pointed to the Lamb of God, to Him, who came to speak peace to the troubled, and to bind up the broken-in-heart. That individual is now one of the most zealous Ministers in the Church of England.

While listening to the Address just delivered by Sir Edward Parry, I was reminded of one who was associated with him in the history of hardy enterprise—Sir John Franklin. There was a man in the service whose conduct was so bad, that Sir John determined to send him home: the evening before his departure, Divine Service was performed: the man was melted; and he earnestly begged to remain: the arrangements, however, had been made, and he was sent away. When Sir John Franklin returned, the first Letter which he opened was from that man, thanking him as having been the instrument of bringing him acquainted with the Word of God with power on that memorable day; and expressing the hope, that, if he did not meet his Commander on earth, he should meet him in heaven. There was another seaman, of whom Captain Parry has made honourable mention, named Hepburn, who was a fine fellow, and under the influence of Christian principle: the Officers and Men owed their lives to his brave exertions,

and those exertions were founded on Christian principle.

I would mention, also, the cases of two persons of high rank. One of them had lived to a great age, but was ignorant of God: an individual one day found him in a dark and gloomy mood, and asked him what was the matter: "Do you see that cat?" said he, pointing to a cat which was lying on the carpet; "I wish I was that cat: that cat has no dread of futurity!" The other individual to whom I refer as well known and beloved by many, and is now happy before the Throne of God: he was sick unto death: he wished his medical attendant particularly to inform him when the hour of his depar-

ture was at hand: after some time, he pressed him to feel his pulse; and seeing that he manifested some reluctance, he said, "What have you to say to me now, my friend?" The reply was, "You will shortly pass to glory!" He drew forth his other hand slowly, and placing it on his breast, he said, *O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be unto God, which giveth me the victory, through my Lord Jesus Christ!* Those two individuals died within three weeks of each other; but how different their end! The one loved the Bible, the other did not.

[Capt. Anderson, R.N.—at N. and M. Bible Soc. Ann.

BRITISH AND FOREIGN BIBLE SOCIETY.

Report of the Agents for England and Wales for 1838.

THE Agents of the Society for England and Wales—Messrs. Dudley, Brackenbury, Sanger, Phillips, and Bourne—have delivered a Report of their proceedings in the year 1838, an abstract of which here follows:—

Affiliated Societies extinct in the year, 64—New Societies formed, 125; of which 42 were established by Local Agency alone—Public Meetings attended by the Agents, 591; being an increase of 42—Total of Public Meetings, 1187: the present system of visitation, adopted in 1833, has produced the following steady increase of Public Meetings: 557, in 1832; 753, in 1833; 853, in 1834; 944, in 1835; 1053, in 1836; 1062, in 1837; 1187, in 1838—Affiliated Institutions now existing: Auxiliaries, 352; Branches, 327; Associations, 1730; Total, 2409.

The Agents add these general observations:—

1. An impartial comparison of the Domestic State of the Society, as it exists at present, with its position in 1832, satisfactorily establishes the fact, that the system of District Agency and Visitation adopted in 1833 has, to a great extent, realized the anticipations of the Committee. A more intimate personal knowledge of their respective Districts has been acquired by the Agents—many declining Societies have been revived—a more perfect organization introduced—and numerous New Societies established: and when the plan of Definitively-

arranged Routes shall be adopted throughout the kingdom, they feel justified in believing that these beneficial results will become increasingly manifest.

2. But while your Agents derive encouragement from this retrospect, and desire reverently to acknowledge the unmerited blessing vouchsafed to their labours, they are painfully sensible that much, very much, remains to be accomplished, and that past success only increases future responsibility. Continued and more minute inquiries amply confirm their former statements, that there is not one County in the kingdom in which the inhabitants are adequately supplied with the Scriptures; nor one, in which the means best adapted to secure that supply have hitherto been applied, to the desired and practicable extent. They do, indeed, rejoice in the fact, that, of Eleven Millions of copies of the Scriptures which have been issued from the Depositories of the Society, more than Seven Millions and a Half have been in the languages of the United Kingdom; but this only proves the deplorable scarcity of the Holy Scriptures which previously existed, and the necessity for such a Society. Recent inquiries, not only in London, Liverpool, and Manchester, but in the agricultural districts, afford melancholy evidence, that the Primary or "British" Object is not attained. Nor will it be attained, until every family in Great Britain and Ireland shall be supplied with at least one copy of the Sacred Volume.

3. It is to the extension of the System of Bible Associations that your Agents look, with increasing confidence, for the attainment of the British Object. Did they require an evidence of the efficiency

of that System, in addition to their own daily observation, they find it in two districts of the kingdom totally dissimilar in the pursuits and habits of the people—the Manufacturing District of Ashton-under-Lyne, and the Agricultural County of Norfolk. In Ashton, the Committee of the Auxiliary Society having met with an individual eminently qualified for the office, appointed a “Local Agent,” in Sept. 1836 the Receipts have more than doubled within the two years, and the Issues have increased in nearly the same proportion.

In Norfolk, where a “Local Agent” (also appointed by the Committee of the Auxiliary Society) has been engaged only a few months, Twenty-seven Bible Associations have been already established, by the instrumentality of which, more than One Thousand Subscribers have been obtained.

4. Experience has clearly demonstrated the fallacy of supposing a town or district to be supplied with the Scriptures, because of the number of Bibles and Testaments distributed. The labouring classes, who constitute beyond all comparison the mass of subscribers, are, generally speaking, a fluctuating population; frequently changing their abodes, and beginning and ending their subscriptions in different Associations, or in two districts of the same Association. Nor should it be forgotten, that the rapid extension of education happily produces a corresponding demand for the Scriptures; and that numerous copies are continually transferred by parents to their children. Hence the importance of frequent, systematic, and persevering inquiry on the part of Collectors of Bible Associations, in order to keep up the local supply.

CHURCH MISSIONARY SOCIETY.

Financial Situation of the Society.

DEEPLY impressed with the serious difficulties of the Society's situation, from the state of its finances, a Special Meeting of the Committee was held at the Church Missionary House, on the 7th of May—the Right Hon. Sir G. H. ROSE, M.P. in the Chair—for the purpose of considering the course which, under these circumstances, it behoved the Committee to pursue. After mature deliberation at that

Meeting, and at a subsequent one on the 13th, the following Statement was adopted, explanatory of the Society's Financial situation, and the measures which the present exigency demands.

State of the Society's Finances.

I. The Total Receipts or Income of the Society for the year 1837-38 amounted to	£ 82,701 11 8
In 1838-39, to	71,306 19 8
Being a diminution of	<u>£ 11,394 12 0</u>

It is satisfactory to be enabled to state, that this reduction in the Receipts is not attributable to any falling-off in the Contributions of the Associations.

At first sight, there appears, upon a comparison of the last year with the preceding one, a diminution of Income from this source, of 3348l. 8s. 1d.; but, in point of fact, that apparent defalcation arose from accidental delays in remittances from some of the most considerable Associations, occasioning sums to the amount of upward of 4000l. to fall into the account of the year 1839-40.

The real diminution of the Income of the year was under the heads of—

BENEFACTIONS to the amount of	£ 5432 18 7
LEGACIES, to the amount of	3551 9 5
	<u>8984 8 0</u>

From the deferred Remittances of ASSOCIATIONS, there was an apparent reduction, under that head, of 3348 8 1

Making together 12,332 16 1
This amount was lessened by an increase of the Parliamentary Grant, for the West-Indies' Schools, of 1000 0 0

Leaving a reduction of the Receipts, under those heads, of £ 11,332 16 1

II. While the Income of last year was thus reduced in comparison of 1837-38, the Expenditure exceeded that of the preceding year to the amount of 4912l. 11s. 11d.

Expenditure 1837-38	£ 86,540 17 2
.... 1838-39	91,453 9 1
INCREASE	<u>£ 4912 11 11</u>

The whole of this increase occurred in the Foreign or Mission Expenditure. The Home Expenditure was below that of the year preceding.

In the *West-Africa Mission*, an excess was occasioned by the erection of buildings

which the Government were pledged to erect and maintain; but which the Society have been compelled to provide.

In the *New-Zealand Mission*, an increased expenditure was occasioned by the destruction of buildings and property during the recent wars in that country.

But the increase in the *West-Indies' Mission* alone, amounting to 4949*l*. 16*s*. 6*d*. will account for the excess shown above. This increased expenditure has been occasioned by the great cost of School-houses, to which the Society was pledged by its engagements with Government, and other buildings; and by the general enlargement of the Society's Establishments, to meet, as far as possible, the crisis of the change in the state of the Negro Population. Since the commencement of the measures for emancipating the Slaves, Forty Missionaries and Catechists, including females, have been sent out to the different Stations of the Society in the West Indies; and the expense of this Mission has advanced from 905*l*. 14*s* 10*d*., which was the amount in 1833-34, to the sum of 19,193*l*. 19*s*. 1*d*., which was the expense of last year.

III. The financial situation of the Society, as ascertained at the close of the year 1838-39, and thus summarily explained, is as follows:—

	£	s.	d.
Amount of Income	71,306	19	8
.... of the Expenses . .	91,453	9	1
Producing a deficiency of	20,146	9	5
Allowing for the deferred Remittances from certain Associations, subsequent to the 31st March, as stated above, and reckoned at	4000	0	0
The actual Deficiency of the year may be computed at . £	16,146	9	5

IV. This sum was supplied from the sale of the Funded Property of the Society; which at the beginning of last year amounted to about £25,000, and is at this time under £10,000.

V. It will be apparent, that for operations upon a scale of expenditure extending from £85,000 to £90,000 a year, there ought to be a capital to meet casual defalcations in the yearly receipts, much beyond its present reduced amount. Without such a resource, a deficiency in the receipts of this year, at all approaching to that of the past year, would, in fact, produce a state of insolvency.

The Committee of the Society, however, entertain no apprehension of such

an event. The cause of Missions is the cause of God. And while it becomes the Committee, in the humbling consciousness of infirmity and imperfection inseparable from their measures, to regard the state of the Society's affairs as a trial of faith—as a solemn call to review their proceedings, and consider what it behoves them to do—they would encourage themselves, and the members of the Society at large, in the Lord; while they apply themselves to devise—in dependence on His gracious aid—the fittest means of meeting and overcoming the present exigency.

There are two points which the occasion requires that the Committee should advert to, in this place:—

1. As regards the *aspect of the Missions of the Society*, it may be truly said of them, in general, that they were never in a more encouraging state. If painful trials have befallen some, as in the instance of the Zoolah and Abyssinian Missions, in both cases, noble examples of fortitude—instructive patterns of suffering—holy devotedness to their high calling—and readiness to resume their perilous labours—have been afforded by our beloved Missionaries, worthy of the best days of the Gospel, and eminently indicating the Divine favour and acceptance of their work, for the edification of the Church; though the direct object of those Missions has been for a while frustrated, through the machinations of evil men.

On the other hand, the most urgent appeals are before the Committee, to strengthen the existing Missions in every quarter. Some Stations have been painfully, but unavoidably, left destitute; or have been altogether inadequately supported, from the pressure of other claims, and the insufficiency of the resources at the disposal of the Committee. It may be especially remarked, that never were there more promising openings presented for the extension of the Society's labours in India, Ceylon, and West Africa.—The following extract of a Letter from the Rev. John Tucker, dated Madras, Dec. 22, 1838, illustrates this remark:—

The Parent Committee will, I trust, perceive that the great increase in our Estimated Expenditure is not owing to any want of foresight or prudence on our part, or a disposition rashly to engage in any new schemes. The necessity for immediately commencing the rebuilding of the College at Cottayam arose, in the providence of God, out of the circumstances in which

we were placed at that particular period; nor can we persuade ourselves that the Parent Committee could have approved of our pursuing a less liberal course toward Mr. Schaffter and his Catechists [on Mr. S.'s rejoining the Society's Missions in Tinnevely.] The Institution also [at Madras, for training Native Teachers] could have been no longer delayed.

We shall make every effort to make known our wants; . . . and we may trust in Him, *whose are not only the silver and gold, but the hearts also of men, to spare us from the painful necessity of retiring from the ground we occupy.*

2. As regards the *system of the Society's Expenditure*—besides the continual review of it maintained in the several Missions, and regularly reported to them—the Parent Committee have lately been engaged in a revision of the Society's Expenditure, extended to its minutest details; the result of which is, that, with the exception of some comparatively small matters, no reduction can be effected in the scale of the Expenditure, except by a contraction of the Missions.

A measure of this nature the Committee cannot contemplate, but as a last and most afflicting resort. They therefore submit to the Friends of the Missionary Cause associated with the Society, the following measures, prompted by the urgency of its present position, in the humble but confident persuasion, that they will respond to the call; and that results will ensue, under the Divine blessing, adequate to the greatness of the occasion which dictates the appeal.

(1) That the members of the Society be invited to make its present circumstances a subject of special prayer—that it would please the God of all grace bountifully to bestow upon it the means of carrying forward the great work in which it is engaged; and that He would more abundantly dispense, by its Missionaries, spiritual blessings to those among whom they labour.

(2) That, to afford solid support for carrying on the Society's operations, those members, whose circumstances admit of their raising their annual contributions, be respectfully solicited to do so. *The Missionary field is the World*; and individual as well as collective efforts, to compass the vast object, should be commensurate.

(3) That the members be urged to exert themselves to obtain additional Subscribers, from among persons of their own class.

(4) That extraordinary contributions, to meet the actual exigency in the Soci-

ety's resources, be received from friends possessing the ability and disposed to afford such aid in the present emergency.

(5) That in places where Sermons for the Society have not been hitherto preached, Clergymen, friendly to its objects, be respectfully requested to allow an Annual Sermon in their respective Churches in behalf of the Society.

(6) That it be recommended to the Committee of each Association to hold a Special Meeting, for the purpose of considering this statement, and severally take such steps as may be most suitable to their local circumstances, for giving effect to this appeal.

The Committee having thus laid the financial situation of the Society before the Associations and Members, would, in conclusion, renew their expressions of confident assurance, that the work in which they are engaged, being a work of faith, will not fail. The very success which has attended the past labours of the Society may be regarded as an earnest of future, and yet greater, blessings from on High. But to obtain the glorious end in view, proportionable exertions and sacrifices must be made, by all those who have at heart the extension of Christ's kingdom. The Committee trust, that, by a general and simultaneous effort, their Friends will show that they participate in this feeling. May it please God so effectually to stir up the hearts of His faithful people on this trying occasion, that the plans of the Society may be yet more and more enlarged; and that, from every part of the earth, thanksgivings on this behalf may ascend to our exalted Redeemer, Christ Jesus the Lord!

Appeal for Extra Contributions and Subscriptions.

Many Members and Friends of the Society have been convinced by the preceding statement, that immediate exertions ought to be made, not only to supply the Deficiency which has occurred in the funds, but to bring up the Income of the Society to a standard which shall enable it to meet more adequately the pressing

calls made for its further labours. They have, in consequence, already forwarded Contributions and Additional Subscriptions, to a very considerable amount, direct to the Committee; and the chief Associations throughout the country are coming into action.

We earnestly recommend the increase of the certain Annual Income. The present Distress will undoubtedly be relieved; and we confidently trust, while such varied and vigorous exertions are making for the religious instruction of our masses of ignorant population at home, that these exertions will be accompanied by a corresponding increase of labour in behalf of the perishing Heathen, one-fifth, perhaps, of whom, throughout the world, are British subjects, and over one-third of whom this country exercises a powerful influence.

Whoever finds, on a serious inquiry into his duty as a Christian, and the means which God has entrusted to him, that he can give to the Cause of Christ in connection with this Society time or money, or both, which he has not yet given, let that person come forward as a Collector or Subscriber; or increase his Collection or Subscription, being already a Collector or Subscriber. .

LONDON MISSIONARY SOCIETY.

Public Meeting for the Reception of Six Madagascar Refugees.

A SPECIAL Meeting of the Members and Friends of the Society was held in Exeter Hall on the 4th of June, the Treasurer in the Chair, for the purpose of receiving to the protection of the Society Six Christian Refugees from the Island of Madagascar. The Rev. J. J. Freeman, formerly of that Mission, introduced these Refugees to the Meeting, but first took the following

Brief View of the Persecution in Madagascar.

It may be well, before we give

this View, to remind our Readers, that, at p. 72 of the last Survey, it was stated that the name of the first Martyr was Rasalama, though known to the Natives who gave the account of her death by that of Rafaravavy. The details given at pp. 37--40 of our last Volume belong chiefly to Rafaravavy, who escaped death at the time of the martyrdom of Rasalama, and was the first presented to the Meeting.

It is now rather more than four years since the direct persecution of the Madagascar Government against Christianity commenced: there had been previous indications of opposition to the Ordinances of Christianity; but it was not till about that period, that the Queen published her Edict, making the profession and the teaching of Christianity in any way a capital offence.

At that time, the prospects of the Mission appeared to be highly satisfactory and encouraging. There were about 5000 children enrolled in our Missionary Schools; and some few thousands of the Natives, including a multitude of adults, were also, by their own voluntary determination, acquiring the art of reading, so that many thousands had become capable of perusing the Holy Scriptures, which were in circulation among them. Two Places of Worship had been erected, and were well filled with Native Congregations. About 200 Natives had submitted to Baptism, nearly all of whom were received into Christian Fellowship. About twenty Meetings for Prayer were established by the Natives themselves, in their respective houses, in various parts of the capital and the immediate vicinity. Nearly the whole Volume of the Scriptures was translated, revised, printed, and put into circulation; but especially the New Testament and the Book of Psalms: in these labours we were abundantly assisted by the kindness of the British and Foreign Bible Society.

During this state of things, the Queen published her Edict. At the time of the suppression of Christianity, all who had made a profession of it fell under the condemnation of the severe measures of the Government. Several hundreds of Officers in the Army were reduced in rank; and the whole of those who had voluntarily acquired the art of reading, and

attended our Chapels, and especially those who had instituted voluntary Prayer Meetings, were placed under penalties; so that perhaps from 2000 to 3000 Natives suffered at once in consequence of the publication of that Edict against Christianity. The first direct measures of persecution fell on that eminent woman, of whom we have all heard with the deepest feelings of sympathy—Rafaravavy. She had been a convert prior to the suppression of Christianity. Previous to her conversion, she was a most devoted idolater. Brought under the influence of the Gospel through the medium of conversation with a native believer, the inquiry was awakened in her heart how she might escape the broad road, walk in the narrow path, and obtain eternal life. Brought afterward into immediate connection with the Missionary, we have reason to believe that the heart of the savage was changed by the grace of the Holy Spirit. She then became one of the most zealous converts: she obtained one of the largest houses she could in the capital, for the purpose of instituting a Prayer Meeting. We have attended there, on various occasions. By her simplicity, fervour, and consistency, she became the means of inducing the regular attendance of many on the Means of Grace. This awakened the enmity of some around her, and three of her own servants accused her to the Government. She was charged with encouraging meetings for prayer, having the Scriptures in her possession, and keeping holy the Sabbath Day. At that time, one of the principal officers had fallen under an accusation by his servant; and he, to save himself, had effected the re-issuing of a law by which accusations were not to be laid against masters by servants. When her servants, therefore, laid an accusation against her, the Government could not, even in that unjust land, receive the charge: she was, therefore, merely fined on that occasion, after having been some time detained as a prisoner. Her father, who was not a converted man, filled with indignation against the servants, put them in irons. The moment she was released, her heart cherished a burning desire to become the instrument of their conversion: she obtained a house at some distance from that where her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were de-

voted to effect the conversion of her accusers. She prayed over them, she wept over them; till at last they wept for themselves, and confessed, "We thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and now we begin to feel in our own hearts what this religion is." There is reason to hope that two of those servants became savingly converted to God by her means. One of these has since been subjected to severe punishment for attachment to the Gospel, and she is not without hope that the whole three have become lovers of the Saviour. After this she was again accused, with several others, of continuing to read and pray: they were apprehended, and she was ordered for execution simply because she retained her profession of faith in Christ. It was declared publicly that she had been put to death, and the news reached us that she had suffered martyrdom. In the providence of God, however, it occurred that that very night, when at the cock-crow the next morning she was to have been led forth to execution, an alarming fire burst out in the capital where she was prisoner. The confusion became general: the soldiers who had her under guard, and the very executioners, forgot at the moment their duty, and the order for execution remained in suspense—not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and death. Two or three days passed away amidst this confusion; and, during that time another eminent woman uttered boldly her sentiments on behalf of Christianity: they were conveyed to the Queen, and upon her head the indignation fell: she was led forth to the place of execution, and died there a believer in Jesus, pleading with God for the conversion of her beloved country.

This First Martyr was Rasalama. Mr. Freeman proceeded—

Rafaravavy was then put in irons, and for five months was kept in that situation. Five soldiers were appointed to guard the house where she was kept; but, even there, the desire of converting others to God never forsook her: she seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After suffering this confinement,

she was sold into slavery, first in a private house; but, as that was not deemed a sufficient disgrace, it was ordered that she should be taken into the most public part of the capital, and there, under the eye of all her friends and relations, sold publicly into slavery. She counted it a high honour to suffer shame for the sake of Christ. But again she was found, ere long, attending at a meeting for prayer, and a Young Man was accused of having permitted her to meet at his house. That Young Man was apprehended. He had been one of those, and I believe the only one of the Christians, who ventured to attend the martyrdom of the first female put to death. He returned from that scene with a heart prepared to yield his life to God, if called on to do it. He was the next martyr. He fell on the same spot.

The name of this Young Man was Rafaralahy. The particulars of his death, as given by Mr. Freeman, appeared at p. 72 of the last Survey.

Escape of the Six Refugees to Mauritius.

The Government then sent their officers to the wife of that Young Man, to ascertain who the parties were that had been assembling for prayer at his house. She refused to name them. They then threatened torture: they brought their pincers, that they might pluck the flesh from the bones: they then brought hammers, that they might crush the several joints of her fingers: she was then scourged, and her nails were extracted. It was more than flesh and blood could sustain, though we have reason to believe that she was a pious woman, and we know that she long concealed the names. It has since been to her a matter of grief that she divulged them. The names were carried to the Government, and the parties were brought under fresh accusations. Rafaravavy was among them, and also two Young Men who are here present. Six of them instantly fled from the capital; and passed about sixty miles across the country to the west, to a village where they knew there were many who loved the Saviour. They were welcomed there. A leading man in the district gave them the right-hand of fellowship: "Come," said he, "to me. As long as I have food to eat, you shall share it with me: as long as I am safe, you are safe." He concealed them there; and his Wife, who sits by us, assisted in their concealment. The soldiers came to the house
June 1839.

and searched for those who had fled, and especially for Rafaravavy; for she was deemed the leader of this little band, which neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape; but she was concealed behind a piece of matting, which the soldiers did not descry. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of Mr. Johns on the coast of Madagascar, in the autumn of last year. Communications were made by means of confidential friends; and, as soon as they heard of his arrival, they travelled by every possible means of secrecy; and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God and enjoy liberty.

Arrival in London.

Mr. Johns mentioned their escape, among our Christian Friends at the Mauritius; and a Young Man there in the Queen's service, an Officer in the Army, went among his Brother Officers, and collected in one day 70*l.* sterling toward paying the expenses of bringing them from the coast of Madagascar. Thus aided, they safely reached the Mauritius; where they found a number of their fellow-countrymen, who had formerly been in slavery in that land, and had subsequently obtained freedom: with those they mingled their prayers and thanksgivings to God. There is reason to hope, that, in the Mauritius, some of those slaves, now freemen, have become freemen in Christ Jesus. If no other door of usefulness should open, there are one or two of these Madagash Friends who are desirous of going back and labouring among their countrymen and countrywomen who are at present in the Mauritius. From thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord voluntarily made a little subscription on the morning of their departure, and handed in

23s. as a mark of their affection to these persecuted friends. Arriving at the Cape of Good Hope, Dr. Philip received them, and urged their coming to this country, that British Christians might see in them what the Gospel had done on their behalf. Thus encouraged, Mr. Johns brought them forward, and they arrived last Saturday week. They have been before the Directors of your Society, who have conversed with them—put numerous questions to them concerning their knowledge, piety, and history—and have felt themselves warranted in presenting them before you as fellow-citizens and saints—a part of the Household of God.

*Character and Circumstances of the respective
Kisujees.*

It remains for me to add, that two of the men have been subjected to the ordeal of the tangena. I hold one in my hand. It is the nut of a tree, the kernel of which is poisonous. It is used by the Natives to ascertain what guilt attaches to persons concerning whom they have no obvious proofs of guilt. One Young Man was near death at the moment of taking it: a pit was dug before him: he was placed on its border, and compelled to undergo the ordeal: if he had refused, it would have been instant death, and by taking it he was momentarily in danger of dying: at that solemn juncture he cried to the Saviour to deliver him, and committed his soul into the hands of Christ for life or for death. The Saviour mercifully interposed: his life has been spared, and he is here with us this morning.

The general condition of Madagascar is extremely deplorable: wars ravage and desolate a large part of it. From the oppressiveness of the Government, desertions from the army have become very extensive. So many have become the executions, that the Government has been compelled to reduce the money paid to the executioners to one-half the usual amount.

Since reaching this country, we have reason to believe that these, our Christian Friends, have spent much of their time in fervent prayer to God. Last Tuesday Morning—and I say these things in their presence, the rather because they are not familiar with our language, and know not what I am relating to you, so that I am not feeding their vanity—last Tuesday Morning, the two women, who reside in the house of Mrs. Johns, did not come down at the usual hour; and, on

ascertaining the cause of their detention, she found that they had consecrated that day to prayer and fasting, that God might preserve them in the midst of us—bless them in this visit to our land—and make them a blessing through the remnant of their days. On Saturday last, the younger of the two women not coming down, Mrs. Johns listened at her door, and heard her in earnest prayer to God: the substance of her expressions was this—“We see, that in this country the Gospel of Christ is allowed to circulate freely. Oh that it might in our country!” What they have seen and witnessed already of the happiness of British Christians induces them to pour out their whole heart before God, that Madagascar may receive such blessings too.

Having related all that I need to state on the present occasion, I shall have the pleasure of introducing them by name to the Chairman, as the organ of the Meeting:—Rafaravavy is this excellent woman who was at the point of death; and, in the spirit of a martyr prepared for it, but whom God has preserved to this moment: they have all adopted new names, and she has chosen the name of “Mary”: she has read so much of Mary in the Gospel, that she wishes to have that name herself—The second is Razafy, “Sarah”: her husband preserved their lives when wandering over Madagascar: he remains at the Mauritius, to obtain a vessel, that he may go and visit the creeks on either side of the island, that, if possible, he may rescue his countrymen from destruction—This Young Man is Andrianomana: he has assumed the name of “Simeon,” because Simeon said, when he took the Saviour in his arms, *Mine eyes have seen thy salvation*—The next is Rasoamaka, who has taken the name of “Joseph.” He is a Young Man of eminent piety: though he is young, he has been looked up to during the persecution, by all the friends in Madagascar, with the utmost affection and confidence, as a wise and prudent adviser—Next to him is a Young Man, Ratsarahomba, “David”: he drank the tangena. The other is a Youth, Andrianisa, “James”; whose father was the means of assisting them to get out of the island: he felt that whatever might be his duty to the Queen on earth, it was equally his duty to endeavour to rescue that intelligent and interesting Youth.

Answers of the respective Refugees to Questions put to them.

Rafaravavy—Q. What are your views concerning the love of God toward our world?—A. God's great love has been shewn toward our world in the gift of His Beloved Son, who came down from heaven for the salvation of sinners.

Q. Do you believe that you have in your heart love to God in return?—A. Yes: I trust, that, through the Holy Spirit whom God has given, I have the love of God in my heart, so that I have come to Christ; for, without being drawn by that Spirit, no man cometh to Christ.

Q. What do you think of the condition of your countrymen who are not believers in our Lord Jesus Christ?—A. They are all dead: they neither understand, nor can they walk; and, unless their hearts be changed by the Holy Spirit, they cannot serve God.

Q. What is the design for which the Gospel has been sent to them?—A. To proclaim to them that God, said concerning His Beloved Son, *This is My Beloved Son, hear ye Him*; and the declaration, that *Whosoever cometh to God by Him shall in no wise be cast out*.

Q. What were your thoughts and feelings when accused by your servants and near to death?—A. It was not with me a matter of astonishment, because I recollected what the Prophets and Apostles had suffered. Although I did not know but that I must die, I had a hope in Christ concerning everlasting life.

Q. Was there no sentiment in your heart against those that accused you?—A. No: there was nothing to make me angry, but to awaken my grief for them; because what they did was without knowing God—without believing in the Saviour.

Rasafy—Q. You have come far away from your husband, your relations, your country: you are here in a land of strangers: what are your thoughts and feelings now about those whom you have left behind?—A. I have relations and friends there, but they know not the Lord: they know not the Saviour. It is not with me a matter of deep grief to make separation from them, if they may be brought to know the Way of Salvation.

Q. Do you purpose to pray to God much that he would have compassion upon them and save them?—A. I have prayed; I wish to pray continually that God may have compassion on my friends and relations whom I have left in that dark

land; and my hope is, that, on returning, I may be able to seek their salvation, by teaching them the knowledge of the True God.

Andrianomana—Q. Have you a single word to say to the friends of Missions before you?—A. I wish, first of all, to offer thanks to God for the compassion which He has shewn to us, that, in His mercy, He put it into your hearts to send the Missionaries to us, to make known the Way of Salvation. I feel, that, in addressing you, I am speaking to those who have felt the love of Christ in their hearts; and, while I thank you as being the means of having sent to us the Message of Salvation, I have one thing on behalf of myself and my friends to ask of you, which is, that in your prayers to God you will remember our country—that you will plead with God for that dark land, that God may permit us to return there in due time, and to be the means of making known to our countrymen the Way of Salvation. Our lives are in the palm of the hand of the Almighty: we are safe under His protection; but we ask the prayers of the Christians of this land, that God may, in due time, restore us to that land, to be a blessing there; and, in return for your prayers for us, we will continue in prayer for you, that the Holy Spirit may enable you to persevere to the end.

Rasoamaka—Q. Your country is now the land of martyrdom: there is the blood of the saints: there are many suffering for the sake of Christ; but will the Gospel spread?—A. There are sufferings, there are tribulations, in Madagascar; but the Christians there are confiding in God. God is stirring up their spirit; and I do not fear but the Gospel will spread in that country.

Q. Can your Queen overthrow the Gospel: can she overthrow the kingdom of the Saviour in Madagascar?—A. No: our Queen can do no more than she is permitted of God to do. With Him rests the supreme power: she cannot hinder the progress of the Gospel.

Q. Do you believe, from your own knowledge, that there are many in Madagascar who, amidst all tribulations, are yet persevering?—A. Yea, there are now to the full 170 with whom we have been in the habit of visiting and conversation; and who are, amidst all tribulations, in the strength of God, desirous of persevering.

Ratsarahomba—Q. Before the light of

the Gospel came among your countrymen, had they any hope in death, or any knowledge of the future?—*A.* No: they had no hope in death; for they were sitting in perfect darkness: they had no knowledge of God, or the way of acceptance with Him.

Q. How may we be accepted, and pardoned, and saved?—*A.* Through that which Christ hath done, we obtain the forgiveness of our sins; and, through love to God, we rise to the enjoyment of life and happiness; and, through believing in the Name of Christ, we have life everlasting.

Andrianisa—Q. What was the Word of God which first impressed your heart, and led you to desire to serve the Saviour?—*A.* The words which first impressed my heart and won me were these: *He, that believeth on Me, shall have everlasting life. Him that cometh unto Me, I will in no wise cast out.*

Q. Should you return to your own country, is it your desire to serve God while you live?—*A.* Yes, that is my hope; not, however, that I have any strength of my own to do it, but, trusting in the strength of God, my desire is to serve Him as long as I live.

Resolutions passed at the Meeting.

—That this Meeting expresses its deepest sympathy with the persecuted Christians of Madagascar, in the accumulated sufferings which they have sustained in the Cause of Christ; and rejoices in the Grace of God which has supported them in the hour of trial, and in the kind Providence which has protected, in circumstances of extreme danger, those now present: and confiding in the promises of God our Saviour, this Meeting cherishes the devout assurance, that, although obstacles may for a season impede the progress of His Gospel, persecution itself shall be made subservient to the extension and purity of His Church and the ultimate universal triumphs of His Kingdom.

—That in the affecting condition of Madagascar generally, in the success with which God had been pleased to crown His Gospel in that island, and in the sufferings and sacrifices of the Native Christians, this Meeting, deeply sensible of the responsibility connected with our own religious advantages and means of usefulness, recognises the most solemn obligations to enlarged personal devotedness and pecuniary contribution, in aid of the proclamation of the Message of Mercy to all tribes and kindreds of the world.

WESLEYAN MISSIONARY SOCIETY.

Missionary Ship.

THE "Triton," a vessel of 120 tons' burthen, has been purchased by the Society, for the use of its South-Sea Missions. It will be fitted out, without delay, to convey Missionaries and stores to those Missions; and the Committee make the following

Appeal for Contributions of Stores and Goods.

It is expected, that advantage will be taken of this opportunity to send a reinforcement of Missionaries to the several Stations in that part of the world, as well as a large supply of goods of all kinds, for the use of the Missions; but especially for such as have no circulating medium, and where the necessaries of life can only be obtained by barter, as in some parts of South Australia, and in New Zealand, Tonga, Haabai, Vavou, Feejee, and other Islands.

It is very respectfully suggested, that Merchants, Manufacturers, and others, who are friendly to the operations of the Wesleyan Missionary Society, have now an opportunity of testifying their goodwill, by contributions of goods; which though, in some cases, they may be almost unseasonable in this country, in consequence of changes and improvements, or from being broken sets or remnants, would be of great value in those parts of the world to which they will be carried by the Missionary Ship; and which, while saving a large expenditure to the already-exhausted funds of the Missionary Society, would greatly promote the comfort of the Missionaries and their Families, and forward the cause of social improvement and civilization among the Aborigines of those regions.

Among the articles which are required, and would prove most acceptable presents to the Society, are the following:—

A Pinnace—ready to be built on arrival at the Friendly Islands, to act as companion to the Missionary Ship; for the purpose of visiting such shores and islands as may be inaccessible to larger vessels, in consequence of the reefs and shallows which frequently obstruct navigation among the islands of the South Pacific.

Ships' Tackling—suitable for a vessel of the size of the Missionary Ship, and for smaller craft; any rest of the proposed vessels, and any furniture for others which may be found

necessary, being only to be obtained at great expense in the Colonies, or by an inconvenient delay from this country.

Sea-Stores—such as are required for the comfort and support of seamen and passengers during a long voyage; and would also prove an acceptable supply to Missionary Families, who have seldom an opportunity of obtaining European articles of food, and other comforts.

A Tent, or Marquee—to be used in visiting new or distant Stations or Islands.

Furniture—including Earthenware, Tinware, and Ironmongery. Many of the houses of the Missionaries are almost destitute of these articles; and it is desirable, that, to as great an extent as possible, the use of them should be introduced among the converted Natives.

Clothing—for men and boys, women and girls; including Blankets, Flannels, Prints, Calicoes, Remnants, Tapes, Threads, Buttons, &c. Articles of clothing are in great demand among the Christian Natives of the South-Sea Islands. They are very acceptable as rewards to those Natives, who perform valuable service to the Missionaries; and are among the most attractive articles which can be offered in return for the supplies of food and labour, for which the Missionaries are dependent on the Natives.

Medicines and Surgical Instruments—these, also, are in great demand; and many of the Missionaries possess a sufficient knowledge of medicine and surgery to use them to great advantage.

Bells—for the use of Mission Chapels and Schools.

Stationery, &c.—Writing and Printing Paper, School-Books, Slates, Pencils, Maps, Scripture and other Prints, Charts, Compasses, &c.

It would be almost impossible to enumerate all the articles with which it is desirable to freight the Missionary Ship. The Christian feeling and liberality of our friends will suggest many things unavoidably omitted in this brief notice.

It may, however, be desirable to remind our friends, that the Missions in South Australia, in New Zealand, Tonga, Haabai, Vavou, and Feejee—in all, Eleven Stations—are established among the Aborigines of the respective countries; and that, in general, the Natives are dependent on the Missionaries for the supply of such articles as those which have been mentioned.

Connected with this Appeal to public liberality, we deem it right to mention, that the Mission House and Store, at Mangungu, on the Hokianga, in New Zealand, has recently been destroyed by fire; with the loss of the books and other property belonging to the Rev. Nathaniel

Turner, to the amount of about 800l.: and that the Rev. W. Longbottom and his family have suffered shipwreck on the coast of South Australia, with the loss of the greater part of his library and other property. Any articles, especially designated to make up these losses, may be specified as for that purpose; and will be forwarded to the parties by this opportunity.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

ASIA MINOR.

Proceedings on a Journey into the Interior.

MR. JETTER and Mr. Fjellstedt visited Magnesia in April of last year, accompanied by Yoosuf Effendi. Encouraged by the openings which there occurred, Mr. Fjellstedt remained for some time. Mr. Jetter and Yoosuf proceeded to Thyatira and Pergamos, and returned to Smyrna in May. We select some notices from the Journals.

— at Magnesia.

The Missionaries called on the Archbishop of Ephesus, who resides at Magnesia. He received them in the usual manner, with sweetmeats, coffee, and pipes. In the course of the conversation, Yoosuf Effendi inquired whether it were true that the Archbishop had burnt the Gospels at Vourlah? The Bishop replied, "I have burnt your school-books;" but would not acknowledge that he had burnt the Scriptures. On being asked by Mr. Fjellstedt and Yoosuf, why he had not returned the books, if he did not approve them—as they were given for the use of the Schools, and were the property of the Missionaries—he replied, with great violence, "I have burnt your spurious Gospels, and shall burn them wherever I find them." Addressing Yoosuf, he said, "How is it that you, being an infidel, are coming forward in defence of the Gospel?" To this Yoosuf rejoined, "If I be an infidel, then it would not be strange to burn the Gospels; but in you it must be most strange, as you profess to be a pillar

of the Church." The Bishop subsequently excommunicated the Missionaries, and threatened to excommunicate the person of the house in which they lodged: they consequently removed to a room in the khân.

Mr. Jetter writes—

April 22, 1838: Lord's Day—Scarcely had we finished our morning devotions, when the Armenian Banker, together with a first-rank Greek, entered our room, to pay us a visit. As might be expected, the conversation immediately turned to the subject of the Greek Bishop; thus affording an opportunity of giving a true account of the matter, which seemed to have already passed through several editions. The burning of the Scriptures being spoken of, the Greek said, "I have some of your books in my house." He then read in the Greek Testament and Psalter, which were lying close by; and said to the Armenian, "These books are word for word the same as we have them in our Church."—The people really believe that we have other Gospels than they have in their Churches; which makes them, of course, ready to destroy them. And who will convince them, after their wicked Priests have once persuaded them to believe a lie?—for they themselves are not able to examine the matter, as the generality of Greeks cannot read the Modern, much less the Ancient Greek.

At Magnesia, the Missionaries write—

At night, a young Greek came; who showed, by his conversation, that he believed nothing, and even denied that there was a Devil. I asked, "Whence, then, is the evil that is in the world?" "From the heart of man."—"But who influences the heart of man to do evil, since God created it perfect?" Here he stopt short, and had nothing to reply.—I then gave him serious admonitions; saying, "Consider your ways well, before you act in so foolish a manner."—We found, both among the Greeks and Armenians, yea, and Turks too, that those persons who were free from the dominion of priestcraft inclined to infidelity. But this is the natural result of the bigotry and wicked conduct of the Priests, which have attained, particularly among the Greeks, to an awful degree.

Mr. Jetter says—

The young Greek began to question

me on several points, which shewed that he strongly inclined to give belief. He confessed that he had read Voltaire, and other similar works. Alas! these ruinous books find their way everywhere; and while the Scriptures are persecuted and burnt, these are left to make their way, without being inquired after. I answered a number of queries, and then directed him to a careful study of the Word of God; for he seemed open to conviction, and desirous to be delivered from his present hopeless state. I entreated him not to pour contempt on Religion because it is so awfully misrepresented in this country. He seemed to go away more cheerful than he came; and, from his repeated visits afterwards, it was evident that he found some food for his immortal soul. It is truly lamentable, that those who cannot bow down before senseless images, &c., not having the means of learning the truth as it is in Jesus, generally obtain the infidel books alluded to, and so become downright unbelievers! We found this to be the case, in several instances, on this very journey.

Mr. Jetter's Journal furnishes the following extracts:—

—at Thyatira.

April 26, 1838—In the evening, we reached Thyatira; and standing in the verandah of our khân, I heard a man, at the further end, call out to me in the court, our servant having my horse at the fountain, "See, this is the horse of the Farmason!"—meaning 'Freemason.' I quickly went up to him, and asked, "What do you say?" He replied, "Oh! I said that your horse was a Freemason." In consequence, a number of Greeks from the khân assembled before our door, whom I asked what they understood by the word "Farmason." They said, that it denoted a person who believes nothing, and was a most insulting term. "But," said one, "you must not mind what this ignorant man says."—I then invited them into my room; and a fair opportunity was afforded me to preach the Gospel to them. At first, I read to them parts of the Gospel, and spoke about their contents. Seeing that one of them could read very fluently, I called upon him to read; and discovered that he had been in the School of Mr. Wilson, at Malta. Some remained till late at night; and many important truths were brought before them. The greater part seemed unable to read; therefore books could be of

no use to them. This was a highly interesting evening to me.

April 27, 1838—This morning I learnt that the Bishop had written to Thyatira, and other places in his diocese, to have us denounced as Farmasons and Heretics. Perhaps this accounts for the man calling me by that name.

This evening, the young man who had been at Mr. Wilson's School at Malta came to me, with a few from Pergamos; saying, that he wished to become a Christian. I answered, that, as we were leaving this on the morrow, I could do nothing here. I therefore gave him a note to John Evangelist Cohen, at Smyrna.—The same young man told me that there were strange stories in circulation about us. The people, meaning the Greeks, say, 1st, That we belong to a set of Enchanters, each having thirty-six dollars in his pocket, which never decrease. 2dly, That we believe neither in God nor any thing.—Such foolish stories have doubtless been put into circulation by their wicked Priests, and are received as true; although the most evident truths are rejected. We said to them, "Would not your Priests themselves come and beg to be admitted into our Order, if they were sure to receive thirty-six dollars?" They laughed heartily at it. The ignorance and wickedness of the Greeks are great indeed!

In the evening, we had our room again filled with Greeks; when the Gospel was read, and its solemn truths again impressed on their minds. I recommended them to have meetings among themselves to read the Gospel, as there was one who could read; which they promised to do. Thus, notwithstanding the threats of the Bishop, some at least have heard those truths which it is hoped will bring forth, in one or the other, to life eternal.

—at Sosta.

April 28—I went into the School—if it deserve that name,—and found about twenty small children seated on the floor, without any order, with the usual Ancient-Greek books in their hands. Each one appeared to read for himself; and the Master seemed best pleased when they screamed the loudest. I pitied these poor children—so tormented, without even learning any thing. To my great astonishment, I saw the first pamphlet against us, printed at Paris, and reprinted at Smyrna, lying before the Master. I asked from whence he got it? "From Smyrna," he replied. One good thing is, that their

Schoolmasters are generally such ignorant men, that they cannot understand these pamphlets; and consequently they cannot do much harm. The Schoolmaster wanted very much to know who I was, evidently suspecting me to be one of these new Apostles.—I was pleased with another Greek who came in; who shewed more good sense than the Schoolmaster, who maintained that much learning cherished superstition! Afterward, a blind man came, who had just come from Smyrna, and gave an account of the Schools there, which pleased them much; and the argument turned quite against the poor Schoolmaster, so that he had to confess his error, and say that ignorance cherished superstition.

April 29: Lord's Day—I am sorry to say, our visitors scarcely left us time for our private devotions: they came again, at an early hour. I tried to direct our conversation to the subject of Religion, and asked one to read. It was evidently a treat to them to enjoy some profitable conversation, in a place where there is none to be found. The Postmaster came, and remained till noon: I trust we have had a profitable conversation with him. I made Yoosuf read in the New Testament, which gave us plenty of matter for conversation: the man was evidently pleased, and edified.

In the afternoon, we had the same visitors; and the Turk came in the evening again, and stayed till late. We had a very interesting conversation with him, on the Second Advent of Christ. There is a very wonderful and general feeling among the people, everywhere, that some great crisis will soon take place in the world. He went away, saying, "I will now withdraw from worldly business, and commit myself to God, and serve Him to the best of my power."

—at Pergamos.

May 1—I had an interesting conversation with a Greek, who, like us, is a sojourner at this place. The subject on which we conversed was true and vital Religion, which, alas! was a foreign subject to this poor man. I saw anew what a hopeless thing it is to attempt to convert these nominal Christians, who have grown old in their superstition. One has no foundation to build upon with these people. First, they have been accustomed, from their childhood, not to hear the Truth, but idle legends which have vitiated their minds; and, secondly, they

believe the Fathers of the Church to be equally binding with the Gospel of Christ. Were they to limit this to the first Fathers, we should still have some ground to rest our Message on; but they extend it to the later Fathers, who have introduced and upheld superstition.

May 2, 1838—We were invited to call upon a Greek. He is a young man of some acquirements. From him I learnt that there is now no School;—a few children only go to a Priest. Two years ago there was a flourishing School here of upward of 180 children, and this very School was richly supplied with books. Hearing that our books had been burnt, I told them we had brought none for Greeks. He assured me that he was not one of those who burnt them, nor should any one get a book from him for such a purpose. I then sent him the only copy of the Pentateuch which we had.

We went to call upon the Aga; but he was so busy, that we did not see him. We visited, therefore, an Armenian Merchant from Constantinople; when Yoosuf had an opportunity of speaking against both Greek and Mahomedan superstition: he is a good hand at such discussions. Toward evening, we had our room full again; and among others, a Turkish Doctor—the first I ever saw. He has travelled through a great part of the world: he differs widely from his countrymen, being an intelligent, liberal, and thinking man. Understanding that his wife could read too, I gave him for her a New Testament, Genesis, and two of our school-books, which he thankfully received. He soon shewed that he did not believe in Mahomed.—He came again late in the evening, and drank tea with us; and informed us how pleased his wife was with the books.—We had again a long conversation with the Greek spoken of above. I tried to give him an impression of what true Christianity is, by reading a number of passages from the Gospels. He wanted to make me believe that all are Christians who have received Baptism. I read John iii. 8, 9, &c.; and explained our Saviour's meaning. I read also Matt. vii. 22, 23; and urged it upon him, that it is of no use to be called Christians, if we do not perform the will of God. He then said, "Are we not doing the will of God, when at Easter we remain all night in church repeating and hearing the long Liturgies;"—adding, "Is not this what

Christ and His Apostles commanded us?"—Yet this is one of the best among them, who would not dare to destroy the Gospel, as others have done.

May 3—In the evening, we had our room again full of people; and the Armenians were particularly ready to hear the Truth. After the greater part had left, Yoosuf had a serious conversation with our Armenian friend; to which I urged him, as I saw that the young man was quite given up to infidelity, without knowing why; for he could not give any reason for disbelieving either the Old or New Testament. Before he left us, he said that he would attentively read the Scriptures, which he never had done; and would abide by what he said.

May 4—This morning, our servant informed me that the Rumeliotes, living in our khân, had burnt their Gospels, and burnt the Gospels; and they replied, "Because we have orders from our Bishop to burn all the Armenian Gospels." They really believe that the Americans, under which name we go, have Gospels different from their own. What they will bring upon themselves by this great wickedness, is evident to every Christian. What an agent of the Wicked-one is this Bishop of Ephesus! It truly seems as if they were intentionally filling up the measure of their sins. Thanks, unfeigned thanks, be unto Thee, my gracious God and Saviour, that Thou hast put limits to the rage of our enemies, which they cannot pass!

At night, our room was again as full as it could hold. Yoosuf, at my desire, read the third chapter of St. John, which afforded conversation. They seemed quite to enjoy it, as they have no opportunity to hear any thing which is calculated to inform their minds. There was an Armenian present from Magnesia, who seemed to be well acquainted with the Scripture history; but having obtained his information from their Ecclesiastical Writers, who seem to have introduced strange stories and transposed facts from their original places, he often swerved from the Truth. Perceiving this, we begged of him in future not to mix up the Word of God with that of man. This man pleased me on the whole, and I gave him a New Testament.

May 7—We spent the evening at an Armenian's, where they had a supper prepared for us, and received us with great kindness. We found the people quite eager to listen to our conversation.

My visit to Pergamos was highly interesting to me; and I hope it was blessed, at least to a few.

The enlightened portion of the people, alas! invariably incline to infidelity, there being nobody to convey to them the words of the Saviour. Shall the Son of Man find faith on the earth at His coming? often came into my mind.

May 8, 1838.—This being the day for our departure, our friends came to say good-bye. The Turkish Doctor came likewise: he told us, that, walking through the Greek quarter last night, he saw a young man burning a Gospel before his house. "Seeing this," he added, "I took my stick and gave him a good beating, till the neighbours ran together, and began to intercede for him. I then asked, 'Why do you do such wicked things, and burn the Gospel?' They answered, 'Our Bishop has threatened to excommunicate us, if we do not burn them.'" Thus the Turks punish the wicked Greeks for destroying the Word of God.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

COMMUNICATIONS have been received by the Committee from the Lord Bishop of Calcutta, and the Corresponding Committee, of such deep interest and importance, that it has been deemed advisable to present them to our Readers, with as little delay as practicable.

Religious Awakening among the Natives at Kishnaghur.

The Rev. W. J. Deerr, one of the oldest Missionaries of the Society in India, having for some years past observed the commencement and progress of religious inquiry in his Station of Kishnaghur, made a report of the same to the Bishop, at the close of 1838. His Lordship, not being able to visit the Station immediately, desired his Archdeacon, the Rev. T. Dealtry, to proceed thither, and make such inquiries and arrangements as might be suitable, under circumstances so important and encouraging. This the Archdeacon did; and, on his return, made to the Corresponding Committee, June, 1839.

tee the Report which is given below.

It may be observed, in introducing the narrative to our Readers, that there may be persons who doubt the solidity and permanency of a work like that which is here described. We would not be sanguine in entertaining unmeasured hopes with regard to the events alluded to: we would rejoice with trembling: we would unite caution with zeal. But there certainly does appear to have been so much of preparatory work during the last few years, and the desire for Christian Ordinances and Instruction is evidently so earnest, that it is reasonable to believe that God is here opening a wide door for the immediate entrance of Christian Labourers. It is worthy of notice, moreover, that instances of this kind of religious awakening are not unknown in India, and in other parts of the world—that by such means it pleases the Great Head of the Church to maintain and to extend the influence of the Gospel—and that at such periods, and under such circumstances, He has frequently brought forward into action many of His servants, who have afterward laboured with the greatest zeal and constancy in His Church. However extraordinary, therefore, it may appear in the eyes of some persons, it is a work which may be expected to be renewed—and which actually is renewed—from time to time, in various parts of the visible Church. That it may lead to the most extensive and abiding results, both in India and in all Missionary Stations, is to be devoutly and ardently desired. The great Enemy of souls is, indeed, ever on the watch, to mar, or to retard, the revival of true Religion in the earth. To counteract his malignant purpose, and give permanency and efficiency to this work, is the earnest desire of both the Bishop and the Society.

The following is the official Report on this subject.

Report, by the Ven. Archdeacon Dealtry, of his Visit to the Villages North of Kishnaghur.

On the return of the Bishop and myself from the Straits, at the end of Nov. 1838, we received from Mr. Deerr, the Church Missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of Religion, among the Natives in several villages near the Sudder Station, to which he is appointed. Subsequent Letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his request, I most gladly agreed to visit the scene of this work, and to make all the inquiry I could, in order that we might judge how far it was the work of the Blessed Spirit of God.

Accordingly, on Feb. 8, 1839, I left Calcutta, in company with a Native friend, the Rev. K. M. Banerjee, for Kishnaghur. We arrived there on Saturday Morning, the 9th. I was most kindly received by R. P. Nisbett, Esq., the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr as full an account as possible, of the work which had brought me up. I received from him the following particulars:—

I. Number of Inquirers.

There are not less than fifty-five villages, containing, among them, upward of 500 families, who are convinced of their lost state as sinners, believe that the Gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian Fold.

II. Origin and Commencement of the Work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called "Kurta Bhoja," Worshipers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian Faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr

believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them—much that he greatly admired—especially the love and affection which they had for one another. In speaking upon the Christian Religion, he did not think that there was much impression made; but he left them some copies of the Gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favourable to the Truth. After several visits of a similar nature, he asked to have Public Worship among them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for Worship, and many of the Heathen joined them. They shewed, however, great fear and timidity. The Missionary asked them one by one, "Are you afraid to pray?" They replied, "No; we are not afraid."—He then said, "Let us pray:" the inquirers immediately fell upon their faces. The Heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of Heathenism: their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian Instruction; and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the Truth prevailed more fully: others, of the sect especially above named, visited the Christians, and became more favourably disposed toward them, and invited the Missionary to preach the Gospel to them also. He complied with their request: Public Worship was established among them: many were convinced of the truth of Christianity, and

openly declared that this was "the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja Sect avowed their belief in the Gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the Heathen, and established Public Worship in their villages. This created great excitement and curiosity among their relatives and connexions. They attended the Worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the Worship was considered a Christian. In one village the excitement was so great, that when the Missionary began to preach they anxiously inquired, "What! has the pestilence reached us also?"—An inquirer had two brothers, who fled from their homes, for fear of catching the infection. The man before whose house the preacher stood was turned out by the villagers, because they thought he had been the means of bringing the Missionaries to the village. But, as is usual in persecutions, the Truth spread—the Christians were more in earnest, the inquirers multiplied, and the Word of God prevailed, so that whole tribes became obedient to the faith.—Here is the result. Some of the sect have gone back again; but the greater part remain firm, and are now anxious for baptism.

In only one instance he has found that an individual professed himself a Christian from fear, and not from principle. This the man has since confessed. His father-in-law had become a Christian. He visited him, to talk with him on the subject. He was considered, for this act, a Christian; and cast out by his neighbours, on his return. He has, however, since given good hope. From the first time of the inquiry, Christian Catechists and Teachers have been constantly among them. The Missionary has little doubt of the sincerity of most of them.

Here is his statement of the origin and progress of the work. It appears natural, and what we should have expected. We hope it is of God; but we would speak with caution, and wait to see further.

III. *The Present State of the Work.*

Mr. Deerr thinks, that out of the 500 families who are Candidates for Baptism, 200 of them are prepared for the Holy Sacrament; that is, about 1200 indivi-

duals. I proceeded to ask the following questions regarding them:—

1. Do you think that there is any secular motive which has influenced them in seeking to become Christians?

He thinks there may be, in some instances, a little; but nothing more than the Religion itself must indirectly present. It teaches love and sympathy, and to render assistance to one another in want, &c. This is the whole of temporal motive that he can possibly imagine. It is a religion of love. Many of the people at present are in distress: they were not so when they first offered themselves as Candidates for Baptism. This distress has been occasioned by an inundation, which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The Missionary sent them rice, as far as his means would allow. The boats went over the fields, from village to village, distributing relief to the Christian Brethren, as far as they were able. The Heathen, on seeing this, said, "See how these Christians love one another! surely this is the true religion!" All this may have given an impulse; but he does not know how it could be otherwise. They have nothing but this mutual help to induce them to become Christians; but every thing else to discourage.

2. Have the 200 families, or the adult part of the 1200 individuals, whom you think fit for baptism, an adequate knowledge of Christianity?

Their knowledge is not very enlarged, but he considers that it is sufficient for Candidates for Baptism. They know the elements of the Truth—for instance, that they are sinners; that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through His Son; that he who repents, and believes on Christ, shall obtain salvation; that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost for ever; &c. &c. They can repeat the Creed, the Lord's Prayer, and the Ten Commandments.

3. Are they willing to forsake all for Christ, to give up their heathen habits, and to lead a life of self-denial?

They have already given proof of this, in what they have had to suffer: they expect persecution, and are prepared for it: they entirely renounce idolatry, and every custom and habit which the Gospel prohibits. In a word, they are desirous of putting themselves under the Christian Pastor, and attending to his godly direction in all things.

4. What is the present state of their temporal circumstances?

The majority of them, in common with all in the district, Christian and Heathen, along the Jellingha River, are in the most destitute condition—their poverty inconceivable. The inundation has entirely destroyed the crops. The second is coming, but they have little to hope for before March. If two or three thousand Rupees could be raised, in order to obtain seed for their ground, it would be the greatest blessing to them imaginable. They must borrow; and in getting it from the Zemindar, they will have to pay, at the least, 100 per cent. It is this which keeps them poor, when they are thrown back by the failure of the crops. He has not the least doubt but the money would be returned when the next crops are reaped. He does not think this would have the effect of inducing people to become Christians, and thus filling the Church with nominal professors.

5. How are the spiritual wants of these people to be supplied, should they be admitted into the Church?

(1) There are, Mr. Deerr, and Mr. Alexander, an European Catechist, who has lately been sent to assist in the Mission.

(2) Two Native Catechists, Paul and Ramdhun. These are of great importance, in reading the Prayers and Scriptures, Expounding, Catechizing, &c.

(3) There are 6 Readers. Their duty is simply to read the Scriptures and Catechize, to read Tracts, &c. They have been taken chiefly from the villages, are conversant with the manners of the people &c., and are very useful in their places.

(4) The English Schoolmaster at Kishnaghur, Moodha Shoodun. He was partly educated at Bishop's College. Besides his duties at the English School, he renders aid, in visiting the villages, and reading the Service, &c.

These are all at present engaged; that is, 11 persons for the 55 villages. However desirous they may be to contribute all the aid which they can, it must be utterly inadequate to supply the most partial

spiritual aid to all the villages: they could not even give the baptized one Service each Sabbath. Something, then, must be done, to provide more help, should the Candidates be ripe for baptism.

Here, then, is the statement—very inviting, it must be admitted. The great thing is, now, to see how far the facts may be relied upon, after, as impartial witnesses, we have examined the work, and instituted all needful inquiries on the subject. I am thankful to say that our friends, the Rev. Messrs. Weitbrecht and Sandys, have met us here; so that there will be a large party of us to examine the Candidates, &c. May God give us wisdom and prudence; and may we find that He is indeed working for His own glory, and openly displaying His Truth in the sight of the Heathen! On Monday we visit the villages.

Saturday Evening: Feb. 9, 1839:— After a pleasant Sabbath-day at Kishnaghur—on which I preached twice to the residents, and administered the Holy Sacrament of the Lord's Supper—we set off to visit the villages, and to judge how far we could concur with our friend, Mr. Deerr, that the work was of God. There were of our party, myself, the Rev. W. J. Deerr, the Rev. K. M. Banerjee, the Rev. J. J. Weitbrecht, and the Rev. T. Sandys. The two last-named gentlemen we very provisionally and unexpectedly met at Kishnaghur: they had heard of the work, and came to see what things God had wrought. We were out three days; visited four of the principal villages; and baptized in them between five and six hundred persons, including women and children. As the work was nearly of a similar character in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail; as from that a fair judgment may be formed as to the rest.

We first went to Anunda Bas, a large village about ten coes from Kishnaghur. At this village there were about sixty families seeking Christian Baptism. On our way to it, we had to pass near a small village named Bengal Chu, where there are several families seeking the Truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some Service. The Missionary Brethren were struck with what they considered their earnestness and sincerity. It was something new, to see Bengalees thus pressing for Christian

Instruction. We could not comply with their request; as our arrangements had been formed, and such important duties depended on them. We desired, however, our friend Krishna Mohana Banerjee to stay and give them a short address, and then to follow us; with which request he readily complied.

We arrived at Anunda Bas about twelve o'clock. Arrangements for Service were made; and the inquirers assembled in a small compound before a native hut belonging to one of the Christians. A kind of screen from the heat was made, by cloths being thrown over poles. There was a large number present. The Candidates for Baptism were placed in the front, in rows. We commenced by singing a hymn. I then addressed them; Krishna Mohana Banerjee interpreting for me. I told them, that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts—that no temporal motives had induced them to so serious and important a step—that they had well weighed and fully understood the duties and obligations of the Christian Religion—and that it was with the conviction of their sinful state, of the salvation of the Gospel, and of the difficulties which they would have to undergo, that they had resolved to become the followers of Christ—that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village which we had visited; that I hoped its name was a token for good; and that if they became sincere Christians, real believers in Jesus Christ, it would truly be "Anunda Bas," that is, the "Village of Joy;" for Christianity was the religion of happiness and joy. But as no good could be expected without the Divine Blessing, before proceeding further, I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. Mr. Sandys then offered up the sacrifice of prayer and thanksgiving; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most solemn and audible manner. Mr. Deerr next gave them an affectionate and earnest address upon the necessity of feel-

ing their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, *As many of you as were baptised into Christ have put on Christ.* We then proceeded to the most important part, the examination of the Candidates for Baptism. They were questioned as to their knowledge of their own state and condition—of their responsibility to God—of the character of God—of Jesus Christ—of the Way of Salvation—of the obligation into which they were about to enter, and especially in reference to their motives, their expectations, and their future habits. On these and other topics they gave as satisfactory answers as could have been expected: it rather exceeded, than came short of what we had looked for. Two were found deficient. One, an old man of a fine open countenance, could not repeat the Fourth Commandment. He said he had it in his heart; but being an old man, he could not learn so rapidly as younger men could. We spoke to him with affection; but thought it better to adhere to the principle which we had laid down; viz. that the catechumen should be able to repeat the Lord's Prayer, the Creed, and the Ten Commandments. I then asked the Missionary Brethren if they thought "that any could forbid water that these persons should not be baptized?" It was the unanimous opinion that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the Brethren present. About 150 persons, I think, were baptized: of this I shall know, from the Catechist, Paul.

Krishna Mohana Banerjee, at my request, then addressed the newly-baptized on the solemn engagements into which they had entered; pointing out to them, 1. What they had been: 2. What they now were: 3. What their conduct in future ought to be. Mr. Deerr then addressed the Heathen: and the Blessing having been pronounced, the Congregation was dismissed.

At three more villages, viz. Bana Bund, Bha Parparah, and Sholah, we went through similar Services; examining and admitting Candidates, exhorting them to stedfastness, &c. Altogether, there were, in the three days, about 560 admitted to Baptism. There may be many among the inquirers who have been influenced by wrong motives—many who do not fully understand what they are doing—many who have joined because

their families did so—I understand that, in some of the more distant villages, the Missionaries found much ignorance and secularity prevailing, more than at the nearer and larger villages;—but with the greater number, I firmly believe there is a desire to obtain salvation. I fully agree in the sentiments which one of the Clergy present, the Rev. Krishna Mohana Banerjee, who best knows the native character, has expressed. He observes: “The very great number of those who have placed themselves under Christian Instruction, the earnestness with which some of them spoke out their feelings, and the interest with which they heard the word, together with the great gratitude which all of them seemed to feel on account of our visit, are comforting proofs that the Lord is in the midst of them. The satisfactory answers, which were returned to our questions by the Candidates for Baptism, confirm the favourable opinion to which the other circumstances lead; especially if we consider, that the men were, with few exceptions, unable to read, and had seldom opportunities of hearing the Word of God, in consequence of their distance from Kishnaghur, and the want of resident Catechists among them. It is scarcely possible that so many individuals would come forward simultaneously to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose. I cannot, therefore, help inferring, that the work is of God, who hath declared His salvation, and openly showed His righteousness in the sight of the Heathen.”

But now, what is to become of these newly-baptized converts? It is evident that the work must be followed up by placing faithful Pastors, Teachers, and Schoolmasters, at the several villages. Without something of this kind, all will fall back again. I do not feel a doubt, if the work be thus carried on, and a Christian Teacher, zealous, prudent, patient, active and affectionate, placed at each of the principal villages, that, in the course of very few years, they would be entirely christianized, and present as pleasing and delightful an aspect as our Christian Villages in England did at the time of the early propagation of the Gospel among us. But where are these Teachers and Pastors to be found? One of our dear friends, Mr. Sandys, said, “Have faith in God, whose work it is: He will provide.”

I confess my faith here falters; and I have need to say, “Lord, increase my faith!”

We have, for the fifty-five villages, only one Missionary and one European Catechist, two Native Catechists, six Readers, and one Schoolmaster—eleven Teachers, of all kinds, for the whole; not near sufficient to give one Service on the Sabbath-day to the inquirers in the different villages. Our friends, Mr. Sandys and Mr. Weitbrecht, have each promised two additional Readers. It remains now to dispose of these in the best possible manner. An excellent Catechist should be placed at the principal villages, and a Reader at each of the others, according to their numbers and importance. The work of the Catechists should be, to read the Service twice every Sunday, and to explain, after it, a portion of the Scriptures—to catechize the people—to visit them in the week-days—to give them a Service every evening; the Readers to perform some portion of a similar duty, as far as they are able. A Monthly Report of their labours should be furnished to the Missionaries, and forwarded by them to the Committee, with their own Journal. The European Missionary and Catechist will travel from village to village, looking after the Native Catechists and Readers, examining the inquirers, encouraging, strengthening them, &c. But, besides all these, there should be an excellent School formed, at one of the chief villages, for the children of all the Christians; and all the children should be taken, who are above six years of age, from all the villages, and a real good foundation laid in the training of these children. There has been a deficiency in all our Missions, in this respect, from the beginning. I should recommend that at Anunda Bas a good School-room should be raised; and a house, with two or three rooms in it, adjoining, for the master, and the children from the other villages. The schoolmaster, Moodha Shoodun, now stationed at Kishnaghur, is well qualified for this duty, and might enter upon it without delay; another being sent from Calcutta, to take his present appointment. Moodha Shoodun might also be appointed to read the Service at one of the adjacent villages, on Sunday. But I feel assured that the Committee will do all that is in their power to meet the call now made upon them. The fields are, indeed, *white unto the harvest*. It well becomes all who love the Saviour's cause to pray that He

would send forth Labourers into His vineyard, and to put forth every energy in the work. May the Lord God crown the whole with His abundant blessing, and cause righteousness and praise to spring forth before the nations! Amen.

(Signed) T. DEALTRY,
Archdeacon of Calcutta.

*Old Church Parsonage,
Feb. 15, 1839.*

Views of the Bishop of Calcutta on this Religious Awakening.

A special Meeting of the Calcutta Corresponding Committee was held at the Bishop's Palace on the 27th of February, in order to deliberate on the course to be adopted, with a view to meet the extraordinary state of things at Kishnaghur. The Bishop was on this occasion requested to communicate the facts of the case, and the feelings of the Corresponding Committee, to the President of the Society. Although it will involve some degree of repetition, we give, almost entire, the Letter of his Lordship to the Earl of Chichester; as it may be regarded as a kind of authoritative comment on the whole subject. His Lordship writes, on the same day, as follows:—

I have this morning promised the Gentlemen of the Church-Missionary Calcutta Committee, that I would represent to your Lordship the urgent need of additional European Missionaries in the Station of Kishnaghur, which has been created by the extraordinary promises of success which the goodness and grace of God have been lately opening to the pious subscribers of the great Society over which your Lordship presides, in that particular field of Missionary Exertion. I fulfil my promise at the instant; lest the pressure of incessant duties, which, wave after wave, roll over me, should defeat my purpose.

It was just before Christmas last, that the Rev. W. J. Deerr, hearing that I had returned from the first division of my Second Visitation, sent down a Catechist, to entreat me to come up to Kishnaghur, and advise him how he might best proceed with the large and increasing numbers of Candidates for Baptism who had applied to him from all the villages around. He described himself as quite overwhelmed.—

I wrote to him a few lines instantly, to "comfort him concerning his faith;" and promised him to visit his station the moment I could get away from Calcutta. I begged him to answer me, in the mean time, eight or ten questions also, that I might judge the better of the blessed appearances which he spoke of. On the receipt of his reply, I was struck with amazement and admiration of the grace of God—I could scarcely believe the accounts, for joy. There seemed to be hundreds being "born at once." Finding that I was unable, however, to leave home from an unexpected crowd of duties, I begged of the Archdeacon to go down without delay, and bring up a full statement of the position of things, that I might submit it to the Church-Missionary Corresponding Committee, and advise with them how to meet the rising demand for help. The Archdeacon is just returned; and the meeting of the Committee took place, as I have intimated, this morning; and I am now redeeming the pledge which I made of communicating with your Society, through its honoured President, without an instant's pause.

It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree: they stretch to the north and north-east of Kishnaghur on the Jellingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures, of course—are between 3000 and 3500. The Archdeacon assisted himself at the reception of about 500 souls, including women and children, into the Christian Church: and there seems the fairest prospect, if we can but enter at the *wide and effectual door* in time, that not only these 3000 or 4000, but the whole population of the fifty or sixty villages, may receive the Christian Faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal! and, after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers—nay, after allowing for the influence of the temporal relief, which was exhibited to the sufferers, Christian and Heathen, by one of those inundations to which the sandy banks of the Jellingha are peculiarly liable, and which occurred during

the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighbourhood, and contributed to augment the number of our inquirers—admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of Divine Grace is begun—a work wide and permanent, as we trust—a work marking the finger of God—a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labour—a work for which our fathers in India, Brown, Buchanan, Martyn, Thomason, and Bps. Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and joy.

I am the more struck with this great event, because somewhat similar ones, though on a far smaller scale, have been taking place in the Missions of the Incorporated Society for Propagating the Gospel, around Janjera and Barripore. I suppose like hopeful appearances more than once blessed the labours of Swartz. The early tidings from Tinnevely were not very different, also, as I imagine. We have reason, therefore, to be doubly grateful for every recurrence of these harbingers of the day; and, at the same time, to be doubly watchful, in guarding and training these tender plants, lest they should be nipped by Satan's temptations, or pine away for want of moisture. The fearful relapses of Native Converts and whole flocks, when destitute of adequate instructors, in all parts of India, and after the lapse of a very few years, is a sufficient indication to us of that wonderful connexion in the system of means, which we all acknowledge in theory, but which is no where so prominent as in our labours in a Heathen and Mahomedan Land. Every thing depends, under God, upon incessant culture—and culture by European Missionaries—at least in the actual state of things around us in this heathen and prostrate country.

But this leads me to present to the Society a sketch of some of the facts which have occurred, and which will enable them to judge for themselves of the accuracy of my own impressions. Possibly I have felt and spoken too strongly.

About four years since the Rev. W. J. Deerr, Missionary at Kishanegore or Kishnagur ("the town of Krishna" no longer, I trust; but rather Anunda Bas, "the village of joy," according to the name of the first spot where the blessed

baptisms took place), having heard that there was a body of persons, partly of Hindoo and partly of Mussulman origin, who professed to worship the one true God, and who were exposed to persecution on that account, went to their principal village and spoke to them of the Gospel, but apparently with little impression: he left copies, however, of the New Testament behind, as silent Missionaries; and promised to see them again.

In 1836 he was more cordially listened to—he had repeated interviews—they consented to unite in prayer to Jesus Christ—they begged for Christian Instructors.

Five heads of families were baptized by Mr. Deerr, at his visit the following winter, 1837. A fierce persecution had broken out: their wives and children were forcibly torn from them, and only restored by the interference of the Magistrate. From this date, however, numbers began to flock around the new Christians—the tidings spread—the young converts became each of them Missionaries—one told his brother, another his mother and sister, like the primitive disciples, "We have found the Saviour." Thus the information reached to the extremities of the connection, for the whole body or sect are connected by intermarriages.

In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and, after some months' further instruction, were baptized: these began from that time to celebrate Christian Worship among themselves, and keep holy the Lord's Day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity: whole neighbourhoods came over to the Christian Fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit: help was afforded: Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian Villagers went about in boats over the deluged

fields, to see how their brethren did. The neighbours said, "There, see how these Christians love one another! For us, poor fellows, no one cares. Of a truth, there is the true religion among these people."—Your Lordship will here again recognise the scenes of Primitive Christianity.

This was the occasion of Mr. Deerr sending down the Catechist to me at Christmas: the distress was so great, he was unable to relieve it; and the number of inquirers after Christianity, and of Candidates for Baptism, was still more overwhelming and exciting.

The Archdeacon Dealtry cheerfully went, and supplied my lack of service: he took with him the Rev. Krishna Mohana Banerjee—whom I ordained in June 1837; and he found there the Rev. J. J. Weitbrecht and the Rev. T. Sandys of Burdwan and Mirzapore, who had been attracted by the tidings, and came, without concert, to give what aid they could to such a work, at such a moment.

The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves "Kurta Bhoja," Worshipers of the Creator. They had some connexion with the sect of the Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being—they rejected, with abhorrence, all idolatry—they held very slightly, if at all, by caste—they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian Missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the Unity of the Divine Being.

On reaching the first field of labour, the Archdeacon, assisted by his Brethren, proceeded to examine the Candidates for June, 1839.

Baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man—with the incarnation and holy life of our Lord Jesus Christ—with His atonement—with the doctrines of justification and sanctification, in their substantial import—and with the necessity and duty of following His example. Jesus Christ was the beginning and end of their religion. Prayer to Him was the test of discipleship. The moment any one fell down and called on the Name of the Lord Jesus—the Society will recognise again the Apostolic Faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's First Catechism. They knew that the Son of God appeared in human form, and died to save them—that there is salvation in Him, and in no other—that to believe in Him is the way to obtain this salvation—that nothing can be done without the Holy Spirit's influence—that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them: nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness*, having the *promises of this life*, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone: but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

The result was, that the Archdeacon said to the Rev. Missionaries, *Can any forbid water, that these should not be baptized, who have received the Holy Ghost, in His sanctifying influences, as well as we?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our Church; first to the 160 then assembled; and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with

the little companies which had been received into the Church in 1837 and 1838, may amount, including children, to nearly 1000. About 1500 or 2000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weitbrecht, and Mohana Banerjea, however, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian Knowledge: they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his Native Catechists and Assistants. The rest are in earlier stages.

But enough, My Lord, of these details, into which many errors may have crept. You shall have more accurate particulars, as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's Letter to myself, and partly from the notes made on the spot by the Venerable Archdeacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine Goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a Catechist at Kishna, had already been removed to Kishnagiur. Mr. Weitbrecht had promised two Catechists; Mr. Sandys two others. I proffered the first-fruits of my Begum Sumroo's Fund at Bishop's College—a very pious Native, Brijonauth Ghose. There were already one Schoolmaster, two Catechists, and five incipient Catechists, with Mr. Deerr. The whole instant body of Teachers would thus be, (1) one Missionary, Mr. Deerr; (2) one English Catechist—whom the Committee solicited me to admit as a Candidate for Holy Orders—Mr. Alexander; (3) and eleven or twelve Native Catechists: *but what are these among so many!*—fifty-five or sixty villages—3000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upwards of 1000 already baptized—distances of fifty or sixty miles on the east, thirty-six on the north, and eighteen on the west of Kishnagiur to be traversed! Such circumstances demand at least three European Missionary Clergymen, three Schoolmasters, and thirty Catechists; and these are little enough for the effective work before them.

But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your Missions, and Corresponding Committee, in my division of your evangelical labours in India—the diocese of Calcutta.

I have now been acquainted intimately with all your Missions, and most of your Missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any Clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love for souls, disinterestedness, diligent labour, affection for each other, attachment to the Natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

In addition to this substratum of good in your Missionaries, the first rough preparation work is now, after twenty years, a good deal got through—the buildings, compounds, institutions, schools, chapels, are erected—the impression on the vast native population around, as at Burdwan and Benares, is beginning to be acknowledged—the European Gentry's ignorance or prejudices are subdued—the Magistrate's friendly, but righteous aid, is experienced—the translation and circulation of the Scriptures, with the munificent aid of the British and Foreign Bible Society, is advanced—the communication of the Christian Doctrine, by the means of their children at our Schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the Gospel, is in full train—some, yea, many souls, I may say, have been *added to the Lord*, also, *of such as shall be saved*.

Another important feature is, the Orphan Asylums, in which the most remarkable success of Mrs. Wilson has led the way, and which have been nourished by the necessities created in the famine-stricken provinces: these are preparing a body of intelligent Native Christians for the next age; are furnishing a specimen of the Native Female, when trained and educated in the Christian Faith; and are breaking down the barriers of caste, with a mighty but imperceptible inroad.

Thus, all is waiting for similar visitations of mercy with that which has led me to the present Letter. That very curio-

sity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnaghur, is what our Brethren are praying and longing for, with eager and unceasing anxiety; and this may serve to shew us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

Nor is there any thing to prevent similar outbursts, at any given moment, and at any place. Benares, with her 500,000 Brahminical Devotees, may desert the point of the Trident of Shiva, for the Divine Redeemer and His Cross. The city of the Imperial Akhbar (Agra) may quit its gorgeous Tūj for the Christian Mission Chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Maseeh and his flocks for a season, may revive, after so long a decline, under your present Missionaries.

The importance, therefore, of the events at Kishnaghur, vast as it is in itself—for the value of a single soul who can estimate?—is elevated much higher by the relative position of your other Missions, and the hopes which they serve to kindle of the further effusions of the Blessed Spirit.

The Bishop, while remarking on the insufficiency of Native help, when unsupported by European Missionaries, proceeds to observe:—

But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnaghur. Three European Missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the Native Catechists, and addressing the flocks for the first twelvemonth, through an Interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and matured piety, under God, for every thing spiritual, abiding, holy, influential.

From the number of your own noble Youth in England, your Lordship and the Society must look to supply this mighty occasion, which the providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a Missionary body.

The thirty or forty Catechists who will still be wanted, God will raise up by degrees. Extinguish all unbelieving fears. *His arm is not shortened, that it cannot save, nor His ear heavy, that it cannot hear.* The Apostle intimates, that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the Priesthood, or Body of Presbyters or Elders. And if so, then we may hope that, now, initiatory Teachers and Catechists, to resound the Name of Jesus in catechetical response, may gradually be found. Novices, "Neophytes," they must at first be; and therefore not to be thought of as Candidates for Holy Orders, *lest, being lifted up with pride, they fall into the condemnation of the devil.* In the mean time, the three European Schoolmasters to whom I adverted, if you can be happy enough to meet with suitable persons, will be *precious as the gold of Ophir*, and Catechists and Schoolmasters may hereafter purchase to themselves higher degrees in the Church.

His Lordship then earnestly appeals to the Universities of our land, in the hope that "they will confer no longer *with flesh and blood*"—"and that England will not desert the conjuncture of grace, now that it seems to have arisen." His Lordship proceeds:—

Surely the love of Christ, the zeal of the Gospel, the glory of the Cross, the patience of the Kingdom of God, the self-denial of the Spirit, the right estimate of Eternity, the bright dawn of Prophetic Bliss, the full accomplishment of the purposes of Grace, are not all observed in England, the glory of the Western world, and the brightest of our Protestant Churches! Surely the case only needs to be fairly stated, and our petty selfishnesses and excuses to be dismissed, to ensure the voluntary offer of an adequate array of Missionary — *not Martyrs, but — Labourers!*

Your Lordship will forgive my warmth. I stand, as it were, the Advocate of 3000 Inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and catechumens, who are waiting, as it were, for the Kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The Society may wait in vain the recurrence of such a glorious opening as

this, if the present moment be allowed to slip by. Thirty years back, we had not Delhi: we have now the Indus, and the Punjab, stretching itself in our view. A century since we were unknown in Hindoostan: we are now its masters. To hope to occupy this vast territory is fruitless, unless as we enter vigorously, and joyfully, and with gratitude to God, the particular *doors of utterance*, as they unfold their golden hinges before us.

His Lordship adds, in a Post-script—

Since writing the above, a Letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the Committee—and most joyfully shall I act on the recommendation—as a Candidate for Deacon's Orders: it is dated Rana-bauda, near Kishnaghur, Feb. 28th. He informs us, that a great change of character is perceptible in the converts, in their desire for instruction, their constant attendance on such Means of Grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the Brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. "It is delightful," says Mr. Alexander, "to hear the whole company join in; and this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the False Prophet had reigned triumphant. I do trust," he continues, "that a glorious work of grace has been begun: but the almost entire want of Teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the

Christians of having left light for darkness. The fields are white for the harvest, but Labourers there are none scarcely."

It is my intention, if Providence should permit, to go up to Kishnaghur, and hold a Confirmation for such of the newly baptized as may be of age, and prepared: this will be toward the end of October, on my way to Burdwan, Gorruckpore, Hazeerabagh, Allahabad, Meerut, the Hills of Mussouré and Simla, Leodrana, Kurnaul, Delhi, Agra, Bareilly, Cawn-pore, Ghazepore, Dinapore, &c., a circuit of more than 3000 miles, which will occupy me from Oct. 1839 to March 1841; and which I visited four years since. I need not say, I entreat your prayers for me.

To these deeply affecting communications we only add, that it is the earnest desire of the Committee to meet the wants of the Corresponding Committee in Calcutta to the utmost of their power. They are truly rejoiced to be able to state, that one Missionary, the Rev. C. H. Blumhardt, formerly of Abyssinia, is on his way to Calcutta; and that three others, destined for the North-India Mission—one of them being appointed to the Head Seminary in Calcutta—have sailed during this month. Thus there will be, in a short time, three Missionaries disposable for the Station of Kishnaghur. Our Readers will join in the prayer, that the Lord would graciously bless their labours, and enable them to collect, and to build up, a people to the glory of His great Name in the midst of the Heathen.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. W. H. Pearce and Mrs. Pearce embarked, at Portsmouth, on the 20th of June, in the "Plantagenet," on their return to Calcutta. They are accompanied by four new Missionaries—Tucker, Morgan, Phillips, and Wenger, with the Wives of the first three.

Church Miss. Soc.—On the 23d of May, a Special Meeting of the Committee was held at the Institution, the Right Hon. the President in the Chair: when the Instructions of the Committee were delivered, by the Clerical Secretary, to the Rev. James Innes and Mrs. Innes, the Rev. Charles Theophilus Krauss, and

the Rev. Christian William Lipp, on occasion of their departure to Calcutta; to the Rev. Foster Rogers and Mrs. Rogers, and the Rev. Stephen Hobbs, on occasion of their departure to Madras; to the Rev. Robert Burrows, on occasion of his departure to New Zealand; and to the Rev. John Smithurst, on occasion of his departure to North-West America: which having been acknowledged by Messrs. Innes, Rogers, Burrows, and Smithurst, respectively, the Missionaries were commended, in prayer, to the favour and protection of Almighty God, by the Rev. James Hough. — On the 1st of June, the Rev. John Smithurst embarked at Gravesend, in the "Prince Rupert," Capt. Heard,

and sailed the following day for North-West America.—On the 11th, the Rev. James Selkirk arrived in London, on a visit home from Ceylon, in the "Captain Cook," which left Galle on the 23d of January.—On the 12th, the Rev. J. F. Schön, on account of health, and the Rev. C. F. Schlenker, on a visit home, arrived in London: they left Sierra Leone, on the 17th of March, on board the "Clensman," Capt. Wacker.—On the 19th, the Rev. James Innes and Mrs. Innes, with the Rev. Messrs. Krauss and Lipp, embarked at Portsmouth for Calcutta, in the "Plantagenet," Capt. Dormett.—On the 24th, the Rev. Foster Rogers and Mrs. Rogers, with the Rev. Stephen Hobbs, embarked at Portsmouth for Madras, in the "Seringapatam," Capt. Toller.

Wesleyan Miss. Soc.—The Rev. James Horne, more than twenty years a Missionary in the West Indies, arrived in London on the 8th of June, on a temporary visit home. On the same day, the Rev. John Philp and Mrs. Philp, of Barbadoes, arrived in Liverpool. The Rev. Thomas Jeffries arrived from Belize, Honduras, on the 20th of May.

Missionary Aid Society—A Society has been formed "in aid of Foreign Missionaries in London." The following extract from its Circular will explain the grounds on which it seeks support:—

The number of Missionary Societies and Seminaries on the Continent has considerably increased: few of them, however, are able to do more than prepare the Missionary Candidates for their future destination; and then chiefly rely on their being engaged by some of the Missionary Societies in this country, while those Institutions which are able to send out their own Missionaries, are, for the most part, under the necessity of sending them hither in the first place, both for the purpose of acquiring a more perfect knowledge of the English Language, and of taking shipping to their several destinations. Hence a shorter or longer residence is requisite in this Metropolis, the expense of which is heavily felt by the Continental Societies; while the Missionaries themselves, from their imperfect knowledge of the language and customs of the country, are necessarily exposed to many perplexities and difficulties.

For the purpose of obviating these, and of facilitating the objects which the Missionaries have in view during their temporary residence in this city, a Society has been instituted, which now solicits the assistance and co-operation of the friends of Missions. If enabled by Christian Liberty to accomplish all the objects which it is intended to embrace, this Society will become a connecting medium with the Institutions on the Continent, and a desirable Auxiliary to the Missionary Societies in this country; since, by its means, they may procure a supply of suitable Missionaries, prepared for entering on the scene of labour whenever required.

The Treasurer is Samuel Jackson, Esq., Crescent Place, Cumberwell Grove; and the Secretary, Mr. George Pearce, Brook Place, Hackney.

German Missionaries—Six Missionaries, students under the Rev. John Gossner, of Berlin, late a Romish Priest but now a Minister of the Established Church of Prussia, have passed through London on their way to India. They proceed thither "without having received," it is said, "any pledge of support, but depending on the Lord of the Harvest, whose are the silver and the gold, to supply their wants, while they are obeying His command,

and going forth to preach the Gospel of Salvation to the Heathen."

King's College, London—The subjoined extract from the last Annual Report gives a very satisfactory view of the state and prospects of the College:—

In every department the number of students has increased: their conduct has been generally marked by order and diligence; and their progress satisfactory.

In the Report of last year, the Council announced their intention of forming a School of Civil Engineering. The class was opened in October. At Christmas, the number of civil engineering students was 19: it is at present 31.

The Council have long felt the importance of attaching to the Medical School of the College a Hospital, where the students might have the advantage of attending Clinical Lectures under their own Professors. Circumstances have very lately occurred, which open a prospect of procuring a suitable building for this purpose in the vicinity of the College.

The number of regular Students and Pupils in the several departments, during the last term, was as follows:—

Classical, Mathematical, and Civil Engineering	151
Medical	65
Junior Department or School	306

—612

To these may be added 137 Occasional Students, who attended particular Courses of Lectures: so that the entire number of Students and Pupils, during the last term, has been 749.

Since the last Report, the Senate of the University of London have put forth their plans of examination for matriculation and degrees. At present, only a few Students of King's College have been admitted at this University: the greater part of those who are desirous of academical honours having preferred to enter their names at Oxford or Cambridge, where, as it is well known, many of them have obtained considerable distinction.

The attendance of the Students at the Services of the Chapel, both daily and on Sundays, continues to be extremely regular; and the attention paid to the Lectures in Divinity has been most satisfactorily proved by the weekly examinations in that branch of education.

CONTINENT.

United Brethren—On the 11th of January, it pleased God to call into eternal rest Br. J. Samuel Meisner, who had faithfully served the Mission in Labrador, for a period of forty years. He departed at Hernbut, by an apoplectic seizure, about eight weeks after his arrival at that Settlement, at the age of 69 years.

EGYPT.

Eastern-Female Educ. Soc.—The Ladies of the Royal Family at Cairo (see pp. 531—535 of our last Volume) have addressed a Letter in Turkish, accompanied by a present of Ladies' Work, in return for one made to them from the Society. After some compliments in the oriental style, the Ladies thus conclude:—

We request that you will be pleased to accept, as a proof of our thankfulness and gratitude, and in our obedience to the received usages of friendship, the poor offerings, which are of things in vogue with us, and which are the fruits of the occupation of our friendly hands; and we pray God, the Most High, that you receive eternal rewards for your benevolent labours to augment happiness among the females of the diverse countries of the East, and that it may increase in you as it increases in them; and we take this opportunity to inform you that your delegate, the gentlewoman Holliday, employed in your service in these parts, has pleased us with her rare

knowledge, and her exemplary conduct has laid the foundations of affection

(Signed) The eldest daughter of H. H. Nasly Hanum.

The youngest daughter of H. H. Zeineb Hanum.

The lady of H. H. Ibrahim Pasha.

The lady of H. H. Ibrahim Pasha, the younger.

The lady of H. H. Tossomn Pasha.

The lady of H. H. Abbas Pasha.

The lady of H. H. Ismael Pasha.

The lady of H. H. Ahmed Pasha.

13th day of Ramasan, 1254.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On the 6th of January, the Rev. J. H. Gray was admitted to Priests' Orders, at the Cathedral, Madras, by the Bishop of Madras—The Rev. Thomas Norton, of Allepie, was united in marriage to Miss S. C. Saulfelt, of Negapatam, on the 9th of January.

NEW ZEALAND.

Church Miss. Soc.—The Bishop of Australia sailed from Sydney, December 13th, on board the "Pelorus," Capt. Harding, on a visit to the Society's Mission in New Zealand; agreeably to the invitation (see p. 197) of the Parent Committee. His Lordship arrived at Pahiia on the 21st of that month, accompanied by the Rev. O. Hadfield. Mr. W. Colenso, in a Letter dated Pahiia, Feb. 6th, gives the following particulars of the Bishop's proceedings:—

On the 21st of December we were unexpectedly and agreeably surprised by the arrival of the Bishop of Australia, accompanied by the Rev. O. Hadfield. On the 22d, his Lordship landed at the British Resident's; and, on Sunday the 23d, preached, in the morning, at Pahiia, and, in the afternoon, at Kororarikia. On the 4th of January, he consecrated the Burial-Ground at this place, and also that at Kororarikia: on the 5th, he held a Confirmation, confirming forty-four Native Adults and twenty Whites, mostly Missionaries' Children; and on the 6th, he admitted the Rev. O. Hadfield to Priests' Orders. He sailed for the Thames, on the 7th; where, on the

11th, he confirmed three of Mr. Fairburn's children, and baptised two Natives; and, on the 12th, he sailed thence for Norfolk Island.

Two Addresses were presented to the Bishop; one from the Missionaries, the other from the British Residents.

Wesleyan Miss. Soc.—The Rev. J. H. Bumby and his companions (see p. 198) arrived at Hobart Town, Van Diemen's Land, on the 31st of January, on their way to New Zealand.

WEST INDIES.

Baptist Miss. Soc.—A Society has been formed in Jamaica, with the view of supporting pious and intelligent Negroes as Missionaries in Western Africa. The Meeting was held at Kingston, on the 15th of April; W. W. Anderson, Esq. in the chair. The interest felt in behalf of Africa is extending: the Missionaries in every part of the Island are exerting themselves to promote this object. A Theological Seminary is about to be established, in order to the due preparation of these African Missionaries to become intelligent Preachers of the Gospel to their countrymen.

Wesleyan Miss. Soc.—Miss Scott (see p. 63) arrived at St. Kitt's on the 2d of February; and the Rev. Mark Bird and his companions (p. 173) in Jamaica on the 19th of April.

UNITED STATES.

Board of Missions—The Rev. G. B. Whiting and Mrs. Whiting have left Jerusalem, on account of her long-continued ill health: they arrived at New York on the 13th of November. On the 2d of December, the Rev. Cyrus Hamlin and his Wife embarked at Boston, in the "Eunomus," Capt. Drew, for Smyrna, to join the Mission in Constantinople.—The Rev. Stephen Johnson and Mrs. Johnson, of the Siam Mission, arrived in Philadelphia on the 7th of December. Mrs. Johnson's ill health led them, in the spring of last year, to leave Bangkok and repair to Singapore; but a return home was found necessary.

Miscellanies.

SOME ACCOUNT OF THE PARSEES.

(WITH AN ENGRAVING OF A PARSEE CEMETERY, NEAR BOMBAY.)

THE Parsees are a numerous body, resident in the Bombay Presidency. They profess the religion of Zoroaster, and are consequently worshippers of fire; but, like many others, they conform, in some measure, to the usages of different religions around them. Mrs. Farrar, now on a visit to this country with her husband, the Rev. C. P. Farrar, writes as follows, concerning their

General Character—There are only one or two individual Parsees at Nassuck: the largest bodies of them are congregated at Surat and Bombay. They are a busy, enterprising, and thriving people: they deserve the praise of providing for their own poor; so that a Parsee street-beggar is rarely met with. They are generally engaged in mercantile pursuits, in ship-building, and various kinds of handicraft. Some of their merchants are very wealthy; and many of their artisans display great skill in the higher branches of the art of cabinet-making. Many of them find employment as head-servants in the families of Gentlemen in the civil and military services, where they exercise the functions of an English Housekeeper; and some of them hold honourable and lucrative situations under Government. Such honourable posts, and their

wealth, give them much influence over the Hindoos, who, in general, fear them, and shew them much outward respect. I have heard the Brahmins greatly laud their generosity and gifts to Hindoo Gods and Temples. The Hindoos are flattered, too, by their worship of the sun, and their reverence for the cow, both which are objects of adoration with the Hindoo himself. The latter superstition—reverence for the cow—was not originally a part of the creed of Zoroaster; but when his disciples sought refuge upon the shores of India, the condition of abstaining from beef was imposed upon them by the Hindoo Prince who granted them an asylum. Owing to this circumstance, the cow has been revered among their generations.

The Parsees have the appearance of being more liberal-minded than other bodies of the Native Community. They are very sociable with Europeans; and readily adopt European luxuries, elegancies, entertainments, equipages, and other modes of display. I have heard of one or more Parsee Gentlemen, who had sent their sons for education to England; and of one Gentleman, who was anxious to bestow education, or rather accomplishments, upon his daughter; but I am sorry to add, from Christianity they stand completely aloof: worldly-mindedness, the love of gain, the love of pleasure surround them, like other Heathen, with, humanly speaking, an impregnable barrier. They seem ready enough to patronise the follies and superstitions of the nations among whom they dwell. I have known them to bring votive offerings to the shrine of the Virgin Mary upon the hill at Bandura; but *pure Religion and undefiled* appears to have no attractions for them.

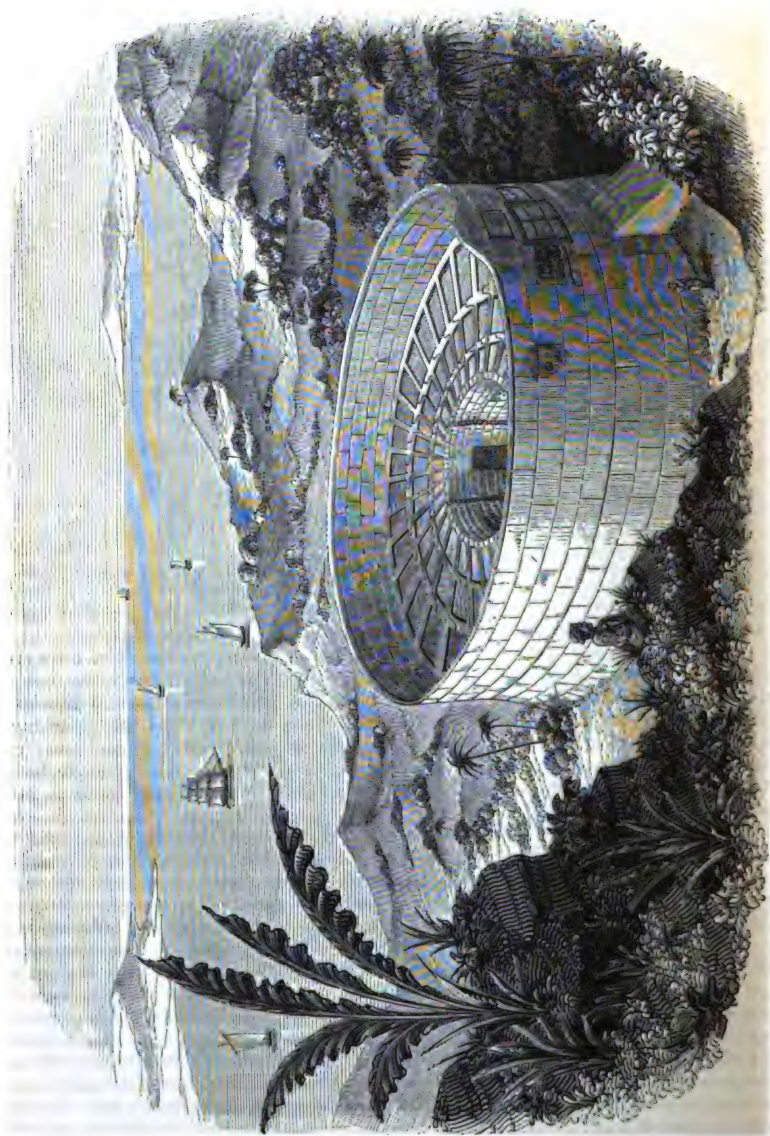
I have seen them assemble in large numbers to worship the setting sun. Every individual, or head of a family, must keep up a sacred fire in his dwelling; and, on certain festivals, they worship divers kinds of fires—fires, I suppose, produced from various kinds of combustibles. To extinguish fire is thought a great sin or misfortune; on which account some Parsee Servants are very unwilling to snuff a candle, lest they should accidentally put it out. They suppose the world, and individuals, to be under the influence of a good and of an evil principle. They wear next the skin a garment which is never removed, till, of its own accord, it decays, and drops off.

The power of self-righteousness and self-complacency in man, when comparing himself with others, rather than with the standard of the Gospel, is strongly evinced in the following fact, related by Mrs. Farrar.

The Parsee Servant of a Gentleman with whom we were acquainted was, upon one occasion, very attentive to Mr. Farrar's preaching, and remained the greater part of the day in the room where Mr. Farrar was addressing successive parties of Hindoos. His master, pleased to observe this, asked him what he thought of the preaching: upon which he observed, that it was all very true and very good. A hope was then expressed that he would profit by what he had heard: to which the Parsee replied: "Master, what for I want to profit? I not say prayer to stone god and monkeys, like poor foolish Hindoo."

Cemetery, near Bombay—The Parsees are very jealous of their burying-places, to which they attach a religious reverence. The one here represented is from a model in the possession of the Royal Asiatic Society. The building, which is calculated to receive the bodies of 35 Men, 35 Women, and 35 Children, has at the base a circumference of 175 feet, and at the top, of 170 feet. It is open at the top. Within is a kind of circular platform, divided into three rows; the outermost for the reception of men, the next for women, the inner one for children. As this platform is exposed to the atmosphere, the sun, and the rain, the human remains are carried off into the well in the centre; at the sides of which are doors perforated with holes, to carry off putrid matter, and also rain: these doors communicate with wells underground. Eventually, therefore, nothing remains in the well but human bones, which fall into it. When the well is filled, the cemetery is left, and a new one is constructed. The door, which is represented in the Engraving, is of iron, with inscriptions on both sides. To the left is a small hole, from which is exhibited what is deemed by the Parsees the "sacred fire."

Thus it is that hundreds and thousands of our fellow-creatures, perishing in ignorance and sin, are at length carried to the house appointed for all living, while their souls return to give account to the Judge of quick and dead.



PARSEE CEMETERY, NEAR BOMBAY.

Missionary Register.

JULY, 1839.

Biography.

BRIEF MEMOIR OF BICKERSTETH BHAJAN,

A NATIVE CHRISTIAN YOUTH OF CHUNAR.

THE Rev. W. Bowley, Church Missionary at Chunar, communicates the following account of a Hindoo Youth, who had been under his care about eight years; and gave, both during his life and in his last illness and death—which took place at Chunar, Dec. 6, 1837—clear evidences of the genuine conversion of his heart to God.

His Origin.

Bhajan was a Hindoo Boy of the Khastri Caste; and was a resident of Buxar; where his parents dying when he was about 11 or 12 years of age, left him an orphan, though with sufficient means of subsistence.

He has a sister and nephews still living at that Station. When David Thakoor, a Native Christian, and formerly a Brahmin, superintended the Church Missionary Hindoo School in 1829, the boy Bhajan, with many others, attended to receive instruction. By his good behaviour, and attention to his learning, he attracted the particular notice of David; and not being shackled to idolatry, like other Hindoo Children, he signified his wish to become a Christian, and to be sent to Chunar, under the Missionary, where David Thakoor had been educated and baptized.

His coming to Chunar, and Baptism.

The boy being recommended to the Missionary, an opportunity soon served, when the Missionary was returning from the Bolya Annual Bathing Fair, held about twelve miles below the Bazaar; and Bhajan was received on board his boat, and brought to Chunar; where he behaved so well, and was so attentive to the instructions, soon acquiring the rudiments of Christianity, that his wish was granted; and on the 6th of December, 1830, he was admitted into the Christian Church, and was baptized by the name of David Bickersteth Bhajan, the name of the revered then-Secretary of the Church Missionary Society.

July, 1839.

His general Conduct, and Progress in Learning.

Bickersteth had a serious look, and was always steady; but there being at that time no English School under the Missionary, and the lad possessing intelligent and promising parts, he was, after a short time, with two others of the Boys, put under a Pundit, to learn Sanscrit Grammar. To this he applied with earnestness, and, in a comparatively short time, got off more than fifty pages of it by rote, besides attending to Persian, Oordoo, and Hinduwee; to all which he attended with intenseness, and devoted his whole time to his books. He soon surpassed his fellow-students, so that he became a proficient in the two latter languages; and accompanied the Missionary in his perambulations in the Bazaar, and in the neighbouring villages of Chunar, as a Reader; and generally went with him to the Annual Fair before mentioned, for the same purpose; and on these occasions he visited his sister, with a suit of clothes. On reading in the Bazaar at Buxar, the native residents, who knew him well, seemed much pleased, and predicted that he would soon become a great man. When an English School was opened by the Missionary, chiefly for Native Christian Boys, four years ago, Bickersteth was admitted into it with many others; and in this language, also, he soon rose to the head of the first class; and his capabilities to acquire languages soon became conspicuous, so that he was always the first with his lessons, and became the prefecter of his class in all

their tasks. In appearance, he was slow and dull; yet this was merely in appearance, as he seemed to be thinking upon his tasks. He was never fond of play; so that, even after school hours, his books were his only companions, and he seemed to relish nothing else. His diligence, assiduity, and perseverance were beyond praise: in fact, it appeared culpably so, as it tended to make him attend more to his books than to his looking after the other boys. However, to perfect them in their lessons, they always trusted to Bickersteth; nor were they disappointed, since he always manifested a willingness and an obliging disposition toward them. Whenever the Missionary, through the calls of duty, was compelled to be absent, he presided at their morning and evening devotions; and on these occasions, as is customary, he read and explained the Scriptures, and prayed extemporaneously.

His Illness, and Death.

Poor Bickersteth's disease was hereditary—a species of leprosy—a corruption of the blood; which, however, through the means used, was kept down for years, till he approached to manhood, when it assumed a most obstinate appearance. He was then kindly attended to by a medical gentleman, for the last months; but without avail. The disease continued to increase, though slowly: its progress was perceptible in his emaciated frame, and the consequent debility that it caused. At length, a tumor or two became visible in his neck; which being lanced, gave some hopes of a change for the better. These hopes vanished, as he began to dwindle away to a skeleton; so that on the Missionary's return, on the 23d of last month, from a tour of nearly a month's absence, he could scarcely walk a few paces.

From this time forward, the subject of death, and of his having soon, in all probability, to appear before the bar of Christ, was more particularly urged upon him. However, without the least emotion of fear or alarm, he replied to the questions put to him by the Missionary—that he meditated upon Christ; that he was not only a sinner, but was born a sinner; but that Christ had promised to cast out none that came unto Him. These words from him, at such a time, and in such a way, gave the first glimpse of divided hope, that he was neither thoughtless nor regardless of his eternal state. He now entreated that some person might be ap-

pointed to read to him. A pious Native Christian Reader was accordingly sent to him, who continued to read and pray with him to the last. Hearing of his wish, several of his friends and schoolfellows also begged to be allowed to attend upon him for the same purpose. Once, after the Reader had read and spoken to him respecting the Paraclete, he replied, "Yes; and can I for a moment think of giving up such a Saviour, to trust in stocks and stones?" At another time, he related a dream that he had had; and the remarks that dropped from him, from time to time, indicated a calm and spiritual state of mind. When the Boys first went to read to him, seeming to consider them as his younger brethren and pupils, he commented upon the Penitential Psalms which they were reading, and then called upon a Native Christian to pray. Subsequently, as his young friends continued to read and pray with him, generally twice a-day, he regularly exhorted them to keep close to Christ, and not to forsake Him. This he repeated to them even an hour and a half before he breathed his last. After the Boys returned from him, they were asked what Bickersteth said to them? They replied, "He has been preaching." His habitual reply to questions put to him by the Missionary was, that he constantly thought of Christ, but could not kneel down to pray; when he was told that Christ looked at the heart and aspirations of His people, and not to the bodily posture, especially in his case. He never betrayed the least anxiety or fear of death; but, contrariwise, always appeared as if his calling and election had been previously secured. On the morning of the day on which he died, being informed that his speech faltered, the Missionary called upon him early; and then it was, for the first time for many weeks, that he appeared devoid of pain. He answered all the questions put to him, readily, though not intelligibly. He was then asked, if he meant to answer in the affirmative—whether he trusted in Christ—to lift up his hand. "Yes, yes," was the reply; and he gave the sign required, by lifting up the quilt under which his hands were. At two P. M. the Reader, as usual, read to him; and at three his school-fellows did the same; and he exhorted them, as usual, to keep close to Christ, and not to forget Him. About midday, it appears he spoke clearly and distinctly, and so continued to the last.

He seemed to have a presentiment of the hour in which he should die: hence he made repeated inquiries. Soon after the Boys left him, he got into an ecstasy of joy; and exclaimed to the old Native Christian Woman that nursed him, "O come, come, and behold a host of angels, and Christ in the midst of them! and He calls me away." She hastened to his bed-side, exclaiming, "Where? where?" "There, there! Don't you see them? and Christ calls me away. I am coming, I am coming, Lord!"—It being now four P. M., he importunately entreated that the *Missionary*, the *Readers*—mentioning them by name,—and all his school-fellows, might be called, as he wanted to take a last farewell of them, because Christ called him. The poor woman, being alone with him, did not like to quit her charge in such a state: she however called to a Native Christian, who came, and raised

his head a little; when, without a struggle or groan, he resigned his soul into the arms of his God and Saviour.

The next morning his funeral took place, when all the Boys and Girls of the Asylum attended, with a crowd of others. Besides the Burial Service, a hymn was sung; and the children were addressed, and the subject improved over the grave. Such a death of an orphan is worth all the expense, labour, and anxiety that can be bestowed upon these Institutions; and amply repays those who engage in them, and is of great encouragement to Missionaries who undertake the training up of orphans. They may be rescued from starvation and death at almost every Missionary Station.—All glory and praise be ascribed to the Ever-Blessed Trinity, for His sovereign grace and mercy!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 283.)

Wickedness and Fearful Growth of "Socialism."

At the present moment there is a fearful and gigantic evil in this Metropolis: Infidelity and Atheism, disguised under the name of "Socialism," are held up in London, and in all the principal towns in the country, to the admiration of mankind. The principles of the system are the most injurious which could possibly be propagated—the entire overthrow of the present constitution of society—that the Holy Scriptures were not inspired—that the Marriage Institution should be entirely abrogated—that nature, the universe, and God, are convertible terms: in one word, it is a system fatal to individual and social happiness, and to the present and eternal interests of the human race.

The Socialists have issued about Fifty Pamphlets. Most of the beautiful things of the Christian Church have been parodied. The doctrine of human responsibility is utterly denied; and their first doctrine is, that circumstances make the law.

The Speaker read some extracts from these Pamphlets in proof of the

truth of his statements, but broke off with—

I hear the word "ENOUGH!" I respond cordially to that word! But I turn to a Christian Assembly. I look round on several of the Pastors of Metropolitan Churches; and while their hearts must have responded to the word, "enough," I ask them whether these things are to be propagated, and Christian Pastors and Laymen to allow them to go unheeded? Are we to allow the population to become infected with these sentiments, and then to awake and wonder that we had not come forward at an earlier period, in the spirit of our Divine Master, to attempt to stop that deluge which is beginning to inundate the lower and the middle classes?

The Christian-Instruction Society has fourteen paid Missionaries. The Socialists are about to hold their Anniversary Meeting: from their last Report it appeared that they had thirty-three preachers for London and the country: they have now to report an increase of twenty-eight; and their Missionaries have multiplied in all the large towns.

Some Ministers have come forward to grapple with the system. Mr. Legge, of Reading, was one of that number; but the Newspaper in Reading had censured him for daring to stand forward. That very Newspaper, however, has since given an account of a Meeting held in the Town-Hall at Reading, at which a number of most respectable Gentlemen attended, and presented Mr. Legge with a Bible, and a purse containing 70 guineas, as a testimony of their unfeigned gratitude to the man who had the moral courage to come forward under circumstances the most discouraging—standing, as he did, almost alone, to defend his cause and the religion of his Master. Mr. Legge conducted the discussion, too, in such a Christian spirit, that he extorted even from his opponent an acknowledgment of his kindness, eloquence, boldness, and uncompromising integrity.

In my own neighbourhood, a Socialist Meeting exists, consisting of 360 members. Let it be remembered, that these are not ignorant men; but mechanics and shopkeepers, whom they admitted on three months' probation; at the expiration of which time, if they continue members, they pay one shilling per week toward promoting the system.

[Rev. Rob. Ainslie—at Christ. Instr. Soc. An.

Evil Effects of the Population outgrowing the Means of Religious Instruction.

Between the years 1800 and 1820, the population of Lancashire increased in number 450,000—not to that number; but that number was added to the 800,000 which existed before. But how many Churches and Ministers were added, for the supply of spiritual instruction to those additional 450,000? Fifteen! Fifteen Churches were built in that county, or but three to every 100,000 of the additional population, which were born and have grown up during those twenty years. Those persons have now arrived at maturity: many are heads of families; and, where they have talents and opportunities, have advanced themselves, and have been placed over others. They are generally ignorant—so far as any ministerial instruction could have assisted them—of the principles of Religion; for at the time of which I speak, those means for which we have now so much reason to bless God had not been brought into operation. Those persons, therefore, now in the full maturity of

their age and vigour of their talents, are the persons, who, if ever they derived any religious instruction at all, cannot have derived it from the Church of England, for that Church did not provide it; and, if they have principles of Religion in them, they cannot be supposed favourable in general to the Church, but to those who supplied their wants at the time they were so much neglected by ourselves. I am happy to say that we have changed our conduct in this respect—that we have applied ourselves to produce a change in society, and to supply its wants. But you cannot wonder if the Agents of Mischief are at work—if those who adopt what are called the principles of Socialism should be found to attract great numbers to their ranks, when you consider the state of society in which those principles meet with the most ready acceptance—that man is the creature of circumstances, and dependent entirely on the circumstances in which he is born and happens to be placed; and, added to this, That government, legislation, order, and we might also say Religion, make him not what he ought to be, an orderly member of society, but what he often is, an undisciplined and unruly member. In short, these men consider the principles of the Bible as productive only of confusion, and as having nothing of peace, quiet, or order, in their essence or effects. We cannot be surprised that such principles find a ready hearing: neither can we be surprised that many are greatly active on the opposite side to that on which we are engaged.

[Sp. of Chester—at Pastoral Aid Soc. An

Successful Efforts to relieve Religious Destitution.

When the strong man armed keepeth his palace, his goods are in peace. Long, indeed, has the strong man been unassailed: many have never heard until now, who is stronger than the strong man, and able to bring them out of the thralldom in which they have been too long involved. But Satan is active: he never was known to lose his hold of a human heart without a struggle. But this Society is called into activity to meet the evil; and I should be very unjust to myself and my own feelings, if I did not say I rejoice that among this population of which I have spoken, a part of which we have reason to fear is so much demoralized, Sixty additional Curates have been employed; forty by means of this, and twenty by means of kindred and

sister Societies. This is an assistance which the exigency required, and which, I trust, has not come too late.

In the year 1834, in the parish of Whalley, which contains 98,000 persons, there were only Twenty Clergymen attempting the superintendence of the masses of population, divided among seventeen different Chapels: there are now forty-one actively engaged in the same duty. Where one solitary Clergyman, six years ago, was seen visiting the sick by six o'clock in the morning, attending in the school, engaged in the ordinary Services of the Church, and resuming his pastoral duties late at night, there are now seven. Numbers of the parishioners, who lived in the habitual neglect of the public worship of God, now regularly attend Divine Service: the number of communicants has increased, and the people are asking for the bread of life, and value their religious privileges where such feelings were never before suspected to exist. Now there is not a single instance of a New Church or Licensed Lecture-Room failing, except on the ground of not having a supply of Clergymen. I might say, that this is, in effect, also an Education Society; for it stimulates many in the neighbourhood: it assists to furnish the means of opening school-rooms and promoting education. It also promotes Church Building; for a Licensed School-Room soon induces the erection of a Church, which receives an endowment, and is made a perpetual blessing to the neighbourhood. Ten thousand pounds have been spent during the past year by the Society in promoting these objects. May I ask you to think on the way in which money is often unprofitably, nay, injuriously, spent, and then to answer the question, in what other way the money could have been spent to ensure such a vast and valuable return? and whether you can consider the interests of time of more importance than the interests of eternity? Money thus spent is not like a large portion of our expenditure, which leaves nothing behind that can give us pleasure; but which, in some cases, may prove an acute sting to the conscience, and reprove us for not having made a better use of the gifts which God has bestowed upon us. [*The Same—at the Same.*]

From my own knowledge, I can state, that in the New Forest, in Hampshire, the additional Ministers have realised all the beneficial results which were to be

expected under a faithful and devoted Ministry. In times past, that portion of our country was well furnished with the means of religious instruction, and well studded with Places of Worship: one of our monarchs destroyed no fewer than 100 Churches, to enlarge the boundaries of his Chase. Since the time of William II. not a single additional church had been erected within the boundaries of the New Forest, until within the last three years: four have been recently erected in distant and isolated hamlets, all of which have received aid for the maintenance of their Ministers from the funds of this Society. At the first celebration of the Holy Sacrament in one of those churches, on the Sunday subsequent to its consecration, there were 25 communicants; and, at another church, at the third celebration of the Lord's Supper, there were more than 50.

This Society leads, as a Right Rev. Friend has observed, to other advantages. On the 14th of March I consecrated one of these churches; and within a fortnight I received a paper from the Incumbent to the following effect:—"On Sunday Morning, March 24th, a Sunday School will be opened; all children above the age of five admitted. On Monday will be opened a Day School for Girls, and a Day School for Boys. On Monday, April 1st, will be established a Clothing Fund. On the first Monday in August will be commenced a self-supporting Library." Such are some of the advantages resulting from the aid afforded by this Society. And I would add another fact. During my recent Visitation in Hants for the purpose of Confirmation, I observed that, in every instance without exception, the catechumens presented by the original Clergymen of the mother parish were no fewer than before: in every instance, except one, the number had increased; and from these same parishes came the Additional Curate with his own flock, the fruits which God had given for his labours.

[*Sp. of Winchester—at the Same.*]

Picture of an Over-burdened Minister.

The Resolution which I have to propose refers especially to those Ministers of the Church who are over-burdened with the anxieties and difficulties of their charges.

No Resolution could be placed in my hand which I should move with more satisfaction; because, if it calls out your

sympathies, if it touches on points which must come home to the heart of every one who knows any thing of what are the anxieties and the painful feelings and the solitudes of a Christian Minister in the midst of his flock, these points do come home most pungently to the heart of one who, in God's providence, is placed over those who compose the Clergy of his Diocese. None better than their Diocesan knows how truly this Resolution speaks of their need of sympathy: none knows so well, as he knows, how their hearts are overburdened, and their hands flag, and their knees sink, under the wearisome and toilsome labours which, day by day and night by night, they are compelled to exercise. Aye, and if they were only compelled to exercise them knowing that they would bring consolation to all their parishioners, then there would be some comfort in the thought: but the main cause of their solicitude is this, that, while many are visited whom under God they console, while there are many whom they instruct, there are far more whose doors they are obliged to pass, of whom they know nothing; but for whose souls they are accountable, so to speak, and over whom they ought to watch as one who must give an account; and yet they have neither the physical means nor opportunity of going among them, to carry the Word of Salvation to their perishing souls. [*The Same—at the Same.*]

Benefits of District Visiting.

Place a Clergyman among 500, or 1000, or 1500 souls, and his life may be the most blessed life in which a man could be employed; for he would have employment for his whole time—and employment is but another word for happiness: and, moreover, the employment is of a character so adapted to the powers of a man's mind, as well as furnishing bodily exercise in the duty of visitation, that few individuals, indeed, could wish to shrink from a task which seems to afford just a wholesome exercise for his faculties, whether mental or physical. But when you come to 10,000, and even 20,000, which is the case in what are called parishes in the North of England, what can a single Clergyman know of the state of those to whose welfare he is pledged, and for whose souls he is expected to watch as one that must give an account? He must either sink under the fatigue of an half-accomplished task,

or he must give it up, as is sometimes the case, in utter despair of performing a work so far exceeding his power. But let the District-Visiting System be once introduced into the parish—let that beautiful machinery which Christian Benevolence has of late years devised and perfected be introduced—and all that vast mountain of difficulties which terrified and dismayed the Clergyman is removed; and he can sit in his own study, like a pilot at the helm or the manager of a machine, and superintend the welfare of the thousands that throng his parish.

[*Rev. Chancellor Raikes—at District-Vist. Soc. An. Organisation of the Diocese of Chester.*]

In the Diocese of Chester, every Candidate for Orders, on being admitted to Orders, is required to make out a *speculum gregis* of the parish to which he is attached. Every house is entered; and the name, the moral and intellectual attainments, the power of reading and writing, the religious habits, the ordinary employment, and all the various circumstances which it is important for a Christian Minister to be made acquainted with, are collected and arranged in tabular statements. The Bishop of Chester could supply the most perfect information of that extensive Diocese which it was ever thought possible to obtain. All that has been done by the gentle and melting influence of Christian Affection, for benevolent purposes, and not for the purpose of turning the information thus acquired against the individual.

This *speculum gregis* is a sort of moral organization, by which imposition is checked, the delusions practised on the unwary are discovered and defeated, the inquiring are encouraged, the industrious and orderly noticed, the careless and improvident put to shame, and the principles of Truth diffused among the whole population;—and thus the *whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

[*The Same—at the Same.*]

Progress of Sabbath Observance.

The tone of public feeling with respect to the observance of the Lord's Day has been very much changed for the better of late years. True it is, that the desecration of that day is carried on to a very alarming extent, not only throughout the

kingdom, but in this great Metropolis: but even here, if we take into account the facilities afforded for the evil machinations of the agents of darkness, the paucity of Ministers of Religion, and the great want of accommodation for Public Worship, we have some grounds for looking with feelings of satisfaction and hope on the state of the public mind, with regard to the Lord's Day. For, although there is much to darken the picture before us, there are some gleams of light which bespeak the dawning of better times. The progress of the Society in the neighbourhood of London is extremely encouraging. Many most respectable tradesmen have formed themselves into Associations for promoting the observance of the Sabbath; and have imposed on themselves obligations which they have strictly observed: wherever they have been opposed, they have called in the aid of the law, and have done so with success.

[*Bp. of London—at Lord's-Day Soc. An.*]

General Acknowledgment of Sunday Work as an Evil.

It is now pretty well acknowledged that Sunday Work is an evil—a thing rather to be submitted to than sought for. And thus it is found, that now men work on the Sabbath, not so much for gain, as because their employers demand it of them; and they desire to keep the Sabbath, if their employers would allow them to do so. But I think that the public mind is preparing to resist this domination; and that, if persisted in, it will be found to be a tyranny which people in this free country will not submit to.

An acknowledgment of the correctness of this view of the case met my eyes only last week. An expedition had just set out for the purpose of surveying New Zealand; and though it was undertaken altogether on temporal considerations—Religion having little or nothing to do with the object of the expedition—among the instructions given to those who are engaged in it is to be found this one: "No work to be done on Sundays, except that which is positively and absolutely necessary." This, coming from the quarter whence it did, cannot but deserve attention. The Sabbath is an institution appointed by the All-wise God Himself; and the wisdom of man cannot for a moment be put in competition with His. We have already heard the evidence of the Physician—that the rest of the Sabbath is necessary for the well-being of man:

but the case of the persons employed by ironmasters, referred to in the Report, furnishes a corollary to this: for so far from suffering by discontinuing work on the Lord's Day, they found that the labour of the men had been increased one-tenth by giving them rest and refreshment on the Sabbath.

[*Bp. of Chester—at the Same.*]

House of Commons not yet prepared for Appeals in behalf of the Sabbath.

I sincerely rejoice that the Report which we have just heard makes no mention of any Bill having, during the present Session, been brought into Parliament on the subject of the Lord's Day. If I may be permitted to express my own conviction on that point, I must say, that, in my opinion, the House of Commons is not yet prepared for the introduction of any measure respecting it, and that it is a subject which meets with very little sympathy within the walls of Parliament. An appeal to the Legislature is an appeal to its wisdom—an appeal to that which is the mere wisdom of man: and experience has led to the conviction, that, while we have been loading its tables with Petitions praying for a measure to secure the due observance of the Sabbath, the individuals themselves, to whom such appeals have been made, are determined to resist and oppose them. I cannot but rejoice, then, that the friends of the Sabbath are no longer to be exposed to those disgraceful scenes in the Legislative Assembly of the country, by which the feelings of Christian Men were shocked, on every occasion on which the subject of the Sabbath was brought forward. I must confess, that I felt, all the time, that although, on some occasions, our efforts in Parliament have been marked by a trifling majority, in reality the feelings of the House were decidedly against us. Instead, then, of making any further appeals to the mere wisdom of men, whether in the House of Commons or out of it, we must continue to appeal to the hearts of those men who feel that they want the Sabbath. We must awaken attention to the great and enduring blessings which an observance of the Sabbath confers: and if we could once do this, I am convinced that our success will be certain, though it may, perhaps, be slow: and I assuredly feel, that it would be far better to see the wisdom of the Legislature listening hereafter to the united voice of a people pressing on them the vital importance of that

holy rest, which they would then know how to appreciate, than to attempt to wring from a backward and reluctant Legislature a measure, the advantage of which they would not know how to value.

[*Rev. Chancellor Rolke—at the Same.*]

Duty and National Benefit of Just Legislation in reference to the Lord's Day.

The law, as it now exists, is utterly inefficient, as a means of enforcing the due observance of the Sabbath. But let me not be misunderstood: I speak of promoting the observance of the Sabbath, by the enforcement of the laws against those open and public violations of the Sabbath which prevent its proper observance by others. It is not in the power of human laws to enforce a DUE observance of the Sabbath, because it can only be DULY observed by those to whom it is a delight: it is only the power of the grace of God which can make men honour and delight in the ordinances of the Sabbath. It is right to prevent ungodly and careless men from pursuing courses, which have the effect of preventing others who would be careful of the observance of the Sabbath, from being so;—not intending to punish, as objects of punitive infliction, those who break the Fourth Commandment, but to protect those who are desirous for, and have a right to, its observance. There is a very great difference between passing a law to make people go to church, and a law to prevent marketing on the Sabbath: of the one I should disapprove; for it would be futile to attempt to make men conform to religious services in which they feel no interest: but the other law is strictly within the province of municipal regulation, and justly a matter of police,—and that is all which the Society attempts. It endeavours to obtain from the Legislature an extension of those powers which the magistrates now possess, and which have been

found inefficient; owing, perhaps, to the change in the value of money and the state of society, and which ought to be carried out by the Legislature of a Christian Country. I trust that there is a prospect of the Legislature doing its duty, and listening to the claims of the whole Christian Community, by preventing the irreligious from interfering with their rights. It is impossible that a long time can elapse, before the Legislature of this country will see, more clearly than it has hitherto seen, its duty on this subject. They cannot hear the voice of the Religious Public in this country lifted up from year to year, demanding their inalienable right to a properly-observed Sabbath, without complying with their demands.

I will here quote the eloquent words adopted by the friends of the Sabbath on the other side of the Atlantic, in their Report made a few years ago; and which express, in terms of singular force and eloquence, the sentiments which I have endeavoured to impress on the Meeting. The passage is from a Report of the General Union for promoting the Observance of the Sabbath in the United States:—

We trust that the improved moral sense of the Nation, sanctified by the influences of Christianity, will yet exert a benign influence on the National Councils, leading our legislators to believe that the permanency of our invaluable Institutions, and the stability of our Laws, depend on a solemn recognition and devout observance of the laws of that Great Being, who was our fathers' God, and who will be the God of our posterity until they shall voluntarily throw off all allegiance to Him. In what way could a Nation more effectually throw off all allegiance to Jehovah, than by profaning and neglecting that most sacred of ordinances which He has given to help men in the discharge of their duties to Him, and as the surest method of obtaining comfort and security in this world, and tracing their path to the glories of heaven?

[*Bp. of London—at the Same.*]

GOSPEL-PROPAGATION SOCIETY.

Formation of Associations.

THE Board are beginning to adopt those means of interesting the public which have been long used with success by other Societies. Suggestions have been circulated for the Formation of Associations, which have accordingly been established in various quarters. The Bishop of Nova Scotia attended Meetings in

Staffordshire and Monmouthshire, and stated the urgent necessities of the American Colonies. The Secretary, with the Rev. Thomas Robinson, late Archdeacon of Madras, and other Gentlemen, have attended Meetings in other quarters. The Board recommend the plan of enrolling as Members such as subscribe even the smallest sums.

In the parishes of St. Giles-in-the-

and the pure soul-renewing doctrines of Christianity.

His Lordship preached several times, also, in the English Chapel, to the residents of the Station: and never shall I forget his edifying and stirring discourse on the words, *And I, when I am lifted up, will draw all men after me.* The hidden power inherent in the doctrine of the Cross was set forth to the hearers with striking force, and afforded me much comfort.—We want to have these blessed truths brought before us repeatedly. The day before his Lordship left, he held a Confirmation, at which nine young Native Christians made a public confession of their faith in Christ. The ceremony was very impressive. We had also a Public Examination of our Orphan and Infant Schools. The Bishop appeared to be particularly pleased with the latter: it now numbers 96 Children: the majority belong to our Native Christians, and the rest are orphans. His kind and affectionate manner, and the deep interest which he evinced in the prosperity of our Mission, was very encouraging to us.

Ministry and Education.

Sept. 1837.—I usually preach to crowded congregations in the Bazaar Chapel. In the evening, between 80 and 100 Hindoos are always in attendance. My heart is drawn out in compassion for these lost sheep; and my addresses are, with few exceptions, listened to with silent attention, sometimes eliciting the approbation of those who seem to be more accessible to the Truth than the others.

Kalee, our Catechist, assists me in preaching: he preaches with affection and great earnestness; and will become a valuable helper, by acquiring a more enlarged fund of divine knowledge.

Our English School was nearly destroyed in June last, in consequence of the conversion of Koilas, one of the first scholars. Another scholar of the same class, Omachurun by name, who was ready to renounce Hindooism, was violently dragged into a palanquin, and carried off by his relations. Of 80 boys, only 15 remained in the school. I received several letters from the boys, expressing their regret at being absent, their parents and friends having forbidden them to attend at the school.

The boys are, however, gradually coming in again; and the fear of conversion, which struck their relations, is beginning to subside.

July, 1839.

Sept. 25.—As the Doorga-Poojah holidays are at hand, we held an Examination of the English School previous to its being shut. The Master has laboured with diligence. The Examination being concluded, I gave the lads an address in English and Bengalee; proposing three points for the regulation of their conduct during the idolatrous festivals; viz.

1. To read a few hours every day in their books, particularly in the Scriptures.

2. To abstain, if possible, from taking a part in the tumultuous and demoralizing revels of their poor deluded friends.

3. To return to school immediately after the termination of the holidays.

The boys all promised to remember and follow my advice.

Native Sceptic.

Oct. 18.—I called on an intelligent Native, who is Deputy Collector. He has renounced Hindooism, and will, I hope, embrace the Christian Faith instead. I found him sitting in his verandah, reading "Paine's Age of Reason;" and the Bible was lying by his side. He said he was anxious to find the truth, and thought it therefore his duty to read what had been written for and against Christianity. I requested him to read a refutation of Paine; which he did, and was surprised to discover his absurdity. Had a long conversation with the sceptic; and, in conclusion, I promised to send him Watson's Apology for the Christian Religion.

Different States of Former Scholars of the Mission.

Nov. 15.—Set out at day-break, and rode along the eastern banks of the Dam-moodah. About 9 A. M. I reached Selimabad; and took up my quarters at the Kutcherry of Moonsiff Nagur Chowdree: it was a simple mud-walled building, open to the eastern side. In an adjoining hut there was the Moonsiff's cot, a chair, and little almirah, which contained his library: it consisted of Scott's Bible, some volumes of Sermons, Hume's History of England, the Korán, Locke's Essays, and a few smaller works. Who would expect such a library in the cottage of a Hindoo, who has neither renounced his caste, nor shewn any substantial proofs of his dislike to the religion of his fathers. This young man was educated in our Mission premises: he is well informed, fond of reading, and of the company of Europeans. He told us a story of what he had two days previously witnessed in the family of his father-in-

law. The aged mother was ill, and, in the night, shewed symptoms of approaching dissolution; upon which the bystanders set up a most lamentable cry, all of them urging her being conveyed without delay to the banks of the river, in order to die in sight of it. Thus, said he, the poor creature was hurried off: and he had just heard that there she survived, and became better, to the great disappointment of the friends.

Nov. 20, 1837—Went across the Dam-moodah, to two villages, Kamelpore and Goitunpore. Here I met with many young married Hindoos—farmers, weavers, &c.—who, in their childhood, were educated in the Society's Schools. They could repeat whole passages of the Gospels and Bible History: their conduct was very kind—different, indeed, from what we generally experience; and I was greatly encouraged in speaking with them on religious subjects. What, thought I, can keep these men from embracing Christianity? May it please God to hasten the time of His gracious visitation to Bengal, and particularly to this favoured district!

Nov. 28—Went on another tour, to the north of the Burdwan district. Rode this morning as far as Mirzapore. I expected to find a place for rest at the village school; but a Brahmin having his bedroom close to it, I was not permitted to sit down here: my eating near his sacred person and vessels would have defiled his caste. I gently reprov'd him for his folly in pretending to such distinction in consequence of his imagined sanctity. These deceivers of the ignorant cannot help smiling when the absurdity of their claims to divine origin and holiness is laid open.

I had to leave the house; but another lodging was soon found: a simple-hearted farmer readily offered me accommodation under a straw thatch. When I had finished dinner—which in my excursions is always dressed in the native way—two young Brahmins sat down with us, to have a conversation: they had received their education in our schools. They were as much prejudiced against Christianity, and as unreasonable in arguing for idolatry, as their more ignorant brethren. It is painful to hear cavilling against the divinity of our Saviour from those who have read the Gospel.

Promising and Unpromising Natives.

Nov. 29—Went to Shumpore and Barui. There is, in the latter village, a family of eight individuals who desire to

be baptized. I was pleased with the industry of these quiet people. The father and one son were sitting behind the loom, working away: the mother and girls were busy in preparing the cotton. As the people in this village have always shewn a friendly disposition, even during the time when their neighbour, Stephannus, was converted, I commissioned him to establish a school in the place. I found the children all present; but as the undertaking is quite new, a few only were found able to read.

In the evening, preached in the large village of Gulmoree. One person requested me to tell him plainly why we wanted to convert others to Christianity, and what substantial benefit a convert would derive from such a change. Their ideas of substantial benefit are, as the Apostle says, *earthly, sensual, devilish*. One who forsakes his religion was explained to be the vilest among the vile, and subject to misery in this life and the next. One individual said, as our Infidels do at home, "What for become a Christian? God may be worshipped in any way. Fix your mind with devotion on any material subject, and you find God in it." I said, that praying to a stone could surely not be a worship pleasing to our Almighty Creator.—Then the old absurdity was brought forward, that good and bad, holiness and vice, riches and poverty, are only imaginary things, existing in a world wrapt up in a delusive charm: that they are imprinted upon the *kopal*, or forehead of man; and, as none can shake them off, there is no possibility of getting free from them.

Such are the follies in which Satan has entangled the minds of Hindoos: they believe a lie rather than the truth, though the truth may be most palpable, and though they may lie against their own convictions.

Nov. 30—Went northward, to a very large village, Burabelun: here no Missionary has before preached the Gospel. The people inquired most anxiously for the reason of my coming. Many respectable men came and heard, and acknowledged that all we said was true and good, and requested me soon to come again to settle the difference between Christianity and Hindooism with their Gooroo. The Natives of the lower caste imagine that caring for eternity and heaven is no business of theirs, and that their spiritual teachers will settle all for them.

Dec. 1, 1837—Went to Goligram. Four of our Native-Christian families, the first-fruits of the Burdwan Mission, came from this village. In former years our Society had a School here. The people appeared glad to see a Missionary again among them. Many young men read the Tracts which I distributed with great fluency: they were pleased to hear my address. One of them said, "The first of your Christians proceeded from our village; and who knows but many of us may be led to believe the Gospel, if you establish a School, and visit us oftener?" They were all most earnest in this request.

BENARES.

In our last Number, we gave an affecting Obituary of the late Rev. J.C.G. Knorpp and his wife. That account will render yet more interesting the following Extracts from the last Journal which he ever penned. They forcibly exhibit the true Missionary's

Encouragements, while preaching the Word of God with much contention.

Feb. 26, 1837—The Bishop preached a very interesting sermon this morning, on Heb. xiii. 8; and, agreeably to our request, had a Collection for our Mission: after which we had the Lord's Supper. The Collection amounted to about 460 Rupees.

Feb. 27—The Bishop held a Confirmation; and then proceeded to Bengalatola, for an examination of all our Schools. His Lordship principally carried on the examination, and expressed himself much pleased with the progress of the different boys. After the examination, his Lordship and Mr. Bateman returned to the Mission Compound, much exhausted from the fatigue of the day. The day was unusually hot. With many kind and paternal wishes, the Bishop left us, expressing a hope soon to see us again.

March—A Byragee has visited me frequently. He met me in the city. I have had many interesting conversations with him, and he appears to have received a conviction of the truth of Christianity. The last time when he was with me, he expressed himself strongly convinced that Christ is the only true God and Saviour. "I have chosen him," he said, "as the only object of my meditations and worship; and wherever I may go, I shall keep my heart and soul fixed upon Him."

The Byragee expressed a strong desire to go to Adjudia (Faizabad); but had postponed his journey, in order to have some more conversation with us on our Religion. I suppose, from his long absence, that he has gone upon his journey.

April—I had several very interesting discussions with Pundits, in the city. It is really awful to see these men struggling against the convictions which Divine Truth is producing among them! Their blasphemous expressions and imputations against the God of Heaven cannot be repeated. I fear that many harden their hearts, and give themselves up to all kinds of iniquities. On the 20th instant there was an eclipse of the moon. People from all parts of the country were flocking to the holy city, and gave us an opportunity to preach to them the Word of God. I met with some very interesting men, who listened with great desire to our conversations, and confessed the folly of seeking pardon of sins in the water of the Ganges. I think that, above all, the people in Benares are the worst, and the most profane and shameless sinners. As soon as they see any one attentive, and asking interesting questions, they laugh him to scorn, and frighten him away. At different times, respectable Brahmins, seeing the attention of the people, and being enraged, and some also with coolness, asserted this horrible doctrine—that "God is the doer of all good and evil actions: He is a liar, a thief, a murderer, a fornicator, an adulterer, &c." The heart bleeds to hear men of sound understanding and much knowledge declare and assert the most holy God to be such an abominable creature; and that, merely in opposition to holy doctrines explained to every one who likes to listen. May God have mercy upon them!

May—We had to fight against wild beasts in human shape this morning. Several Brahmins united to defend the greatest blasphemies against God, whom they declared to be the worker of all vices and crimes. One might faint in the conflict, and despond of every hope of success in a city where 25,000 Brahmins, full of all subtlety, cunning, and viciousness, are daily labouring against the efforts of seven Missionaries. It is heart-rending, to see the state of this city. The only consolation for us remains in the daily practice to strengthen ourselves in the Lord, as David did.

A Bengalee met me this week in the

city. He complained most seriously against the people of Benares, as being such a set of thieves, rogues, and fit for all kinds of vice; and intimated his doubts whether I should ever do any good here. "However," he said, "go on preaching your Religion: who knows but some may accept it, and give up their bad habits."

June 13, 1837—Another respectable Hindoo, who had been quietly listening for two hours, now entered fully into a most interesting conversation. He appears to be a man in earnest search after the Truth. From his statements, he seems to have given up idolatry, and the doctrine of pantheism, as unworthy of God. How to receive forgiveness of sins, and to live a holy life, were the main topics of conversation. He requested me not merely to go and preach in the streets, but to visit respectable men in their houses. He said, "There are many who believe your doctrines and your book to be true, and wish to do accordingly."

July—My school-boys, who attend every Lord's Day, brought with them a respectable young man: he also was present during Divine Service. He was very attentive. When I inquired who he was, he told me, that some years ago he had been in the very school which is now under my superintendence, and learned to read our books. It was evident, from his countenance, that the recollection of those days was pleasant to him, and that some love to the Truth had taken hold of his heart. He came for the very purpose of receiving a Gospel, expressing his high approval of the good words contained in our books. I was happy to see in him an instance that Bazaar Schools may, after all, not be quite in vain. When he received the desired book, he was pleased, and expressed a wish now and then to call on me for some instruction in our books.

The closing article, which we give from Mr. Knorpp's Journal, contains a

Statement, by a Christian Native, of the Course of his Conversion.

September—A remarkable instance of conversion took place in Kesar Gir, whom I baptized to-day, before the Hindoostanee congregation in Secrole. Kesar Gir is the son of a Brahmin, and was adopted as son and heir, in his infancy, by a Gosain at Benares, a man of great property: besides several large stone houses at Benares, he possesses several

cottages. In his early years, Kesar Gir was sent to the Bazaar School, now under my superintendence, for instruction in reading and writing; and here it was that he imbibed some knowledge of Christianity, by reading the Gospels.

He was accordingly baptized last Lord's Day, the 17th instant. He had drawn up a short statement of his reasons for embracing the Christian Religion, and read it before the Congregation. It ran as follows:—"I was brought up in the Hindoo Religion, which has established thirty-three millions of false gods; and was kept in this darkness of ignorance of the true God, until I read the Gospel; by the reading of which, I was convinced of the divine origin of Christianity, and the falsehood of my religion. I did not find Christ a deceiver, as all the Hindoo Incarnations; for the True God does not practise deceit and sin as they did; and therefore no salvation can be expected from them, nor from the Hindoo religion, where God is made the author of sin. When I read of the life and actions of Christ, I found nothing but goodness and holiness; and was convinced of His divinity, and faith in Him was produced in my heart. I was convinced that I could only find salvation through Him; and as I have seen the Hindoo religion to be nothing but a construction of lies, I forsook it, and all the gods which I formerly served, and believe now on Jesus Christ and His true Religion: and for the forgiveness of my sins I look to Him alone, for He has suffered for my sins also, and made an atonement; being convinced that without shedding of blood there is no forgiveness."—He received the name of Timotheus at his baptism. His countenance cleared up, and he looked very happy. He told me, that while he was receiving baptism, a new light sprang up in his soul, and he felt more happy than he ever did before.

GORRUCKPORE.

The Rev. M. Wilkinson, in a Letter dated Feb. 28, 1838, describes generally the state of his labours, and the wide extent over which his Missionary Services are diffused: he is alone, and earnestly appeals for more help.

In the course of his Journal, Mr. Wilkinson relates the following circumstances, shewing the vagrant

habits and temper of the so-called Religious Beggars of the East :—

Account, by himself, of a Young Fakir.

Sindwa—Burdwa—two villages within a short distance of each other. There were only a few trees, to shelter us from the heat. We visited the villages in the evening; and after returning, found, on the other side of the road to our tent, a miserable looking youth, nearly naked, in the garb of a fakir, lying in the hollow of a peepul-tree. He was apparently asleep: by his side was a fakir's lota, made of the shell of the cocoanut. I aroused him; and, on his sitting up, I observed, from his pale livid face, that he was suffering from fever. On addressing him, a youthful insignificant smile played on his countenance; and he bade me take a seat, which I did, by his side. —“You look ill,” I said. —“Yes,” was the reply, “I am suffering from fever and ague.”—How long have you been here? —“About three months.”—“How came you here?” —“I was on my way to Kagahraukh, in company with other fakirs, when I was attacked with ague; and not being able to go on, they left me here.” —“And have you been ill ever since?” —“Yes.”—“How long have you followed this way of life?” —“Nine years. I was about nine years old.”—“What induced you to leave your home so young?” —“I fell in with some fakirs, and I thought I should like to be a fakir too!”—“Were you not in distress at the time?” —“No.” —“Were you not comfortable with your family?” —“Yes.”—Here a Banyan, standing by, interrupted us, and said that his brother was here about a month ago, a respectable-looking man, not only well clothed, but having on him silver bracelets and armalets. He said he wanted to take him back with him, but he would not go.—I sent the Banyan away, to weigh out gram for the horses, as I wished to be alone with the lad. I then asked him how he liked this mode of life. He shook his head, and was silent; upon which, I said it was all deception and illusion.—“What have you ever found?” —“Nothing, nothing. I went last year to Bindrabund: the fakirs told me a deal about it, and I was allured to go; but they left me almost to starve. When they could not get offerings of food from the people, they smoked bang to inebriation, and went to sleep.”—“Then you are tired of being a fakir?” —“Yes, there is nothing in it. When I went to Bindra-

bund, I had plenty of clothes; but they robbed me of them all, and then abandoned me.”—“Why do you not return home, then? Why did you not go with your brother?” —“What sort of a face could I shew? I left to become a fakir, and for shame I cannot return.”

Seeing him exhausted, I said, “I will give you some medicine. What time will the fever come on?” —“In about three or four hours.”—He gladly received medicine.

Saturday Morning—I visited the fakir boy, as soon as I rose. I found him lying down. He was ready to worship me, saying that he had had no fever during the night—that he was quite well. I told him the fever would probably return again, and that he had best go on with me. —“How can I walk?” —“Ride on the tent hackery.”—“Where shall I get food?” —“I will provide you with food.”—“Then I will go.”—I then left him.

Saturday Evening—My young friend did not follow the camp. I felt much grieved, as I had hoped to keep him with me.

Such is the character and condition of these wretched Mendicant Devotees, who would fain have the people look up to them as deities, that they may obtain a scanty livelihood. May the Gospel speedily dispel all these miserable illusions, both of the deceivers and of the deceived!

NASSUCK.

Summary at the End of 1837.

The Rev. C. P. Farrar, who has recently returned to this country, with Mrs. Farrar, on account of their ill health (see p. 224) sums up, at the close of the year 1837, the review of the Mission at Nassuck, as follows :—

The Gospel has been preached at Nassuck both to Hindoos and Mussulmans, by one or other of the Missionaries, almost without intermission, throughout the year. It will be sufficient for general encouragement to state, that it has always found hearers. The Missionaries have always met with larger or smaller numbers, to whom they might discourse of *righteousness, temperance, and judgment to come*. The Readers have always obtained listeners; and Tracts and books

have been constantly demanded, with almost boisterous eagerness. The Daily and Lord's-Day Services in the Mission Chapel have been attended in the week-days by an average of 130, and on the Lord's Day by from 200 to 300.

State of the Mahomedans.

Mr. Mengé, at a later date, March 31, 1838, thus sums up his views, in general, of the state of the Mahomedans, and the mode of preaching to them :—

I must confess, that it appears to me that my labours among the Mahomedans in Nassuck must be, for some time to come, indirect: for Mussulmans, as they are bitter enemies of our holy Religion, wrapped in systematic falsehood and lies, cannot generally be addressed by the Missionary in the same manner as the idolatrous Hindoos around him: for as soon as the Missionary touches the essentials of Christianity in the presence of Mussulmans, he either is declared against, or forsaken and left alone. Many graces and spiritual gifts are wanted by the Missionary, to gain open hearts and open ears among the Mussulmans: and, as far as I have observed, the humble and godly conversation of the Missionary is watched both by the Hindoos and Mussulmans; and, unhappily, many of those who bear the Christian name are more ashamed of honouring Jesus Christ in word and deed than the deluded Mussulman.

The poorer class of Mussulmans are too much engaged in seeking the bread which perisheth, to think of the bread which does not perish. The greater part of the Mahomedans in Nassuck, therefore, are not able to read, and Tracts are of no use to them. There are about twenty Mussulmans' houses of Arabian origin, who are very bigoted, and will not send a single child to the Mission School.

I have of late been visited by several Mussulmans, whom I spoke to on my last tour. They came to ask for books; but I am sorry to say that none of them came with a desire to be instructed in the way of Truth, and with that wholesome fear which makes us cry, *What shall I do to be saved?* I again directed their thoughts to the one thing needful; and exhorted them to read the Tracts and the New Testament, which I gave to those who asked for them, with attention and prayer.

State of the Female Schools.

Mrs. Farrar, at the period of her ex-

pected departure with Mr. Farrar for England, thus reports, Oct. 2, 1838, the state of the Boarding School, of which a principal part was under her own charge :—

Oct. 2, 1838.—In our Boarding School, there are 26 children, 15 of whom are Girls. They have been, for the most part, instructed in Christianity, and brought into the visible Church of Christ within the last four years. This is a sphere of labour in which, notwithstanding its many cares and anxieties, I have ever felt the most encouragement. I have seen many of the children leave off bad habits, and improve in behaviour and intelligence. I have found them tractable, and attached to us: and particularly when I have contrasted their present state with what it would have been had no Christian asylum been found for them, I have felt the duties connected with them to be very pleasant.

The Rev. Cyrus Stone having been added to the number of the Labourers in this Mission, Mrs. Farrar thus reports the seasonable help in continuing her Schools :—

As the time of our departure approaches, I have now given up the care and management of the Schools to Mrs. Stone; with much thankfulness, that so favourable an arrangement has been made for their superintendence during our absence. The average attendance in the Female School is between 55 and 65. The greater part of the Girls are readers; and nearly the whole of them have committed to memory Dr. Watts's First Catechism, which has been explained to them, so that they have some knowledge of Christian doctrine. The Girls of the first class learn portions of Scripture every week. They are now learning the Epistles and Gospels in our Book of Common Prayer.

The eagerness of her little Female Scholars for learning is thus described by Mrs. Farrar :—

A new Story Book, translated by the boys of the English School, has just appeared. It consists of "The Kind Little Boy;" "The Flower-Pots;" "The Little Dog Flora and her Silver Bell;" and others of this kind. I do not usually give a new book to the Girls to take home till they have first read it through with me, that they may be able to read it the more fluently to their parents; but they were so much delighted with the first story

which they read to-day, that I was unable to resist their importunity to give it to them at once. One girl came forward with the plea, that she wanted to read it to her mother; and, on giving it to her, I found I must, in justice, give it to all who were able to read. When I came down with the books in my hand, forgetting the decorum which we usually insist upon, they would scarcely wait to receive it quietly out of my hands, so eager were they to obtain it. I am glad to see Hindoo Girls begin to seek for amusement from books.

Testimony to the Beneficial Influence of the Schools.

The following remarks, from a Gentleman in a Government situation at Nassuck, will give some idea of the improvement likely to be produced in the rising generation by the Mission Schools. He writes to Mr. Farrar, August 12, 1838:—

I have much pleasure in assuring you of the very great satisfaction which I received from the inspection of your schools, with which you were so good as to favour me. I confess I was not more pleased than astonished at the attainments of your scholars, both in English and Mahratta Reading, and in Arithmetic, as well as in other branches of general and useful knowledge. I was also particularly struck with their acquaintance with the Bible, and ready and intelligent answers to questions on the history and leading doctrines of our Religion. But the branch of your labours in which I felt most interested—as well from its novelty in a Native Community, as the important effects to which it may lead—was the education of the female children; whose progress affords satisfactory evidence of the happy effects to be hoped for from your endeavours to elevate their moral and intellectual character; and this appears to me likely to have a most beneficial influence, both direct and indirect, in the circle with which they are connected. I was also greatly pleased with the cheerful air and orderly behaviour of the children in general; which gave me the impression that they themselves were happy and interested in what they were about.

When I recollect how little I could have expected to have witnessed so gratifying an exhibition, when I resided in this district several years ago, and consider the great difficulties which you must have had to contend with in what is

reputed to be one of the most sacred localities of the Hindoo religion on this side of India, and which had hitherto been so little resorted to by Europeans, I cannot but admire the success which has accompanied the quiet and unobtrusive efforts of yourself, and the Gentlemen associated with you, toward the improvement of its population; and beg you will accept my cordial wishes, that a no less happy effect may attend the further prosecution of your benevolent exertions.

Mrs. Farrar relates the following Affecting Instance of Ignorance and Superstition.

Oct. 9, 1836 — The scenes which I witnessed to-day forcibly brought to my recollection the darkness, doubts, and cheerlessness of Heathenism. We were sent to in the morning by a Native Officer, whose infant son was dying. The Hindoo, who brought the message, said, that this was the officer's only son, and its mother was dead: that the officer, in great affliction, entreated us to come, and see what our righteousness could do. The sharpest rebuke would not have made me feel more forcibly my own guilt and helplessness, than such an expression in such a connexion. The Hindoo might not understand my answer; but I felt bound to tell him that righteousness we had none; but that I would come to the child; and hoped God might bless the means for its recovery. I then went, and suggested such things as I thought might afford relief to the poor infant; and again, in the evening, I went accompanied by the native doctor. I found that nothing I had sent in the morning had been attended to: the father was trusting to charms and incantations, and was too busy in gathering presages and interpreting signs, even to hear attentively what I had to recommend. If a calf bellowed, or any person sneezed or yawned, it was either a good or an evil sign. At one time he would call out, Siva, Siva, Siva; at another time he would call upon Kalee; and at another, Brahma, the giver and destroyer of life. The grandmother cried out, with loud wailing, "Doctor, save my child! Give him some medicines that will make him well, or else throw me into Gunga!" Another person remarked that the child had been ill four days: if they had known that it would have come to this, they would have given it medicine; but the Goddess Maya, by whom the Hindoos suppose the world to have been produced,

is so fickle, that there is no knowing how to meet her dealings. Is not this being without God, and without hope in the world? If the gums of the poor infant had been lanced, it would probably have afforded great relief, and perhaps might have saved its life; but I could by no means persuade the father to let it be applied; and the poor child died last night.

Nov. 29, 1836—The ignorance of these poor people, with regard to the nature of sin, is very great. This evening, I was exhorting one poor woman to pray to God to cleanse her heart from sin, when another asked me if I could not give her some physic to take it all away. A few days ago, the Pundit was talking to me about the Hindoo Ascetics. I asked him if it were not more consonant with the goodness of God, and more conducive to the good of mankind, that He should command us to love one another, than that He should, as the Hindoos say, declare it meritorious to make one's heart perfectly cold and callous toward one's own species, even toward all one's relations. The Hindoo Ascetics pretend not only to be indifferent to outward circumstances, such as heat and cold, hunger and thirst, but they endeavour also to extinguish every emotion of love and pity, every social feeling and natural affection: so that, according to their system, a man may acquire merit, by leaving his wife and children to provide for themselves, while he goes to sit with his eyes shut under a tree, or begs, covered with ashes, from door to door. The Pundit answered, "One should seek to become indifferent to all mankind, in order to love God only;"—an answer which made me feel the truth and the force of that text—*He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

March 11, 1837—The Sudder Ameen invited me to pay a visit to the ladies of his family. When I went, instead of the ladies, a number of Brahmins came into the room, to indulge their curiosity at my expense. I reminded the master of the house, that I came to visit his wife and mother;—upon which they were called: and after making some difficulties, they came in, taking their station, as usual, at the furthest end of the room. As the wives of Brahmins will neither sit nor speak in the presence of their husbands, when a stranger is by, I politely

requested the Sudder Ameen to withdraw. He evidently wished the ladies to be friendly with me. I heard him encouraging them to approach me, telling them, in a whisper, that they could perform their ablutions when I was gone;—that is, I suppose, in case I should pollute them with my touch. As soon as he was gone, I quickly left the chair, upon which he had placed me in state, and sat down upon the floor by the ladies; and they entered into friendly conversation with me, about my children, the education of girls, and similar subjects. I found that the Sudder Ameen was within hearing of all we said. When he came into the room again, they all rose, except his mother. He gave me some papers to read: they were certificates of his respectability and qualifications for his office. The old lady expressed her astonishment that I should be so clever as to be able to read. Paun, attac, and garlands, and a present of fruits, having been brought, I retired. This giving of presents, and all the formality which is thought necessary on the occasion of a visit from an European, is a great bar to our intercourse with the native ladies.

March 29—A Brahmin invited me to pay him a visit this evening. While Mr. Farrar, and Messrs. Warth and Mengé, were entertained with native music, I went in, to sit with the Brahmin's wife. Several women came in; but they remained at such a distance, that it was impossible to have any conversation with them. They told me that they could not come in contact with me, because they had not dined. I took up a little child, telling them it would not be afraid of being polluted. When I had nursed it, the mother would not take it from my arms, but said it must be placed upon the ground at some little distance, that she might not come in contact with the unclean. After she had taken the child, one of the women told her that she should fall at its feet and worship it, because it had been in my arms. This is a specimen of the inconsistent mixture of contempt and adulation, which we experience.

Other instances of the general superstition of the people are related by the Missionaries. Mr. Warth states:—

Oct. 11—To day, the Nasuck Brahmins

had their annual dinner by the river-side. Shortly before the dinner commenced, a great cobra capella came out of the wall, and went toward the assembled people. Instead of killing the snake, they assembled round it and worshipped it, considering its appearance as a propitious omen for the proceedings of the day. It being rather dangerous to have a snake among a crowd, I sent my man to kill it, but the people would not allow it. Ere, however, the Faughdar's men arrived, for whom I sent, they succeeded in driving it into a neighbouring bog. It might be thought that the whole was a trick, but the wild aspect of the snake was against this supposition.

A frequent scene of religious honour paid to the sacred oxen is related by Mr. Mengé:—

Aug. 30, 1837—In the afternoon, I visited the Mussulman School. I could hardly pass the street, which was crowded with oxen, the horns of which were painted red, and adorned with flowers and ribbons: several of them had carpets on their backs; and were followed by hundreds of deluded Hindoos, shouting and playing music. To witness such scenes is both painful and ridiculous, especially when one bears in mind how cruelly these poor animals are treated in this country.

It is in times of great public mortality that the feelings of the Missionaries are peculiarly touched with the sight of the wretchedness of Heathenism. Mrs. Farrar, describing a period when the cholera was raging, thus represents the people, as

Living without God, and dying without hope.

Jan. 1, 1838—The cholera, which generally accompanies the concourse of pilgrims who flock, at sacred seasons, to the appointed idol shrine, has made its appearance in Nasauk. At the last season of pilgrimage, twelve years ago, it raged violently: it is now carrying off eight or ten people a-day; but as the people come in from Punderpore, the place of pilgrimage, where it first broke out, and from Bombay, to which place it has been carried from thence, its ravages are likely to increase. On Saturday evening, I found a poor woman attacked with it in the Kolee Warda. She had come up the day before from the Concan, to see her son, who is in jail for theft. She lay upon the ground, wrapped in her coarse hair-cloth covering, with none to soothe her in her dying hour—with none around

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who seemed to care about her. I asked her in whom she trusted for salvation: she could not understand. I asked her if she had ever heard the name of Jesus: she shook her head. I told her that He alone could save her; but she gave no answer. As soon as we could, we had the cholera dose sent to her. She revived a little after taking it; but died last night. Another woman also, who lived opposite our house, died last night, leaving an infant in arms, and another two years old.

Jan. 13—The cholera has continued to make its ravages among the people, notwithstanding all their endeavours to propitiate the cruel deities whom they suppose to be the authors and causes of the disease. The Brahmins have been employed in repeating the praises of Deves; and have made her a large offering of rice and other food, which they collect from the people. A report has been circulated, that the goddess appeared to a Brahmin, who was going to perform his ablutions before day-break at the river; and that she told him, that, unless quickly propitiated, she should not leave the town without taking with her 700 victims. Last Tuesday the offering was made to her. It was presented to an old woman of very low caste, whom the people suppose to be a kind of witch; but whether they intended her to personify the goddess, Deves—or the cholera, Muree—we cannot make out. The Brahmins are shy of explaining their proceedings in this respect; and appear ashamed to confess that they worshipped an old woman of a caste which, they say, is so low, that even the shadow of an individual of it pollutes the Brahmin on whom it falls. The Soodras have also been endeavouring to propitiate the malignant deities, by offerings of food. As the idols of these deities are generally placed in shrines in the outskirts of the towns, the Soodras here resorted thither, to prepare their food, and eat it after it had been offered to the idol, before whom, also, they beat drums and make all kinds of howlings. People also walk up and down the river, in the evening, howling for the dead; and funeral piles may be seen burning all around. How sad it is, that the people, instead of learning wisdom by these judgments, resort to their refuges of lies!

We add a brief extract from the Journal of Mr. Mengé, on occasion of his visit to Poonah, to attend the

Visitation of the Lord Bishop of Bombay.

August 5: Lord's Day—I went to

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St. Mary's Church, where the Rev. Mr. Hughes, the Chaplain of Sholapore, delivered a Sermon. He had chosen for his text the first three verses of Psalm xiv.; shewing, first, the foolishness of all men in not knowing and loving God as He manifests Himself in the kingdom of nature and in the kingdom of grace; and, secondly, the natural consequence of this foolish, sinful, and wicked life; and, thirdly, the only means of their salvation through faith in Jesus Christ.

In the evening, his Lordship preached from Gen. vi.; where we read that God, at the time when He was about to visit the whole human race with a fearful destruction, commanded Noah and his family to go into the ark to be saved. His Lordship gave, first, the primary meaning of the text; and then made it illustrate that gracious covenant which God has made with sinners through Jesus Christ. It was a solemn and earnest appeal, to all who were present, to repent and believe in Jesus Christ.

Aug. 7, 1838—According to appointment, I breakfasted with his Lordship, at his residence. I had a fatherly welcome from the Bishop. It is my prayer to the Great Head of the Church, that he may be supported in his high and important office, by that Holy Spirit, who strengthens and supports all who live by faith in Jesus Christ. The Bishop kindly invited me to stay at his residence; and I found much encouragement, in his conversation, to pursue that blessed work to which I have devoted myself.

Aug. 8—At eleven o'clock the Bishop and the Clergy repaired to the Church of St. Mary, where, before a large congregation, the Rev. Mr. Goode, the Chaplain of Kirkee, preached an excellent sermon: his text was 2 Tim. ii. 2. The Clergy present were, four Chaplains and two Missionary Ministers, who were seated in front of the Table in the body of the Church; and the Bishop, sitting in his chair, delivered to them an excellent charge, with great solemnity.

Aug. 9—The Rev. Mr. Jackson, the Chaplain of Nuggur, preached a Sermon on the first verse of the Third Chapter of the Epistle of St. Paul to the Colossians. Seventy-eight persons, chiefly adults, were then confirmed by the Bishop. The whole was performed with appropriate order and solemnity. The address delivered by the Bishop on the occasion was indeed excellent. His Lordship was

afterward pleased to license me as a Missionary Minister at Nassuck.

BRITISH AND FOREIGN BIBLE SOCIETY.

Appeal for Funds by the Madras Auxiliary.

WE noticed this Appeal at p. 133 of the Survey. It was issued in May of last year. The Funds of the Auxiliary had been drawn on to an unprecedented degree, by the great demand for the Scriptures in the vernacular languages of South India.

At the last Anniversary Meeting of the Madras Auxiliary Bible Society, held on the 5th March, it was resolved that an Appeal should be made in favour of the Society, labouring under more than ordinary difficulties; and in danger of being impeded in its operations at a time when peculiarly-favouring circumstances were encouraging the Committee to more than ordinary efforts, with a prospect of more than ordinary success.

The favourable attention of all, who desire the widest possible dissemination of the Word of God in the tongues understood by the people, is earnestly requested to the following plain statement.

The Society is engaged in preparing or printing Versions of the Scriptures in the four principal languages of the Peninsula.

The whole of the Sacred Volume has been rendered into Tamul and Canarese—in Teloogoo, only the New Testament, and the Book of Genesis, and 20 Chapters of Exodus—in Malayalim, the New Testament alone. New editions of the Tamul and Canarese Versions are loudly called for, by the increasing number of Missionaries, and other agents in their distribution.

Such indeed is the activity of distributors in respect to the *Tamul* Version, and such the demand among the people whose attachment is loosened from idolatry, that to supply only one person in thirty, of those who are capable of reading, with an integral portion of the Word of God, it is calculated that a sum not less than 50,000 Rupees per annum, for five years, will be required.

The first edition of the *Canarese* is quite exhausted; and, just at the moment when the demands, occasioned in all probability by the acceptableness of the former and first edition, are increasing on every side, the funds for the new edition, already sanctioned, are wanting.

Much activity has prevailed, during the last year, among the Sub-Committees for revision of the Scriptures in *Teloogoo*, with a view of supplying the hitherto-neglected, but interesting, numerous, and widely-scattered portion of the Hindoo Population who speak that language: but unless the friends of this Cause come forward liberally, it is impossible to say what delay may be interposed, before those portions of the Old Testament, partly ready and partly in a state of preparation, can issue from the press; and the printing of a revised edition of the New Testament must be greatly retarded.

In *Malayalim*, the Pentateuch is now passing through the press, under the conviction that those who are interested for the purification of the ancient Syrian Church in Malabar will not be wanting at the PRESENT CRISIS. Such indeed it may be called, with reference to every part of the Peninsula into which the labours of this Society extend. The people are prepared to receive the Word of God, and are disposed to hear it. Men of talent and learning are found ready to afford their aid in forming acceptable versions. Agents are not wanting to distribute widely and judiciously. Missionaries are rising up on every side, to explain the written Word, and enforce it on the conscience. Nothing is now required, but a simultaneous effort on the part of those who possess the silver and the gold.

Much is expected from the Parent Society, in accordance with its well-known liberality and expressed intentions: but if, in addition to large supplies of printing paper and of Bibles in the European Tongues, it aids us with considerable grants of money, we have no reason to imagine that its assistance will be by any means adequate to the anticipated expenditure.

Something is looked for from the friends of the Cause in America: but however great it may be, it must be comparatively small; and it is quite clear, that here, on the spot, those exertions are to be made, which shall enable each contributor to behold the effects of his bounty on the population within the range of his own immediate observation.

The early and attentive consideration of this Appeal is, therefore, earnestly entreated, in favour of millions, who, through the diffusion of knowledge, are emerging from the darkness of Idolatry, and are prepared to welcome the light of Revelation.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

FROM the Journals of the Missionaries we select various passages, illustrating the

Progress of Christian Knowledge and Feeling.

April 1, 1837—I spoke with twenty-six Candidates for Baptism, among whom were various grades of character and general information. One poor man, who has been rejected many times on account of his dullness, was at length passed. He was clear at least upon one point—the means by which his sins may be washed away.

April 2: Lord's Day—I baptized, during the Morning Service, the Natives mentioned yesterday. It was interesting, to observe in the congregation many of the relatives of those who were about to be admitted to this ordinance, anxiously waiting to witness, having themselves been previously gathered into the fold. Some had to welcome their wives, some their brothers; and, in the case of one, an aged mother, who had for a long time been under the instruction of her favoured son.

Sept. 10—I held Service morning and afternoon at Waimate, and administered the Sacrament to 118 Natives. I trust that some of our stray sheep are returning to the Shepherd and Bishop of souls. But there are still, alas! many of whom it may be said, *Ye did run well: who did hinder you, that ye should not obey the truth?*

[*Rev. William Williams.*]

May 21, 1838—This has been my conversational meeting-day with the Natives: and although no people attended from the Mawe and Kaikohi congregation, from previous arrangements, yet I had a great number; so many, that I have been engaged with them great part of the day. Many attended to day for the first time. This cheers me, as it is an evident proof that the power of the Gospel is being extended. There is much disease, and many deaths, around us. It appears to be a singular providence, but I have no doubt that it will ultimately be found that a God of mercy and love does all things well.

[*Mr. R. Davis.*]

MARAETAI—(*April 30, 1838.*) There are, I trust, some promising characters among them. Twelve of their number can now read the Scriptures. One young man, a leading Chief among the party,

appears to be inquiring with earnestness for the better way: others again come from a distance of eight or ten miles by water, frequently accompanied by the principal Chief of the Thames—Herna. In this party there are a number of young Chiefs, who appear very desirous of obtaining Christian knowledge; several of whom have made considerable progress. About sixteen of their number can now read for themselves the Word of Life. One canoe belonging to this party has just arrived, they intending to spend a fortnight here, for the benefit of spiritual instruction. The demand for books is incessant: but having given away, some time since, those we could spare, we are under the painful necessity of sending the applicants away unsupplied; and it is with difficulty we can retain sufficient to carry on the work of instruction at home. It may, however, be necessary to add, that the New Testament has gone through the press, and we expect a supply by return of the "Columbine." I think, in my last Letter, I mentioned some circumstances relative to a young Chief named Puata. Since then I have paid him several visits, at Coromandel Harbour. On my first visit, I was much pleased to find that they had generally established Morning and Evening Prayers; and on the Lord's Day, when I assembled them for Service, after ringing their bell—an old hoe suspended by a string, and struck with a stick—they all made their appearance in the most orderly manner, clean washed, and the men shaved, a fashion becoming very prevalent—and appeared to pay the most becoming attention. I found, also, that, since their visit to the Puriri, they had made rather a surprising progress in their reading. I assembled them in class, and found that twenty of their number could read distinctly, and pay pretty good attention to their stops. What renders it more remarkable, is, that there were two old women among the number—a class in New Zealand who have always been complained of, as by far the hardest to teach. Nearly the whole of this number are self-taught. I ought however, in justice, to mention, that, in examining them from the Scriptures, I found that they were very deficient in their knowledge of the sacred text. The knowledge of reading is spreading rapidly in the Thames District generally: there is scarcely a petty tribe now to be met with, where there are not some who can write and read. I mention this more

particularly, as it must sound strange to an English ear to be told that we have met with many of the self-taught Natives who could write on a slate or paper so as to make their wants known, while they could not read a single line from the book. Their habits of idleness—for they spend a great deal of time in loitering—it would appear, are in some respects favourable to their learning to read. Since they have got books among them, they make use of them, I have not the smallest doubt, in the way of amusement, in teaching each other: it seems to have superseded their once favourite game of Draughts. There are, of course, some exceptions to the above principle. The Gospel, however, from whatever cause, is silently working its way. When these books become so much worn that they can no longer use them, they do not cast them away, but generally bury them; but I do not think they do this so much from their respect for the Scriptures, as from a superstitious dread of the anger of God; for I believe the most enlightened among them still retain superstitious notions: this, indeed, need not be wondered at, when we consider that they are just rising from the very dregs of heathenism. [Mr. W. Fairburn.

Oct. 26, 1837—I had prayers soon after daylight, and addressed the Natives. The weather being unfavourable, prevented their going to their plantations, which gave me an opportunity of assembling them for School; which I did, dividing them into three classes, the men forming one, and the women and children the other two. Most of them were able to repeat the three printed Catechisms, and four of the men could read fluently, one of whom acts as a Teacher, and is a Candidate for Baptism. After Evening Service, several Natives came to my tent, to converse upon religious subjects. After some previous catechizing, I put the question to several, "What payment can you render to God; His anger being just?" Several replied, "We can render none;" and others could not reply to the question. The eagerness displayed in their countenances, at this time, was very gratifying: and when one, the Candidate for Baptism, Tepuke, said that Christ was our only hope—He was our payment—the light which appeared to have been conveyed to the minds of many by this heart-cheering truth filled me with that joy, which I think I may say, with Scripture for my authority, is peculiar to the

Missionary,—part of the hundred-fold in this life, which has been promised him. When the party with whom I had been conversing had left, the two Chiefs of this place came to my tent, and I had an interesting conversation with them. They said, that they were quite willing to attend to the things of God; but they were like ships without an anchor, driven about by the wind. I directed them to Christ, the only anchor of the soul. My chief subject in speaking to the Natives to-day, had been to urge upon them the necessity of secret prayer.

Oct. 28, 1837: *Lord's Day*—The little Chapel quite full, forty Natives being present: a very attentive Congregation. I spoke on the Parable of the Ten Virgins. I have been more pleased with the people of this place—Owai—than any I have hitherto seen in New Zealand, and have every reason to believe that a work of grace is going on here. These people have not yet lost their native simplicity of character; unlike the unprincipled Natives of the Bay of Islands, being free from the contaminating influence of ungodly Europeans. They—the Natives of Owai—have been but seldom visited by Missionaries; but the work has been chiefly carried on through the instrumentality of one Native, Tepuke—the Candidate for Baptism, before mentioned—who, having a desire to learn to read, came to Paihia; and when he had learnt, which was about three years since, he went back to his native village, and commenced reading the Scriptures to his countrymen. Before this time, they were in the habit of meeting, and repeating from memory the Confession and Lord's Prayer, not any one being able to read. Slates and Books have been supplied from Paihia. Mr. Colenso visited them, about two years since, and persuaded them to build a Raupo Chapel. Mr. Colenso's visit was blessed to them; and thus a little leaven has been gradually increasing.

Polynesia.

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

THE following account is given of
Sermons, and a Meeting in Vavou.

On Sunday morning, May 13, 1838, King George preached at the Ebenezer Chapel, Nieaft, Vavou, to a very large congregation; not less than 2000 persons.

His text was, Isaiah xliii. 1—13. In the afternoon, the Rev. J. Thomas preached from Luke x. 30—37. At daylight on Tuesday, the day appointed to hold the Meeting, the Rev. J. Thomas preached in the morning, from John iii. 16.

At half-past ten o'clock, the people having assembled, and singing and prayer being over, King George took the chair; and addressed the Meeting for about fifteen minutes, in a judicious and truly Christian Speech. After the reading of the Report, the Meeting was addressed by ten Local Preachers of this Circuit, and one from the Haabai Groupe. Their speeches did them much credit, both as men and as Christians; and, as to feeling, an assembly in Exeter Hall could not exhibit deeper interest in the Cause of God and for the good of men. On several occasions, during the sitting, the people wept aloud. God was with us, and great was our rejoicing.

Besides the Vavouans, we had people present from Haabai, Tonga, Fejee, Kepel's Island, Nina-foou, Wallis's Island, Tahiti, and three young men from Savage Island; and all appeared to be of one mind and of one soul, to glorify God, the God of the whole earth. The Meeting broke up well satisfied, after being six hours together.

Notices of the Large Chapel at Lifuka.

A Chapel built at Lifuka, in the Haabai Groupe, 110 feet by 45, was opened by a very appropriate and useful Sermon, on 1 Kings, viii. preached by the King. This Chapel is frequently noticed in the communications of the Missionaries. Mr. Spinney writes, Feb. 5, 1838, the day after Mr. Lyth's arrival—

I preached this afternoon in the Chapel at Lifuka. The congregation was very large: indeed, many could not gain admittance; and, as usual, sat down on the grass outside. I felt great liberty in exhorting the people to hasten to the Saviour, and partake of the water of life. Jesus was in the midst of us: we heard His inviting voice, and many drank largely of the life-giving stream. After the Sermon, Mr. Lyth addressed the congregation in English, and I interpreted. The people are truly thankful to God, for sending them another "Faifekau," as they term their Missionaries.

Mr. Lyth says, in reference to the same occasion—

Our voyage from Vavou to Lifuka occupied above 24 hours. One circumstance struck me with admiration. Our royal Captain, King George, toward evening summoned his men to the worship of God; and again, before sun-rise. They sang a hymn together, and then knelt down to prayer, as the frail canoe urged its way through the deep; the King himself, the Father of his people, acting as Priest. The following day I was present at the Native Service. The people joined heartily in the devotional parts of the Service; and listened with profound attention to the Sermon, which Mr. Spinney preached with great fluency and fervour.

The Committee thus speak of the

Striking Character of King George.

Who can but contemplate with the deepest interest the character of the Christian King of Vavou and Haabai, the Father of his people? We find him acting as Architect in the erection of the Chapel, and as a Christian Minister at its opening: we then find him taking command of the vessel which was to convey a Missionary from one part of his dominions to the other; and maintaining Christian order among his people. He has subsequently taken the chair at the formation of the Auxiliary Missionary Society.

Missionary Contributions of the Natives.

On this subject, the Committee say—

While the Inhabitants of the Friendly Islands are enjoying the richest spiritual blessings, they are not insensible to the obligation resting on them to contribute of their substance to the support of those who minister to them the Word of Life, and thus lighten the expenditure of the Society at home. In addition to the quarterly contribution of a yam from each member of the Society at the renewal of the tickets, they make occasional donations to the Missionaries, and have also formed an Auxiliary Missionary Society.

In reference to the contributions of the Natives, Mr. Thomas writes—

It is a matter of sincere regret to our people, that they have not silver and gold to bestow; but such as they have, many of them have given. Many of the Local Preachers (not fewer than twenty) have offered themselves to the Lord; and have been accepted by us as Teachers, to go to the different groupes around us, who are say-

ing, *Come over and help us.* Their wives, also, partaking of the same feeling of love to the perishing Heathen, have given themselves heart and hand to the Lord, in order to accompany their husbands wherever the Mission may send them. Others have given of native produce.

Thirty-four persons have brought Native Cloth; some more, and some less, as their circumstances would allow. This is a very necessary article, and useful to us in various ways; but more especially to clothe our Natives with, and thus to save purchasing calico. We use it also in covering the sides of our houses (which are only reeded), in order to keep out the wind and rain.

Twenty-seven persons have given Mats of various kinds. These are more valuable than the native cloth; and are used, some for our floors, others for dresses, for table-covers, &c.

Ten persons have given Shells. It is a small white shell, called here "Buleoto," and formerly one of the most valuable articles of native "Rolvá," or Property. We think but little of them; but our people still put much too high a value on them.

Twenty persons have brought native Fish-hooks, called "Ba," some of them large, and highly valued here. They are made of bone and tortoiseshell; and answer as the bait as well as the hook, as they resemble the motion of flying-fish, when drawn through the water.

Six persons have brought us live Fowls; and five persons have brought us live Hogs, two of which were very large; and one from the King.

Others have brought Yams, and other useful articles, for our families.

Three persons have brought native Baskets, which are very valuable, as curiosities.

Many have laboured for us, in planting yams and cleaning them, also in digging them up and bringing them home. One Chief made me a pig-sty, and others have built a house: and if I were to enumerate the favours which I have received from the King, in presents of fish, turtle, &c., as well as accommodating us with canoes to visit the Islands, carry goods, &c., it would fill a large sheet. He gave the harbour-dues to a Captain who took some Teachers to Navigators' Islands, which were not much less than 20 dollars; and we find the King most ready, on all occasions, to help forward in any way the work of the Lord.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. F. Bültmann arrived in London, on the 18th of July, on a visit home from Sierra Leone.—On the 19th, the Rev. Robert Burrows and Mrs. Burrows (p. 308) embarked, at Gravesend, on board the "Orient," Capt. Taylor, for New Zealand.

Gospel-Propag. Soc.—The Rev. Alfred Wallis Street, B.A., of Pembroke College, and Craven Scholar in the University of Oxford, has just been appointed a Professor at Bishop's College, and is now preparing for his voyage out.

Metropolis Churches' Fund—From the Third Report, which is just published, it appears that the Contributions to the Fund amount to 132,728*l.* 13*s.* 6*d.*; shewing an increase, during the year, of 5604*l.* 0*s.* 3*d.* In addition to this, the sum of 12,991*l.* 17*s.* has been subscribed toward the erection of Churches in the Parish of Bethnal Green. Seven Churches have been completed and consecrated, and an eighth is nearly finished, at the EXPENSE of the Metropolis Fund; and of such as have been AIDED by the Fund, five have been completed and consecrated, and seven are in progress—making a total of TWENTY Churches completed or in progress. The Fund is, moreover, pledged to the cost of building, wholly or in part, TWENTY-ONE other Churches in various parts of the Metropolis.

National Education—By an Order in Council of the 10th of April, a Committee of Council was appointed to superintend the application of any sums voted by Parliament for the purpose of promoting National Education. After a discussion of the subject in the House of Commons on the 14th, 19th, and 20th of June, 280 voted for the House resolving itself into a Committee of Supply with the view of making a grant to the Committee of Council, and 275 for an Amendment moved by Lord Stanley for an Address to Her Majesty to revoke the Order in Council. On the 24th of June, on a Motion, in the Committee of Supply, that a sum not exceeding 30,000*l.* should be granted for the purposes of National Education, 275 were in favour of the Motion, and 273 against it. The subject was debated with great ability on both occasions. In the first discussion, Lord Stanley and Sir Robert Peel embodied in their speeches the main objections to the Government Plan. We extract the following notice of their objections, from a contemporary Publication:—

Lord Stanley rose for the purpose of objecting to any scheme which gave the direct controul, and all but the legislative controul, of the education of the people of this country to any board or any body of men, who were exclusively political in their character—who were necessarily and of course a fluctuating body of men, who possessed not in their constitution any one fixed or definite principle, or any enduring character, and when by no possibility or chance could it ever happen that there could be admitted into this board, which was to preside over the moral and the religious education of the people of this country, any single person of that body who were by law bound to attend to, and who were entrusted with, the spiritual education and religious instruction of the people. He objected on principle to the constitution of the board, and to the unrestricted and irresponsible power proposed to be given to them, of making, at their sole will and pleasure,

most important changes (as might be) in the whole system of moral and religious education under which the youth of this country were to be trained; and he protested, as he always would do, against giving to any Government or Administration powers so extensive and arbitrary as those claimed by Her Majesty's advisers.

Sir Robert Peel warned the Ministers, that their scheme, if carried into effect, would give rise to endless discord, instead of universal peace and charity; and, therefore, he would advise the House to adopt the Amendment. He advised them to recommend the withdrawal of the scheme; and he gave that advice on these distinct grounds: first, because, from the present state of public feeling relative to a Board of Education, it was not wise to consent to the establishment of such a body: in the next place, because, if such a board should be constituted—and in its constitution there would be the greatest difficulty—it ought not to consist exclusively of members of the Government: in the third place, he would ask them to advise her Majesty to rescind the Order in Council, because, in the education of the children of members of the Established Church, it was highly improper to exclude the ecclesiastical authority of those who were the legitimate teachers of the people; and, lastly, because there had been presented Petitions, in number unequalled, and coming from those actuated by the purest motives, in opposition to this scheme; and because their temporary success, if they should succeed, so far from advancing the cause of sound Religion, would only be the ground of a new religious struggle, on the worst grounds, and in the worst possible arena.

Education Petitions—The following is a Return of the Petitions presented to Parliament in reference to National Education:—For a National System, 2 Petitions with 3315 signatures; against, if not founded on the principles of the Established Church, 242 Petitions with 26,603 signatures—against the Government Plan, 2872 with 355,661 signatures; in favour of it, 57 with 40,109 signatures—against the Plan as modified, but virtually the same, 5 Petitions with 1156 signatures.

London Diocesan Board of Education—On the 27th of June, at a Provisional Meeting of the Clergy of the Diocese of London, the Bishop of London in the Chair, a Diocesan Board of Education was established for the following purposes:—

1. To form a medium of communication and mutual suggestions between the clergy and other persons of the diocese interested in the cause of religious and general education, in accordance with the doctrines and discipline of the Church of England.

2. To collect and circulate information as to the state of education in the diocese, and the obstacles which impede its progress or efficiency.

3. To take measures for the extension and improvement of education, in connection with the Church of England throughout the diocese.

4. To bring into union with itself as many as possible of the schools existing in the diocese, on the terms adopted by the National Society.

5. To establish an effectual system of inspection and periodical examination of the schools in union with the Board, with the concurrence of the managers of such schools, and under the sanction of the Bishop.

CONTINENT.

Prussia—The "Archives du Christianisme" state—

The King of Prussia has given orders that all periodicals on the subject of Evangelical Missions among the Heathen shall, for the future, be ex-

empted from postage all over the kingdom. In 1833, this Monarch did the same for a Book of Hymns. A distinguished Pastor, who published, in 1837, a remarkable work on the sanctification of the Sabbath, has also just received His Majesty's invitation to publish ten thousand copies of a popular work on the use of spirituous liquors, to be distributed gratis through all the Prussian Monarchy.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. F. Schliez left Malta, on account of health, on the 16th of June, in order to proceed to Würtemberg.

Religion in Algiers—The "Archives du Christianisme" thus speaks on this subject:—

The French Minister, whose duty it is to attend to the Religion of the Nation, when speaking of the Romish Bishoprío lately established at Algiers, took occasion to say, in the Chamber of Deputies, that he had had an equal eye to the claims of Protestants; and that a Consistory, with a Pastor, had been established, to meet their wants. This news was very grateful to the French Protestants. It does not appear, however, that this had been done when the French Ministry was dissolved. Meantime, a French Journal gives the following account of the departure of the Bishop of Algiers for his post:—"On the 27th January last, the Bishop of Algiers left Rome for his See; carrying with him, among other presents from the Pope, the extremity of the second toe of the Apostle Philip, under whose invocation the Cathedral of Algiers is placed, and a parcel of the bones of St. Augustine!" Let not any one too fondly hope that Popery is no longer the degrading superstition which it was in the middle ages!

INDIA WITHIN THE GANGES.

Baptist Miss. Soc.—Mr. and Mrs. Parsons (p. 517 of our last Volume) arrived in Calcutta on the 22d of February.

General Bapt. Miss.—Mr. and Mrs. Wilkinson (p. 157) arrived in Orissa in the beginning of March.

The Tottering of Juggernaut!—The Rev. Charles Lacey, of the General Baptist Mission in Orissa, writes from Pooree, on the 28th of April:—

Orders have been received from the Supreme Government, that the Pilgrim Tax is to be immediately and entirely abolished! When, therefore, you get this, which will be about two months hence, you may think that the Pilgrims are passing in free to the ruth festival, and that I am preaching and distributing Tracts, without having it said, "If Juggernaut be not true, why do your Government take a tax of his Pilgrims, and support him in all this glory?" But I must explain particulars:—

1. The Tax is not to be collected, either by our Government, or by the Rajah, or any body else: it is totally abolished. 2. All interference with the Temple or Establishment by the Government is to cease. 3. All patronage in the ordering of Cars, draggers of them, servants, gifts of cloth, &c., is to be withheld. 4. A good Police is to be kept up, to preserve peace and prevent extortion. 5. Fifty Thousand Rupees (50000) are to be given annually by the Hon. Company, toward the establishment of Juggernaut, from the regular revenue of the Province, in furtherance of an engagement to that effect when the Province and Temple came into their hands. These are the particulars, so far as they are known here to those who are most acquainted with the subject.

The last clause, you will say, mars the whole—a double shame. Still, the repeal will do good; and this stain must be wiped off.

The Rev. James Peggs remarks on this communication:—

The Province of Orissa was subjected to the British in 1803. No British Superintendence of the Temple

existed till Jan. 1806; and hence there is no plea for giving 50000 per annum to support this popular idol. The income of the temple-lands at Koorda, now taken by the Government, is stated at 25,818 rupees per annum, and the grant by it to the temple in 1806 was 56,000 rupees. Christianity does not require our Government to rob Heathen Temples of their endowed property. It says, in reference to a thousand evils—*Touch not, taste not, handle not.* Let the professedly-Christian Government of India return the proceeds of Juggernaut's endowed lands, and retire from all connexion with idolatry and its polluting and deadly rites and pilgrimages. *Let them alone!*

It is pleasing to hear, from the Chairman of the Hon. Court of Directors, that "the tax is done away at Allahabad, and that measures are in progress to abolish it at Gwah and Juggernaut." British Connexion with idolatry is an evil of great extent and atrocity in India: let not the friends of our common Christianity rest, till it be entirely removed.

CEYLON.

Church Miss. Soc.—Mrs. Haslam, wife of the Rev. J. F. Haslam (p. 271), died at Cotta, of a rapid consumption, on the 24th of March, about a fortnight after her confinement.

NEW ZEALAND.

Church Miss. Soc.—The "Red Rover" (see p. 173) was wrecked, on the 24th of April, in the Bay of St. Jago: all on board, and part of the luggage, were saved. Mr. and Mrs. Mason, on their way to New Zealand, obtained a passage on board the "Ferguson," Capt. Robertson, then in the Bay, and bound to Sydney.

POLYNESIA.

London Miss. Soc.—The "Camden" arrived at Rarotonga from Sydney (see p. 202) in the beginning of February. Mr. Williams had proceeded on a visit to the other Stations.

Wesleyan Miss. Soc.—In the evening of the 4th of September, the Mission Premises in Tonga, occupied by the Rev. Charles Tucker, were destroyed by fire, which began in a room belonging to the Native Girls. Mr. and Mrs. Tucker escaped without serious injury, and no lives were lost; but all their books and clothes have perished. Nearly all Mr. Tucker's translations executed during the year, including Seventy Psalms and the whole of Proverbs and Hebrews with part of St. Mark, have fallen a prey to the flames. The sympathy manifested by the Natives deeply affected the sufferers. The old King removed one of his own houses down to the premises occupied by the Rev. Stephen Rabone, for Mr. and Mrs. Tucker's residence, until new premises could be built.—The Missionaries Calvert, Hunt, and Jagger (see p. 200) reached the Feejee Islands late in December.

French Outrage at Tahiti—In satisfaction of an insult alleged to have been offered to the French Flag, which appears to have consisted in the Queen's refusing to admit two Romanist Missionaries from France to settle in the Islands, the Captain of the French Frigate "Venus" demanded—

That the Queen should pay down 2000 dollars—that the French Flag should be hoisted on the Island, and a salute fired under it of 21 guns—and that the Queen should write an humble apology to the King of the French.

As the "Venus" was cleared for action, and the town of Matavai threatened with destruction in case of refusal, the Queen had no alternative, but was compelled to comply.

Fields and of St. Clement Danes, in the Metropolis, and in that of Tottenham, in the vicinity, Associations have been established. At the Meeting in Tottenham it was resolved, "That all persons subscribing one penny a month or one shilling a year be Members of the Association." Many persons came forward as subscribers; and, among them, servants and others offered their shillings and half-crowns. Upward of 100*l.* was contributed, of which about 70*l.* will be annual. The Secretary writes—

I sincerely hope that other parishes may be stimulated to bestir themselves. We are about to leave a short Circular at every house, great and small, in the parish, and then our Collector is to go round.

One Clergyman, in speaking of the recommendation to enrol as Members subscribers of small sums, writes—

In confirmation of the expediency of such a Resolution, I am happy to call your attention to the sum of 2*l.* 5*s.* collected in a parish the population of which is about 340, entirely agricultural, in subscriptions of one penny a month. On the third Tuesday in the month, I have a little Meeting in the School Room, at which I inform the subscribers of what is going on, and afterward collect their pence. They shew considerable interest in the proceedings of the Society.

Circulars have been sent to the Clergy, soliciting the establishment of Associations; and offering, on occasion of holding Meetings or making preliminary arrangements, any assistance which the Society may be able to render.

CHRISTIAN-KNOWLEDGE SOCIETY.

At a Meeting of the Society, held on the 2d of July, was presented the following

Report, for 1839, of the Foreign Translation Committee.

The Foreign Translation Committee, in presenting their Annual Report, have the pleasure of laying before the Board a copy of the *New Translation of the Liturgy into Modern Greek*; which has been completed at Athens, under the superintendence of the Rev. H. D. Levees, July, 1839.

and printed in London, at the expense of the Society, under the care of a Clergyman of the Church of England, who, from his intimate acquaintance with the language, was considered to be fully qualified for the task.

With reference to this translation of the Liturgy, the Committee think it due to the Board to state, that as some apprehensions have been expressed by Members of the Society, lest this measure should be considered as an interference on their part with the affairs of the Greek Church, they have taken care to insert at the beginning of the work a notice to the following effect—that the translation has been made, "not with the intention of introducing the use of our own Liturgy into any Foreign Church (ξένην Ἐκκλησίαν), but solely for the purpose of making known to all what are the rites and ceremonies and doctrines of the Church of England." The Committee trust that this notice will be sufficient to obviate any misapprehension of their intentions; and to explain the purposes of the Society with regard to those Foreign Churches among whom this translation may be circulated.

The printing of the *New Arabic Version of the Liturgy* is in progress at Malta, under the care of the Rev. C. F. Schlienz. In the mean time, copies of the former translation (Pococke's), as completed and printed at Bishop's College, Calcutta, at the expense of the Society, have been circulated in Syria and Egypt, by the Rev. Dr. Mill, on his way homeward from India. In those countries they were very well received by the Clergy of the Oriental Churches generally.

The Committee have the pleasure to annex to this Report an account of the proceedings of the Rev. C. F. Schlienz in Egypt, with reference to a *New Translation of the Bible into Arabic*; and they are happy to state, that this important work has actually been commenced, and has been in progress since the beginning of the present year. The commencement has been made with the Old Testament, that portion of the Bible being in the worst condition in the existing translations. The different portions of the translation will be sent to England as they are finished, in order that they may be submitted to competent persons for examination before they are printed. The Committee are daily expecting to receive

the first portion of the Pentateuch; inasmuch as they were informed by Mr. Schlien, in his last communication, that the Book of Genesis was completed, and was only waiting for transcription, that a fair copy might be sent to the Society.

The *New French Version of the Holy Scriptures* has been carried on with as much activity as the Committee reasonably could expect under the peculiar circumstances of the case. The whole of the New Testament is now in type, having undergone the revision of the Paris Committee, and also of this Committee, with the exception of some of the later Epistles. Of the Old Testament, the Pentateuch has been revised; an entire new version of the Psalms has been made; and some parts of the Prophetical Books have been revised. The quarto edition of the Bible, with the marginal references adapted to the French, is also in progress, and will be ready about the same time as the smaller edition. The Committee regret to state, that the District Committees of Guernsey and Jersey, to whom they had looked for co-operation throughout, have found this to be a work requiring so much time and labour, that they have felt themselves compelled, as Committees, to give up their share in the revision. The Committee, however, have some reason to hope that they shall be able, to a great extent, to supply this loss, by the kind and valuable assistance afforded to them by individual Clergymen in the islands.

The Committee have also undertaken a *Revised Edition of the Liturgy in French*. This is already in a forward state—the revision of the Daily Services, the Occasional Prayers, the Collects, Epistles, and Gospels, being almost complete. It is expected, also, that the Psalms and the other Scripture Portions will be ready by the time when they will be required in their places in the work. The Committee have, therefore, great hopes that they shall be able to publish the New Testament and the Liturgy before the end of the present year. It may be necessary to state, that this new edition of the Liturgy is not intended for the use of the Islands of Guernsey and Jersey, which have each of them a distinct edition of their own, but for the circulation of the Society in France and in the British Colonies.

The *Revision of the Old Testament in Spanish* has been continued; and the Pentateuch and some other portions are

in type. The Committee are happy to state, that a satisfactory way has been opened to them for promoting the circulation of the New Testament, and also of the Liturgy, in the interior of Spain. They have already availed themselves of the opportunity thus afforded, by ordering 1000 copies of each to be sent to that country. And as it is not to be expected, in the present state of Spain, that any great amount can be received in return, they have thought it right to send them on such terms as will enable the parties to circulate them at little more than a nominal price. The Liturgy of the Church of England seems to be peculiarly acceptable to those Spaniards who have been enabled to shake off from their own minds the superstitions which at present darken the Church of their own country, without throwing aside (as unhappily is too often the case) their attachment to the true Catholic Church, or the belief of Christianity itself. The Committee, therefore, look with increased satisfaction to this part of their operations; and, though a beginning only has been made, they cannot but hope that this attempt to promote Christian Knowledge in its purest form in Spain will continue to prosper in the hands of the Society.

The Committee have had propositions submitted to them with regard to other Versions, both of the Holy Scriptures and of the Liturgy; but they are not at present in a condition to make a report to the Board respecting them.

CHURCH OF SCOTLAND.

Systematic Measures of the General Assembly for the Maintenance and Propagation of the Gospel.

FOUR Committees have been for some time in action, which were appointed by the General Assembly in the following order—on *Education*, charged with the duty of providing Schools for destitute districts in Scotland—on *Foreign Missions*—on *Church Extension in Scotland*—on *Colonial Churches*, for the benefit of the British Colonists.

By the authority of these Committees, an account of their proceedings appeared in a cheap Monthly Work in royal 8vo, from May 1838 to April 1839, entitled "Home and

Foreign Missionary Record for the Church of Scotland." This Work is now enlarged; and is published monthly, in 4to; and circulated by the Post to any part of the United Kingdom.

A Fifth Committee has been recently added, for the *Conversion of the Jews*. Some notices of a Deputation to Palestine from this Committee appear at pp. 173, 270. The Deputation arrived at Alexandria on the 13th of May. They paid much attention to the state of the Jews in the parts of France and Italy through which they passed.

Of these Committees, those on Foreign Missions and on Jewish Conversion come more directly within the view of our Work; and we shall gladly avail ourselves of the official intelligence thus regularly communicated, to lay the substance of it before our Readers.

Growing Interest in Missions.

In reference to the Foreign Missions, it is stated—

Besides the Associations which were announced in last year's Report as having been formed, both in aid of the general purposes of the Mission, and especially for the advancement of Female Education in India, your Committee have, with great thankfulness, to notice the growth of zeal for Missionary Enterprise, where, under Divine Blessing, it may, in various ways, be eminently useful—among the Students of Divinity. In each of the Universities of Glasgow and Edinburgh, these Students have formed themselves into a Missionary Association: and, in each, they hope to be able to procure funds for the maintenance of one additional Missionary.

In individual Congregations, also, there is reason to believe that a similar object is contemplated. May God, Himself, prosper abundantly the liberal things which he enables His people to devise!

In Edinburgh, a strong impulse has been given to those truly Christian Purposes, by a series of Lectures which Dr. Duff has delivered there, on the subject of the Missions; and by the publication of his admirable Addresses on the occasion of Mr. Smith's Ordination. This indefatigable advocate of the Cause has since

been pleading it in London, Manchester, and Liverpool; with much of present benefit, and with still richer prospects for the future. Your Committee are encouraged, by the present state of Dr. Duff's health, to hope that he will be able, before the close of the present year, to return to the chosen scene of his labours, at Calcutta. But he is a Member of this Assembly; and your Committee gladly and gratefully leave it to himself to state his plans and purposes in the great enterprise to which his mind and heart are devoted.

It is added—

Dr. Duff did accordingly address the Assembly; and the scene was renewed, which was witnessed on his first appearance in that Venerable House, and which they who witnessed it can never forget. We cannot trust ourselves to enlarge on such a subject—the Missionary taking leave of his Fathers and Brethren, before again going forth, a devoted exile, for the Lord's sake, and the Gospel's; and commending to them, as a parting legacy the Cause which he loves better than life. His return home from India, which seemed to cast a dark cloud on our opening Missionary Enterprise, has been most signally overruled by God, for the stirring-up of our minds and hearts to forward the good work. May he be abundantly blessed in his renewed entrance on the field of his indefatigable toil! May he be sustained under its manifold trials! He carries with him the affections and the prayers of the Church, whose Ministers and Members have learned to revere and to esteem him very highly. We would not trust in man, nor idolize an instrument; but we hail it as a token for good, that this Servant of the Lord is again called to the fight;—and, having such soldiers of the Cross in whom the Lord puts His spirit, we give thanks, and take courage.

African Islands.

LONDON MISSIONARY SOCIETY.

Letters from Madagascar Christians.

At pp. 287—293 of our last Number, the particulars appear of a Public Meeting held for the Reception of Six Madagascar Refugees. Several of the Christians in concealment in Madagascar have held communication with the Rev. David Johns: the

following Letter is written in the name of seven of these Christians :—

And may you live! May God bless you, and all friends with you: for we, by the blessing of God, can visit you by a Letter; for this Letter, which we now hold in our hands, will come to your hands, say your friends in Vonizongo.

We received the Letter which you sent us by our mutual friend Rasoomaka: in which you say, that your heart desires to see us; and that, although the road which we now travel is indeed difficult, yet it is the road to eternal life, and that you hope the dark clouds will not continue long. Yes, our Dear Friend, thanks be to God for giving you strength to declare this way to us, and for giving us the opening ear! We can now say, in the language of the Samaritan, John iv. 24: *Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World.* We may also adopt the language of the 51st Hymn, and say, "We see the good old way, and will advance in it." Read John vi. 67—69: *Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art the Christ, the Son of the living God.* And also Hab. iii. 17, 18: *Although the fig-tree shall not blossom, &c.* We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or stand his ground. But when he considered he had no armour for his back, he thought that to turn his back to his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground: "for," said he, "had I no more in my eye than the saving of my life, it would be the best way to stand." When Christian also entered the Valley of the Shadow of Death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian, and the passages quoted above, express in few words our own feelings on this head.

And this, also, we say unto you, for you have been the instrument of saving our souls from the second death; therefore we tell you our temporal condition. For we can say, as our Saviour said, "Who is our father and mother, our sisters and brothers, but those who believe in

God our Heavenly Father?" We, therefore, tell you what has befallen us here; that you, if possible, may do something to relieve us. We say, "if possible;" for the Saviour used the word in His prayer to His Father, saying, *If it be possible, let this cup pass from me.* That you may know our wish, read Matthew x. 23: *But when they persecute you in this city, flee ye into another: and, also, 1 Sam. xxvii. 1, 2: And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.*

We shall now tell you our situation since you left us. Seventeen of us were at one time accused to the Government; and one of that number, Rasalama, was put to death. In a few months after, twelve were accused, and Rafaralahy was put to death. Rainitsihena or Paul, Andriamanana, Andrianantoandro, and Rafaravavy, were of the number of the seventeen reduced to slavery before, and were also included in these twelve. These four, therefore, were immediately sought for, but only Rainitsihena and Andrianantoandro were caught: they have been in close confinement for five months and a half. Those of the twelve who were not accused before were only reduced to slavery. Rafaravavy and Andriamanana made their escape to Vonizongo, to Rafaralahiandrianiny and Andrianilaina; and these two have been accused to the Government of concealing the others, and have been obliged to run away to the desert to save their lives, and are no longer able to remain in their villages. There are a few coming forward to join us in worshipping God.—Say your friends Andriantsimihaly and six others.

P. S. Please to send me some spelling-books; and farewell till death, say your friends in Vonizongo.

Another, writing of a party of nineteen, who were doomed to perpetual slavery, says—

We salute all who remember us in this land of Madagascar, for we abide in darkness. Be strong to pray for us that the kingdom of Christ may advance. Wonderful was the word out of those who were apprehended. Many people were present, and there was a great stir; for

it was at the place of public execution, and it was published—"These cannot be redeemed from slavery for ever."

Mr. Johns mentions, that, without the Scriptures in their bondage or concealment, they are obliged to make their quotations from what they had treasured in their memories. One of the enslaved females writes—

Our afflictions increase exceedingly at present, for we are of the number called perpetual slaves, not redeemable till death. But though we are afflicted, the Word of God gives assurance to all who believe, that they who will live uprightly in Christ Jesus will be persecuted: for *if the world hate you, says Jesus, you know that it hated me first.*

Remarks on the State and Conduct of these Christians.

On the desire for knowledge, and the determination to retain and diffuse it, Mr. Johns remarks, in reference to the P.S. to the first Letter—

This is a most remarkable postscript, when we consider the circumstances of those who wrote it. It cannot fail to produce a deep and favourable impression on the minds of all who look with interest on the conversion and civilization of the Heathen. We have here a principle at work, which the spear of the Queen of Madagascar cannot destroy. And while we sympathize with our persecuted brethren, and ought to help them, if it be in our power, we may well take courage and thank God for the strength and consolation which have been communicated to them in their trials.

We have here another striking proof of the divinity of the Religion of Jesus. It can sustain the soul in the greatest privations. And this fresh exhibition of its blessed reality and power is well calculated to, and we doubt not will, stimulate and increase the Missionary Spirit in the Churches at home. God will cause even the wrath of man to praise him. The Heathen may rage, and the people imagine a vain thing. The kings of the earth may combine, and the rulers take counsel together, against the Lord and against His anointed; but *He, that sitteth in heaven, shall laugh; the Lord shall have them in derision.* There is, at present, good ground for hoping well of the Cause of Christ in the Island of Mada-

gascar. The persons who have suffered are of the first rank. Rafaravy is a near relation of the Queen; and the sufferings of such persons are almost sure to create a deep and general interest in the Cause for which they suffer. This seems actually to be the case; for some are now coming forward and joining the Christians under the persecutions, who never thought of Religion before.

The conduct of the officers when Rasalama and Rafaralahy were put to death, and the conduct of the soldiers sent to apprehend Rafaravy, together with the advice of some of the General Officers to the Queen when she proposed putting all the Christians to death, seem to indicate that the persecution originates with the Queen, and a few about her person. The noble bearing of the Christians under persecution, and their cheerfully suffering unto death, furnish an unequivocal evidence that the work is of God, and must therefore continue, and ultimately prosper.

India within the Ganges.

Bishop Wilson's View of Tradition.

We extract the following most seasonable remarks and cautions on the subject of Tradition, from a Charge delivered to his Clergy by the Bishop of Calcutta, on the 8th of July of last year. After noticing some of the errors which have lately troubled the Christian Church, Bishop Wilson says:—

If I dwell at some length on the reaction which these and a variety of other errors have produced—for a most fearful re-action has begun to flow in—it is for two reasons; because those who are now urging HUMAN TRADITION IN MATTERS OF RELIGION—true as some part of their statements may be—are manifestly preparing the way for all kinds of superstitions and departures from the simplicity of the Gospel, resembling those of the Church of Rome; and also because, being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of influence in which they move, their writings are likely to attract considerable attention among our Young Divines, and to be reproduced in an aggravated form, as most other impulses from home are, in this country.

It is the last novelty of the day; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischief in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful precaution.

It is to me, I confess, a matter of surprise and shame, that, in the Nineteenth Century, we should really have the fundamental position of the whole System of Popery virtually re-asserted in the bosom of that very Church, which was reformed so determinately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, among us? Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Christ Jesus, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead—and similar tenets and usages which generate a *spirit of bondage**—again asserted among us? And is the paramount authority of the Inspired Scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of *wilful worship*, and *voluntary humility*, and the *rudiments of the world*, as the Apostle speaks, to be erected once more in the place of the simple Gospel of a Crucified Saviour?

My language is strong, my Reverend Brethren; but I think you will agree with me that it is not too strong for the occasion. You shall judge for yourselves. I select as a specimen of the whole system,

* I confine myself to topics of which no dubious intimations have been given. I say nothing of what may possibly follow—the prohibition of the unfettered use of the Scriptures—purgatory—the veneration of relics—prayer to the Virgin Mary—the intercession of saints—works of supererogation—monastic vows—the celibacy of the Clergy, &c. &c.

and what forms its basis, so far as I can understand it from the various Publications which have reached me, the following passage from the able, learned, and accomplished author of the “Sermon on Primitive Tradition;”—for it is not necessary to disparage in the slightest degree the high endowments of the leaders in this new way†.

“With relation to the supreme authority of Inspired Scripture,” says the Professor of Poetry ‡, “it stands thus—Catholic Tradition teaches revealed truth, Scripture proves it: Scripture is the document of faith, Tradition the witness of it: the true creed is the Catholic interpretation of Scripture, or scripturally-proved Tradition: Scripture by itself teaches mediately, and proves decisively: Scripture and Tradition taken together are the joint rule of faith.” §

So then, Tradition is the primary, and Holy Scripture the secondary, teacher of divine truth;—so then, we are to search the Inspired Word of God, not as the one authoritative, adequate rule of faith, but as the document of what this Tradition teaches—we are to study the Scriptures, not in order to ascertain simply God’s revealed will, but to prove Tradition by Scriptural evidence—and the standard of Revelation is no longer the Bible alone, that is, the Inspired Word of the Eternal God in its plain and obvious meaning, but “Scripture and Tradition taken together are the joint rule of faith.”

All this is surely sufficiently alarming; but it becomes incomparably more so, when we learn with what latitude the word Tradition is understood. It includes, as we gather from the other repeated statements of the learned author, “unwritten as well as written” traditions—“certain remains or fragments of the treasure of Apostolical Doctrines and Church Rules;” in other words, an Oral Law, “independent of, and distinct from, the truths which are directly Scriptural;” which traditions are to be received, “apart from all Scripture evidence, as traditory

† Who would ever think of disparaging the far higher attainments of those who went the whole length of the principles now re-asserted—Thomas à Kempis—François de Sales—Pascal—Nicole—Fénélon—Quésnel—Bossuet—Bourdalone—Masilion—and a host of others?

‡ Mr. Keble, Professor of Poetry in the University of Oxford.

§ Catena Patrum, in Appendix to Sermon on Primitive Tradition, 3d edition, p. 178, 39.

or common laws ecclesiastical." So that it appears that SCRIPTURE, AND UNWRITTEN AS WELL AS WRITTEN TRADITION, ARE, TAKEN TOGETHER, THE JOINT RULE OF FAITH.

I appeal to you, Reverend Brethren, whether we have not here a totally FALSE PRINCIPLE asserted as to the Rule of Faith. I appeal to you, whether the very reading of this statement is not enough to condemn it*. I appeal to you, whether the blessed and all-perfect Book of God is not thus depressed into a kind of attendant and expositor of Tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make Tradition an integral part of the canon of faith; and so to undermine the whole fabric of the Reformation, or rather of the *glorious Gospel of the Blessed God*, which that Reformation vindicated and affirmed†.

I am as far as possible from supposing that the various pious and learned authors, to whose sentiments, and especially one of them, I am alluding, have any such intention. I am sure they have not. But the tendency of the system is not in my view the less dangerous. Such will, and must be, I think, the general effect of its diffusion among a multitude of young divinity students, with comparatively little experience, and too apt to follow the new theories of popular and distinguished persons.

And wherefore this deviation from our old Protestant Doctrine and Language? Why this false principle? Why this New School, as it were, of Divinity? Ancient testimony, in its proper place, who had undervalued? The dignity and grace of the Sacraments, who had denied?

* What Protestant would not, at once and without waiting for detailed argument, refute this Confession; and say, on the contrary—"Scripture teaches revealed truth: Catholic Written Tradition is a valuable, but fallible gloss and interpretation of it: Scripture is the document of faith, Tradition is the witness to certain facts connected with it, and to the meaning of certain passages in its inspired records. The true creed is the Holy Scriptures rightly understood. Scripture by itself teaches immediately, and proves conclusively. Tradition proves negatively where Scripture is silent, and teaches mediately and subordinately. Scripture alone is the sole and adequate rule of faith."

† That is, a witness to the meaning put on certain passages of Scripture by certain persons, not an authoritative declaration of the meaning. This is, doubtless, the view of Bishop Wilson.—*Editors*.

↑ How nearly the above scheme approaches to a part of the doctrine of the Church of Rome, may be

The study of Primitive Antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing, the argument which all writers of credit in our Church had delighted to acknowledge?

The testimony of the Apostolical and Primitive Ages, for example, to the genuineness, authenticity, and Divine inspiration of the Canonical Books of the New Testament, as of the Jewish Church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the Universal Ancient Church at the Council of Nice to the broad fact of the faith of the whole Christian World, from the days of the Apostles to that hour, in the mysteries of the adorable Trinity and of the Incarnation, as there rehearsed and recognised? Or who had called in question the other matters of fact which are strengthened by Christian Antiquity—as the Divine authority and perpetual obligation of the Lord's Day—the institution and perpetuity of the two, and only two, Christian Sacraments—the right of the infants of the faithful to the blessings of holy Baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for Sacred Services—the duty of willing reverence from the people for them—the threefold rank of Ministers in Christ's Church—the use of Liturgies—the observation of the Festivals of our Lord's Birth, Resurrection, and Ascension, and the Gift of the Holy Ghost—with similar points; to which may be added, their important negative testimony to the non-existence of any one of the peculiar doctrines and claims of the modern Court and Church of Rome. ‡

judged of from the language of the too celebrated Dens "Sacred Scripture," he says, "is not authentic with us, except through the tradition and doctrine of the Church."—"The legitimate sense of Scripture is discovered through Tradition." "The true sense of Scripture is to be borrowed from the doctrine of the Fathers."—Dens, tom. II. pp. 106, 107, cited in the South-Indian Christian Repository, vol. II. No. 3.

‡ "If any learned man of all our adversaries," says Bishop Jewel, "or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic Doctor or Father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the Primitive Church, whereby it may be clearly proved that there was any private Mass in the whole world at that time, for the space of six hundred years after Christ; or that there was then any Communion ministered unto the people under one kind; or that the people had their Common Prayers then in a strange tongue, that

These and similar facts we rejoice to acknowledge, as fortified by pure and uncorrupted primitive tradition or testimony.

We rejoice also to receive, with our own Protestant Reformed Church, the universal witness of the Catholic Fathers and Ancient Bishops, expressed in the Three Creeds, as a most important method of guarding the words of Revelation from the artful ambiguities of heretics, and as rules and terms of communion; just as we acknowledge our modern Articles, Liturgy, and Homilies for the same purpose. We rejoice again, in tracing back almost the whole of our most sublime and Scriptural Liturgy to a far higher period than the rise of Popery—to the primitive ages of the Church in our own and every other Christian Country. We thus admit, in its fullest sense, for its proper ends, the rule of Vincentius Lirinensis—*Quod æsemper, quod ab omnibus, quod ubique, traditum est.*

And we receive such tradition for this one reason—because it deserves the name of JUST AND PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is among the proofs of our holy religion.

But Evidence is one thing; the Rule of Belief another. Not for one moment do we, on any or all these grounds, confound the History and Evidences of the divinely-inspired rule of faith, with that Rule itself. Not for one moment do we place Tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and Tradition taken together are NOT—we venture to assert—"the joint rule of faith;" but "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." And Tra-

dition is so far from being of co-ordinate authority, that even the Ecclesiastical Writers who approach the nearest to them, and are read in our Churches—which not one of the Fathers is—"for example of life, and instruction of manners," are still, as being uninspired, not to be applied to establish any one doctrine of our religion.

Against this whole system, then, as proceeding upon a MOST FALSE AND DANGEROUS PRINCIPLE, and differing from the generally-received Protestant Doctrine, I beg, Reverend Brethren, most respectfully to caution you. I enter my solemn protest against the testimony of the Fathers to any number of facts being constituted a "joint rule of faith." I protest against their witness to the meaning * of certain capital series of texts on the fundamental truths of the Gospel being entitled to the reverence only due to the authoritative Revelation itself. I protest against the salutary use made of the testimony of primitive writers by our Church, as a safeguard against heresy, and an expression of her view of the sense of the Holy Scriptures, being placed on a level with the Blessed Scriptures themselves—that is, I PROTEST AGAINST A MERE RULE OF COMMUNION BEING MADE A RULE OF FAITH.

Stand fast, therefore, Reverend Brethren, in the liberty wherewith Christ hath made you free, if I may adapt to such a subject the admonition of the great Apostle of the Gentiles; and be not entangled again with the yoke of bondage. Keep close, I affectionately entreat you, to the Holy Scriptures, according to your ordination vows. Venerate, study, magnify, consult, preach the revealed will of God, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.* Remember you have in the Holy Scriptures, as I venture to believe, the entire *depositum fidei*—*τὴν καλὴν παρακαταθήκην*—that same good and noble deposit of the faith which was committed to Timothy—to guard yourselves, and to hand down to

that they understood not; or that the Bishop of Rome was then called an Universal Bishop, or the Head of the Universal Church; or that the people were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally in the Sacrament; that it was then lawful for the Priest to pronounce the words of consecration closely and in silence to himself; or that the Priest had then authority to offer up Christ unto His Father; or to communicate and receive the Sacrament for another as they do; or to apply the virtue of Christ's death and passion to any man by means of the Mass; or that it was then thought a sound

doctrine to teach the people that the Mass *ex opere operato*, that is, even for that it is said and done, is able to remove any part of our sin, &c.: If any one of all our adversaries be able to avouch any one of these articles, by any sufficient authority of Scriptures, Doctors, or Councils, as I have required; as I said before, so say I now again, I am content to yield unto him and to subscribe. But I am well assured that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest ye haply should be deceived."

* See Note at p. 327.—*Editors.*

the next age. Remember, that the piety of a new way scarcely survives its first inventors, however able, devout, or well-intentioned they may be; but loses most of its redeeming qualities, and acquires dangerous ones, at each remove. Remember, that what is tradition impregnated with will-worship to-day, is superstition and spiritual death to-morrow. Remember how easy it is, through the corruption of the human heart, to rear on the same foundation of Christ Jesus, *wood, hay, stubble*, as well as *gold, silver, and precious stones*. Remember that this is among the very class of evils against which St. Paul so earnestly warns his young and pious Bishops, Timothy and Titus—fables, genealogies, oppositions of false-named science, logomachies, and other human inventions, which *minister questions, rather than godly edifying, which is in faith*. Remember how insidiously, but surely, the traditions of men, if once laid as a foundation, or part-foundation of faith, *make void the Word of God*—as the evils which were produced by the Oral Law of the Jews, by the commandments of men brought in by the Pharisees at the time of our Lord, and by that mass of traditions in the Church of Rome under which the Gospel has been buried and almost lost for twelve centuries, sufficiently prove. Remember, above all, that unauthorised or over-urged human observances and traditions are always found to sap the foundation of a penitent sinner's hope in the alone satisfaction and atonement of Christ.

Yes! you may rely upon it, Reverend Brethren, that this "joint rule of faith" will never long consist with the simplicity of the Gospel. I speak with fear and apprehension, lest I should in the least degree overstate the case. I suspect not—I repeat, I suspect not—the Reverend and learned Leaders of the least intention or idea of forwarding the process which I think is, in fact, going on. But the plague is begun—A FALSE PRINCIPLE IS ADMITTED IN THE RULE OF FAITH, AND IS ALREADY AT WORK.

Already amplitude is given, as we have seen, to the word Tradition, which may include anything and everything; and therefore justly awakens our increased alarm.* Already texts of inspired Scrip-

ture are weakened or contracted to the narrowest and most doubtful sense.† Already are expressions dropped on the subject of the holy Eucharist to which our ears are unaccustomed.‡ Already are the idolatries and abominations of the

rent from your own: they were often the pastors of very small flocks surrounded by Pagans, with whom they were obliged to have frequent intercourse, and toward whom to observe the greatest circumspection: and many of the earlier Canons and Constitutions were framed expressly with a view to this state of things. You cannot suppose me to ascribe to them any authority, where they have not been adopted by our Church; but as they were the dictates of primitive piety and of practical experience, in situations often analogous to your own, I cannot but be of opinion that the study of them, as well as of the manners and habits of the first Christians, and especially of the Clergy, may be recommended as an appropriate employment of your leisure."—*Bishop Middleton's Charges*, p. 169.

In like manner, Mr. Faber, in his late Treatise on Justification:—"Against the Romanist, the Church of England confines the testimony of the ancients to the bare interpretation of Scripture; rejecting all pretended tradition, whether written or oral, which purports to be an Apostolical deposit independent of and distinct from Scripture, and which propounds a body of doctrines that Scripture no where recognises and no where teaches."—p. 28.

"The moment a doctrine is offered to us, which cannot be found written in Scripture, and which stands on a foundation distinct from and independent of Scripture, even though it may boldly claim to be part and parcel of a body of truth and duty, contained, not indeed in Scripture, but in St. Paul's good deposit with Timothy, a deposit, which, if not, as is most likely, sufficiently committed to writing in the later canonical books of the New Testament, must now, I fear, be sought in that lunar region of the great Italian Poet where all things lost upon earth may assuredly be found: the moment a doctrine thus circumstanced is offered to us, that doctrine, whatever show of evidence in its favour may be adduced from some certain of the Fathers, we are, by our truly sound and apostolical Church, called upon to reject, as a mere fond additament fabricated at a later period by fallible mortals."—*Faber*, p. 40.

† "The good confession made by Timothy can only mean the Apostles' Creed, or some corresponding formula recited at Baptism." *Sermon on Tradition*, p. 16.—"The good thing committed to Timothy was the treasure of Apostolical Doctrines and Church Rules"—"the perfect Apostolical body of government, doctrine, and sacramental grace." pp. 20, 42.—"This is a faithful saying, is an expression indicating a Christian Proverb." p. 14.—"Ancient Catholic Tradition sets the Church's seal, as it were, upon one among many possible expositions, as that Melchisedek's feast is a type of the blessed Eucharist." p. 36.—"The Holy Ghost dwelling in us can only be Apostolical or Episcopal grace: the treasure of sound doctrine was to be guarded by the grace of the Apostolical Succession." pp. 43, 42.—"It is the Spirit that beareth witness, because the Spirit is truth, or the truth; that which causes the reality and substance of the Sacraments, and hinders them from being mere signs or shadows." p. 94.

‡ "The oblation and consecration of the Eucharist"—"Its virtue, as a commemorative sacrifice"—"Its being 'a real, life-giving miracle,' including a 'mystical, spiritual, true, and positive presence of Christ's blessed body and blood,' and being of a 'thoroughly mysterious nature both in Scripture and Tradition.'" p. 47.

* The wisdom and moderation of Bishop Middleton on this subject are worthy of all praise. "The Christian Clergy in the primitive ages were placed," he observes, "in circumstances not essentially different from your own: they were often the pastors of very small flocks surrounded by Pagans, with whom they were obliged to have frequent intercourse, and toward whom to observe the greatest circumspection: and many of the earlier Canons and Constitutions were framed expressly with a view to this state of things. You cannot suppose me to ascribe to them any authority, where they have not been adopted by our Church; but as they were the dictates of primitive piety and of practical experience, in situations often analogous to your own, I cannot but be of opinion that the study of them, as well as of the manners and habits of the first Christians, and especially of the Clergy, may be recommended as an appropriate employment of your leisure."—*Bishop Middleton's Charges*, p. 169.

Church of Rome spoken of in these very books and tracts of controversy with far too much tenderness. Already are Tradition and the Church too prominently brought forward, and Christ and Justification through His blood and the Sanctification of His Spirit too little insisted on; while a feebleness of language is employed on these and other great doctrines of the Gospel, even when they are introduced. Already are some rather lowering intimations given, not intentionally I am sure, but conveying the impression to the ordinary reader, concerning our Articles and Homilies. Already are appeals made to documents, which were superseded by the more purely evangelical formularies of our present Book of Common Prayer with its Articles and Homilies, at the definitive settlement of our Reformed Church; and a desire not obscurely expressed that our Reformation had retained more of the Traditionary model.

All this is but too natural. The false principle will go on *eating as doth a canker*, if things proceed as they now do. The Inspired Word of God will be imperceptibly neglected, and the Traditions of Men will take its place. The Church will supersede the Bible. The Sacraments will hide the glory of Christ. Self-righteousness will conceal the righteousness of God. Traditions and Fathers will occupy the first place, as we see in the sermons of the chief Roman-Catholic Authors of every age, and Christ come next, or not at all; and a lowered tone of practical religion will come in.

The whole system, indeed, goes to generate, as I cannot but think, an inadequate and superficial and superstitious religion. The mere admissions of the inspiration and paramount authority of Holy Scripture will soon become a dead letter: due humiliation before God, under a sense of the unutterable evil of sin, will be less and less understood: a conviction of the need of the meritorious righteousness of the Incarnate Saviour, as the alone ground of justification, will be only faintly inculcated: the operations of the Holy Ghost in creating man anew will be more and more forgotten: the nature of those good works which are acceptable to God in Christ will be lost sight of; and *another Gospel*, framed on the Traditions of Men, will make way for an Apostasy in our own Church, as in that of Rome—unless, indeed, the evangelical piety, the reverence for Holy

Scripture, the theological learning, and the forethought and fidelity of our Divines of dignified station and established repute, at home, INTERPOSE, BY DISTINCT CAUTIONS, TO PREVENT IT—as they are beginning to interpose, and as I humbly trust they will still more decisively do; and as their signal success in the instance of the Neological Theories, a year or two since, may well encourage them to resolve on.

In the mean time, my own duty has led me to submit these remarks to you, my Reverend Brethren, in this Diocese. Over our Indian Church I am *jealous with a godly jealousy*.* Our feeble Native Converts excite my especial regard. *I fear lest, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ.* Let the example of the Jesuits in China and Japan, my Missionary Brethren—let the immediate proof which lies before you, in the degenerating tendency of a religion based on Tradition, in the case of our Indo-Portuguese Population—or let your own observations on the tenacity with which the traditions of caste, and washings, and petty superstitions, adhere to so many in our native flocks—warn you against entering on the fatal labyrinth.

GOSPEL-PROPAGATION SOCIETY.

A great and effectual Door opened at Janjara and Barripore.

SOME details are given, at pp. 264—266 of the Number for May, of the effects of the Divine Blessing on these Missions. The Bishop of Calcutta thus speaks of them in conclusion:—

One main object of my visit was, to examine yet more minutely, after five years since my first going down to them, the real present state of things—the amount of spiritual good—the depth, or otherwise, of their religious convictions, and the steadiness of their faith and love; in order that I might afford the Society the most impartial information in my power. I was assisted in this fatherly inquiry by the Archdeacon and Prof. Withers. We were especially jealous lest secular motives should have swayed the converts. We turned our closest attention to the state of their hearts before God, so far as we could come to a judg-

* The arms of the See of Calcutta, chosen by the first Bishop, will, I trust, never be belied by his successors—an unfolded Bible, with the pastoral staff reverently placed, where it ought to be, behind it.

ment, and to the *fruits meet for repentance*, in their spirit, temper, family habits, and general conduct.

Our persuasion is, that a *great and effectual door* is here opened—that as much real knowledge of the Gospel and stability of faith is apparent, as among such a people, under such circumstances, could perhaps be reasonably expected—that the Grace of God is at work among them; and is shewing itself, if we may so speak, as it did in the Philippian or Thessalonian Primitive Churches, according to their measure—that there has been nothing sudden or premature in their conversion; nothing perhaps very deep; nothing as yet, in the way of spiritual attainments, striking or very elevated: but there is a gentle, solid, holy, however slow and feeble, progress in the illumination of the Spirit of God, contrition for sin, reliance on the sacrifice of Christ, renewal of the heart, separation from the pollutions of an idolatrous world, and a godly, sober, and righteous conversation.

Few have adequately attained what the Apostle calls *peace with God* through the blood of Christ: some appear to have done so, but, comparatively, these are few: the most are desiring, learning, waiting, praying for forgiveness of their sins—are babes and infants in Grace—and are exceedingly in danger of relapsing into something unbecoming the Gospel, if constant care and vigilance be not exercised by their pastors.

And here the adaptation of our Protestant Anglican Church to such a country as India becomes every year more apparent. The Liturgy and Services—the solid education which Bishop's College gives her Ministers—the Scriptural platform of Church Government—the stability and spirituality of the Religion which she aims at diffusing—the bond of union which all her administrations constitute—the steady unostentatious progress in heartfelt religion, discipline, and habits, which she urges—the subjection to the different ranks of spiritual teachers, masters, and pastors, which she recommends and exhibits—all seem exactly suited for a timid, prostrate population, incapable of guiding themselves in any thing, but disposed to lean on the energy and example of their European Instructors.

I have not here adverted to the Mission at Howrah and Cawnpore, because nothing especial has occurred. Mr. Bowyer and Mr. Carshore are both diligent and steady.

The Bishop adds the following *Notices of an Examination at Bishop's College.*

I attended the Annual Examination, immediately upon my return to Calcutta, on Monday, Dec. 18. The number present was 16.

The progress of the Foundation Pupils and the General Student was evident. In theology, classical studies, mathematics, and other branches of learning, they acquitted themselves with much credit. I trust, also, from their answers in the Holy Scriptures, that their personal piety and devotion to the work of the Christian Missions is increasing. It is to this fundamental qualification for all usefulness that I constantly direct my chief attention.

The Eight Native Students, however, rather surpassed them, comparing their respective standing and advantages, than otherwise. It was delightful to see lads only 14 months at College vying with those of European extraction who had been two and three years. These Young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian Knowledge. They are quick in their apprehension of Truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid, in a manner perfectly surprising, and with a justness of English pronunciation which increases the pleasure. Conceive only, if it be possible in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and other of our first English Writers! Then, their knowledge of the Old-Testament History, which was probed to the bottom by the Ven. Archdeacon Dealtry, and of the Lord's Prayer, in which I examined them myself, would have charmed any of the members of the Venerable Society, could they have been present.

From a Quarterly Paper just issued by the Society, we extract the following Report of the

Beneficial Influence of Bishop's College.

Under all the disadvantages which the frequent vacancies of the See have occasioned, and the weakening of its operations, at times, by the illness and consequent retirement of some of its Professors, the College has well answered hitherto, under the Divine Blessing, the purposes for which it was erected. Within five years (the shortest possible period) from its first opening, the College was able to furnish

to Missionary Labourers in the North and South of India that most desirable and otherwise unattainable assistance, the aid of well-instructed and able Catechists, born and bred in the country. Of these, after some years of probationary employment in that subordinate calling, the greater part became Candidates for Orders, since the arrival of Bishop Wilson in India, in 1832: and several, after due probation and ordination as Deacons and Priests, are now actively engaged as Missionaries in the Society's and other Stations, in various parts of India; having Catechists from the College similarly placed under them. Some of these Missionaries, who owe all to the instruction which they received in the College, have under their care large and continually-increasing congregations of Bengalee Converts, composed chiefly of agriculturists and fishermen, in tracts, where, but twelve years ago, no Native Christian was to be found. In these tracts (which are in the near vicinity of the College, southward from Calcutta toward the sea) the Catechists are, during the vacations, often visited by their late fellow-students; and both they and the Missionaries are frequent visitors at the College, for counsel and aid in points of their Missionary Duty, as well as for the material assistance of revised translations. Of the importance of this system for keeping alive a Missionary Spirit, in conjunction with that respect for order and unity with which it should ever be accompanied, no friend of the catholic principles of our Church need be reminded; while the great advantages of this method of co-operation and perpetual supply, above the disjointed efforts, in which all depends on individual energy, and where the fruits of a laborious life are most frequently dispersed and lost, must be obvious to all. Nor is the difference unmarked by the intelligent Heathen: order and unity, as it has been remarked by Bishop Middleton, form the strength, the only strength, of false religions: the apparent want of them, in the eyes of the Heathen, is the capital weakness of the true. But this great scandal of our present Christianity is in a great measure removed, when they are able to contrast with the separated communions in which the convert, rejected by one, may be taken up by another, a widely-extended and compact system, in which every licensed act of one part is recognised of course in every other—the common centre of all

being the Bishop, without whose sanction no adult baptism can be performed, and who, either by personal or indirect inspection, superintends and directs all.

Such is the apostolical method of diffusing Christianity in India, of which Bishop's College is the most important instrument. We need only remark, in addition, that though the class from which the first students were taken, and which still forms the majority of its members, was that of the fixed inhabitants of European, or of Anglo-Indian descent—the progress has been steady toward the obtaining and securing Aboriginal Students. In its earlier years, it numbered among its members an able Native Youth from Ceylon, now among the Singhalese Chaplains of that island; and the very first of the educated Hindoos of Calcutta who embraced Christianity, Moheah Chunder Ghose, was in that same year (1832) admitted as a student. This excellent youth has been removed, by the inscrutable providence of God, when his opening labours as a Catechist among his Countrymen gave the best promise of usefulness. But others remain (one of whom, a converted Brahmin, is now an Ordained Preacher of the Gospel), and are still pursuing their study in the College, on a fund which the present Bishop of Calcutta has expressly set apart for that purpose.

An Address to the late Principal, Dr. Mill, on his return to England, from those who had completed their course in College, under his charge, includes the names of six Missionaries of the Bengal Presidency, four of that of Madras, two Chaplains of Bengal and Ceylon respectively, together with seven Catechists of both the Northern and Southern Presidencies, and two Schoolmasters. This is independent of the Brahmin Missionary before mentioned, whose name is at the head of a similar Address, from the Native Students.

CHURCH MISSIONARY SOCIETY.

FROM late communications, we select some details from different Stations, reserving others for the next Survey.

CALCUTTA.

The following important remark by Mr. Sandys exhibits, in a very clear light, the necessity of exercising a vigilant attention to the

Motives of Professed Native Converts.

During the past year, the want of employment has caused many of the Native Christians, both at Mirzapore and Dighepar, to leave their respective Stations, in search of work; but in these cases they generally endeavour to connect themselves with some other Mission Station. It is well known, that the Heathen, on the one hand, continue to use their influence to prevent Native Christians being employed; and, on the other hand, that the Native Christians are too apt to throw themselves upon their Minister for support, supposing that he, of course, will act up to those benevolent principles which he in his instructions inculcates, and that therefore they need not exert themselves much for the maintenance of themselves and their families. The mind of the Minister is therefore too often perplexed with respect to the temporal affairs of the people; and it is a matter sometimes of no small difficulty to distinguish between the duty of relieving the oppressed, and that of guarding against the encouragement of slothfulness and negligence in the prosecution of accustomed avocations.

From a Letter of the Rev. F. Wybrow, dated May 4, 1838, we add some Extracts, painfully descriptive of the character of the Hindoo Religion:—

Sordid and Cruel Character of Idolatry.

People come to me, pretending to be inquirers; but to what does their inquiry tend? “Ki hai bo?” (What shall I eat?) is the hateful disclosure, when pressed hard as to their grounds of determination to become Christians. Take the following fact, illustrative of the fond idolatry of gain with which men are blinded here. I was at Culna, some fifty miles from Calcutta, when a wretched-looking creature approached me. He was a fakir—a Hindoo Beggar. He besought relief; and, pitying his miserable condition, I gave him a few pice, as I could not communicate true riches from my then imperfect knowledge of Bengalee. In an ecstasy of satisfaction, for he had received more than is usually given, he fell prostrate at my feet, crying out, “Toomi amer Ishor!” (Thou art my God!) Shocked and horrified, I stammered, in such Bengalee as I knew, an entreaty to kneel to God alone, and not to his polluted fellow-sinner: but with increased vehemence he cried aloud,

“Toomi amer Ishor! Toomi amer Ishor!”

—The same corrupting love of gain was developed very clearly before me, in the midst of the abominations of the late Churruck Poojah, the most disgusting of the Hindoo Festivals. I went out in the streets, to see with my own eyes what we have read of in England. Troops of miserable men, pierced through and through with iron, having holes made in their sides through which small cords were drawn, were made to ply to and fro, and parade the public streets of the city. They danced like very fiends: smoke, fire, and blood were the accompaniments of the worship of the demon Kalee, in whose honour they had thus lacerated themselves. I could not suppose that human nature could be degraded to the extent of debasement that I have just feebly sketched. The next day, the painful ceremony of swinging, from hooks fixed in the back, commenced. You have had this fully described to you again and again. I went, with Mr. Sandys, under a churruck, or swing, and was astonished at the extraordinary endurance of the unhappy man, who was whirled round and round. He struggled vehemently not to be taken down, and only descended because the assistants refused to labour in turning the churruck round and round. He readily walked up to us, at our request; and with great respect presented his back, that I might look at and feel the wounds made by the two hooks. His skin seemed to have acquired the toughness and consistency of leather; and the long series of scars on his back shewed how frequently, during the course of years, he had submitted to this penance. To my utter surprise, when we asked him what could possibly induce him thus to torture himself, he replied, that he was a poor man with three children, and that he did these things in order to get a little money. “Why,” rejoined we, “what amount do you get for the submission to this ceremony?” “They give,” he replied, “one rupee (about two shillings) among four of us, for swinging.” Great men have their swinging-posts erected near their houses, and turn the whole matter into an excuse for carousing and wretched enjoyment.

Another fact is stated by Mr. Wybrow, which shews the blessed and transforming power of the Gospel, in its influence, both on indi-

viduals, and also on society at large. He relates, in the same Letter—

Kalee, a Catechist—who was a man of good caste and family in his former state—was accompanying me in my buggy one day; and, in the course of conversation, excited my astonishment and horror as he described his heathen state, by telling me that I had seated beside me one who had murdered his own mother. “Kalee! Kalee!” said I, “alas! how was this?” “In the days of darkness,” he replied, “when my father died, and my poor mother was bound on the pile with his dead body, I lighted, according to the custom of my caste, the fire which consumed her to ashes.”—Yet Kalee is now a companion whom I can love; who has, I trust, indeed given his heart to the Lord; who bravely preaches the Gospel, and delights in the truth as it is in Jesus.

BURDWAN.

From the Journals of the Rev. J. J. Weitbrecht, for the year 1837, we give the following Extracts; from which it is apparent that the Missionary work gains increasing attention from the Natives.

Labours and Reception in and near Burdwan.

Jan. 7, 1837—Went to Tribeni, near the river. An old woman was brought in a dying state to the ghant, to enjoy the sight of the sacred river in her expiring moments. It was a cold morning: the son helped the aged mother out of the dube, and put her down in a state of nakedness upon the steps: he brought water, and poured it over the dying creature: this was enough to kill her. I was told, that if she did not die soon she was to be dipped into the stream.

In the afternoon, I visited a fine village, Nityanondopore, which means, ‘The place of real happiness.’ This beautiful name offered a ready opportunity for conversation with the inhabitants. They soon acknowledged, however, that true and abiding joy could not be found in their village: so I begged permission to state where it could be obtained. The conversation went on in the most friendly terms, until an old Brahmin stepped in, whose haughty mien indicated that he did not intend to be a quiet hearer, but to display his own learning. He asserted that it was impossible to think of God without forming in the mind some

kind of representation of Him; and in this way, he tried to establish the reasonableness of idolatry in opposition to a spiritual worship of God. These heathenish Pharisees, instead of dwelling on the practical truths of man’s fall and misery, please themselves in curious disquisitions about the being of God, and putting religion in meats and drinks, and divers washings. Still their sin is not so great as that of the Jews: they have no law, no Divine Revelation; their fathers were children of darkness, and such are they.

Jan. 13—I marched nine miles, to Konchut. Wrestled in prayer for the poor Hindoos who hear the Gospel and despise it. Surely no persuasion or entreaty of man, but only the mighty power of the Holy Spirit, can touch their hearts, and destroy this power of darkness. The first sentence that escapes my lips is to them the *shibboleth* by which my character and errand is discovered; and instantly you may hear expressions like these—“Ah! these are Jesus Christ’s people!”

On returning to my tent, Shunder, the Reader, came, and said, “Sir, the Brahmin who yesterday sent us some milk and other provisions wishes to speak with you.” He came; and declared that he feared God, and wished to become a worshipper of Jesus. He proposed to sell his property, and, with a few others who were of the same mind, to remove to Burdwan. I invited him to come over and be instructed. On my visit to this place in the preceding year, he had received a Gospel and some Tracts, the reading of which seems to have been blessed to his soul. May he receive grace to abide by his present resolution!

Feb. 7—The town and neighbourhood of Burdwan has been crowded with strangers these three days, to an unprecedented extent. When we went to Chapel this evening, the road on each side was lined with thousands of every age. All these are flocking toward the Ganges, to bathe at sun-rise next Lord’s-Day morning, that being a particularly propitious season, when the Brahmins assure the poor people that they will be able to get rid of all their sins, and those of their ancestors, by bathing. I was informed that many villages in the district are nearly emptied of their inhabitants. How delightful it would be, to see these erring souls seeking for salvation, with such concern, at the proper source! A week afterward, I saw many parties returning from their pilgrimage, each loaded with a pot-full of the sacred

water, which was probably intended for their friends who had remained behind.

Feb. 10, 1837—The Rajah of Burdwan invited the residents to an exhibition of fireworks, which was to take place in honour of Shorashuttee. I requested two families to abstain from going to the scene, which is considered, by the Hindoos themselves, as countenancing idolatry. My advice was accepted, and few only were present.

Feb. 26: *Lord's Day*—I preached in the town of Bishenpore, in two places, to many Hindoos: all are worshippers of Vishnu. The inhabitants of this place are noted for discontent toward the Government: they appear to be equally averse to the preaching of the Gospel. Even the children shewed a most daring disposition; and cried after us, "Jesus-Christ man, give me a book!" In the afternoon, we found greater attention; and the Sermon on the Mount, on which I addressed the people, was acknowledged by them to be excellent doctrine.

Feb. 27—In the afternoon, we went ten miles westward, to Oonda. The Moonsiff of the place received us civilly: he invited me to read, and many villagers came to hear. The history of the Fall of Man pleased him; but he thought it was no proof that, on that account, all mankind have fallen into sin. At last, he acknowledged the point; but, on hearing of the Saviour being the Son of God, he grew impatient, and shewed himself a true Mussulman. While producing arguments, a voice was heard, "To prayer!" and in a few seconds the whole body of Mahomedans were on their knees.—Oh that we Christians were as faithful in our spiritual devotions as these deluded followers of the False Prophets are in their unmeaning formalities!

Feb. 28—We went out early, to sow the seed again. Met with a number of simple and honest people, to whom I shewed the way of peace. All were pleased: they had never heard such words. I entreated them not only to consent, but to take their refuge in the Saviour, who could heal their souls, and prepare them for heaven.—Went to the house of a Pundit; but saw only his pupils. D— engaged in conversation with them. They said, "At the end of the present iron age, the distinctions between castes will cease, and mankind will return to the original pure worship of the Deity." We told them, that ours was that pure Religion which prevailed in the golden age; and that a sinner could only find God and eternal

life by worshipping Him in spirit and in truth.

Promising State of Native Converts.

March 11—I had a meeting with our Native Christians, preparatory to their receiving the Lord's Supper. I conversed with each, separately, on the state of his heart. To my great joy, I found them very open; stating their views of themselves in a very candid and feeling manner. A few, who formerly joined us at the Sacrament, felt deep convictions of their unworthiness, which made them afraid to come at this time. A few others had been very deeply impressed by the sudden death of Benjamin, who was lately carried off by cholera. The Sacrament was, the following day, commemorated with much solemnity, and we truly felt that Jesus was in the midst of us.

Marriage of a Young Convert.

March 13—This morning, I married Stephanus, one of our young converts. According to the Hindoo custom, he had been betrothed in his childhood to a little girl in his neighbourhood, before he learned Christianity. When the girl was of age, he went four times to the village, making efforts to obtain his bride, but without success: her parents would not hear of her being united to a Christian. At last, poor Stephanus gave up the contest, and made up his mind to marry one of our orphan girls. The wedding-day was fixed; but no sooner did the first girl hear that she was to be superseded, than she ran off, declaring, "I must go and see my husband." Her arrival was welcomed by him; and, after obtaining permission from the parents, they were married this morning.

Instance of the Family Obstacles in the Way of Conversion.

After relating the deaths of four adults, Mr. Weitbrecht adds:—

However, it is cheering for us to see that others are raised up to fill the ranks of those who are gathered to the Church above. Koilas, one of our English scholars, came to me, and declared his desire of becoming a Christian. His friends, who had heard of his wishes, threatened him: this led him to resolve upon the decisive step at once. However, his mind has been drawn toward the Truth for a long time, and he has counted the cost beforehand.

We advised him to speak kindly with his father, and, if possible, to read the Bible with him. He returned, and was put by him into close confinement. After a few days, on hearing that plans had been made for his removal from Burdwan, he made his escape, and returned to us: he said he could return no more, and I permitted him to remain in the Mission premises. The following morning, Koilas' uncle came, with half-a-dozen strong men, to carry him away by force. He refused to go; but upon my remonstrating with the uncle against his violence, he at last agreed to go away: the poor man was quite distracted with rage and grief. I afterward spoke with the father and grandfather of the lad, who appeared to be overwhelmed with sorrow, and looked upon the conversion of their child as the greatest calamity that could have befallen their family. It was a moving sight, to see the old man sobbing, while he gave vent to his feelings in the following expressions:—"We have fed and clothed the boy: he was the child of our hearts: we sent him to be instructed in your school, that he might be our comfort and support in old age. I hoped to die in peace, and have the benefit of my funeral obsequies. Now, my hope is broken, my prospects are blasted, the honour and holiness of our caste is fading away, and we are drowned in an ocean of misery!"

A few days afterward I invited the father to a conference with his son, in the house of a resident at the Station. We endeavoured to shew him that the steps which the lad had taken toward Christianity were not of that calamitous nature which he imagined. I explained to him the leading doctrines of our Religion; and expressed a fervent wish that he himself, and his whole family, might soon be led to forsake idolatry, and to embrace the truths of Christianity. The father replied, He was not prepared to take such a step for the present; but as his son was bent upon it, he would be disposed to bear the trial with patience, if some nice lucrative appointment could be found for him. This, of course, could not be promised. He then wished to have a conversation with his son alone. They went out, and sat together for half an hour; but the result proved unsatisfactory—the lad could not be persuaded to recant.

From henceforth the man thought of revenge. A few days after this interview I received a purwanah from the

court of the Magistrate, directing me to deliver the lad over to his father, who had instituted a suit against me, grounded upon the false assertion that his son was held in durance by me. I replied, that I was not responsible for the boy; and though he was staying, for the time, in the Mission premises, he had full liberty to go wherever he pleased.

The father was, however, determined to get him somehow or other, and I was led to expect a second writ for his apprehension. The thought that Koilas should forcibly be carried back to his home, and compelled to make an atonement to an idol for regaining his caste, distressed me exceedingly. The poor boy could not think without horror of what was awaiting him. After consulting with a few friends on the propriety of his baptism, I resolved to perform the ceremony without delay. He was duly prepared for it, and greatly desired it; and it being known that he was a Christian, we had reason to think that his friends would at once desist from further attempts to seize him. Accordingly, on Friday evening, the 9th of June, the congregation was called together: a few friends from the Station came to witness the gladdening sight, and I baptized the dear lad in the name of Jesus. The same night he went on his way to Calcutta, accompanied by a few Brethren; and, after three days, was safely lodged with Mr. Linké. After a few months he will be of age, when all claims upon him will cease; but I was happy to perceive, that, after his baptism and removal, the father made no further efforts to reclaim him.

Visit of the Bishop of Calcutta.

Aug. 1837—In the earlier part of this month we had the pleasure of a visit from the Bishop, at this Station. His Lordship preached twice in our Bengalee Chapel, in a simple and most impressive manner. He examined, in successive order, the English and Bengalee Schools, entering most carefully into the details of the acquirements of the Scholars: and the examination being over, he dismissed each department with an affectionate address, exhorting them to a faithful application of the knowledge which they had received, particularly in the Word of God. The Teachers and Scholars were impressed with the feeling and earnest manner in which the Bishop pointed out the immense difference between idol-worship

Missionary Register.

AUGUST, 1839.

Biography.

From the communications of two of the Missionary Labourers in Ceylon and New Zealand, the following accounts are taken, describing the last days of their respective partners, now removed to a world of eternal felicity.

OBITUARY OF MRS. HASLAM,

WIFE OF THE REV. J. P. HASLAM, CHURCH MISSIONARY IN CEYLON.

The departure of Mr. and Mrs. Haslam for their sphere of labour in Ceylon, on August 17, 1838, was reported in our Volume for last year, p. 383. They arrived in that island January 7th of this year. Mr. Haslam entered immediately upon his duties, in the Institution at Cotta; while, in the department of Female Education, Mrs. Haslam had begun to render valuable assistance. But it pleased the All-wise Head of the Church that her labours in His service should be brief on earth. She died March 24th, having nearly completed her twenty-sixth year. Mr. Haslam thus writes, under date of Cotta, March 30, 1839:—

About three weeks ago, the medical man told me that he considered her recovery hopeless, and that the disease would most likely run its course very rapidly. And so, indeed, it did; for last Sunday evening, the 24th March, she resigned her spirit into the hands of Him, who had been her guide through life, in many perplexing and difficult situations (for though young, she had experienced many trials)—who was her stay and support in the prospect of death—was with her in the dark valley—and in whose presence she is now blessed; for *blessed are the dead that die in the Lord*. In a time of such deep affliction, you cannot expect me to write a long Letter; but still I wish to tell you something of my dear wife's state of mind during her last days upon earth; and I know that you will sympathize with me. When I had told her the doctor's opinion of the fatal

August, 1839.

nature of her complaint, she said, "At first I felt agitated; but soon obtained peace from that promise, *Thou wilt keep him in perfect peace whose mind is stayed on Thee.*" And from that time to the period of her death, her state of mind was such as to exemplify the faithfulness of our Lord to that promise, *Peace I leave with you: my peace I give unto you*. She did not experience much joy or rapture: this was not to be expected, from the natural constitution of her mind; but her soul was kept quietly and peacefully trusting in the atonement and righteousness of Jesus Christ. This was the Rock upon which she built. Her own righteousness she utterly renounced, as filthy rags; and her frequent prayer was, "Lord, clothe me in the spotless righteousness of my Saviour!" She frequently spoke with thankfulness of God's mercy to her, in leading her to leave England and embark in Missionary Work; as she said that it had been a means of weaning her affections from the world. "I hoped," she said, "to have had much delight in the work of the Lord here, for I seem to have been, comparatively, useless hitherto; but God sees fit to take me to heaven before my work is begun." One very frequent expression with her was, "Oh, it will be so blessed, to be free from sin!" Freedom from sin, ability to serve God perfectly, and the constant enjoyment of her Redeemer's presence, were the joys to which she looked forward, as constituting heaven. She desired to glorify God as much as she could, during the short time she had still upon earth; and exhorted the nurse and servant to seek the Lord. "I am soon to die," she said; "and I am *not afraid to die*, because I rely upon Christ: do you seek Him, and then you will not have to

fear death." Once or twice, Satan was permitted to harass her with doubts respecting her safety; but these were mercifully removed, and she generally had a calm and cheerful reliance upon Christ. When I appeared distressed at the thought of losing her, she assured me that God would make up to me in spiritual comforts all that I might lose in temporal; and offered a prayer that God would enable me to walk very closely with Him, that so we might have a happy meeting in our Father's kingdom. Her anxiety respecting her dear babe was removed by the great kindness of Mrs. Bailey, who promised to take care of it, as her own child. And I would here acknowledge the mercy of our Heavenly Father, in thus removing the only distressing cause of anxiety; and to dear Brother Bailey and Mrs. Bailey both I and my dear departed wife owe more than I can express, for their parental kindness to us and our babe.

As is sometimes the case in her disease, delirium came on previous to death. This was an additional bitter in-

redient in the cup of sorrow. But even in that distressing state, she was constantly repeating the blessed name of Jesus; and, by the mercy of God, the most distressing fit of delirium subsided a short time before death. Almost the last articulate sentence she uttered was, "O Death, where is thy sting? He will give me the victory!" She was buried last Monday Evening, in the burial-ground of the Fort Church, Colombo; and there her body awaits the coming of the Lord, but her soul is *with the Lord* already.

Of my own feelings I need say nothing. Were it not for the blessed and glorious Gospel of Jesus Christ, I should be a complete wreck. I believe the Lord does support me; and though every thing I do, and see, and hear, brings up a thousand recollections full of painful feeling, yet I trust I am enabled to say, *It is the Lord, let him do what seemeth him good.* And then the glorious hope—*If we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him!*

OBITUARY OF MRS. WILSON,

WIFE OF MR. J. A. WILSON, CATECHIST OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

Mr. and Mrs. Wilson commenced their labours in New Zealand in April 1833; and passed, at different times, through many of those scenes of danger and privation consequent on the ferocious wars of the Natives in the Southern District. The following Extract from a Letter of Mr. Wilson, dated from Tauranga, communicates the affecting tidings of his partner's death. She died Nov. 23, 1838:—

You will doubtless be among those who will sympathize with me in the day of my affliction: and when I tell you that "the desire of mine eyes," my beloved wife, under whose gentle influence the Lord first led me to a knowledge of myself and of my Saviour, is taken from me, you will perceive that my loss is great indeed. It pleased our Heavenly Father to permit her to suffer. Yes; the road was rough, strewn with "briers and thorns;" but having "shoes of iron and brass," which He also provided, she trod safely the rugged way, and with serene brow and holy composure unflinchingly set her foot upon the head of the last

enemy. Her triumph was indeed glorious; and though in herself weakness, yet such was the lustre shed from on high upon her departing hours, that the grace of God in Christ Jesus was magnified in her death as well as in her life. The destroyer found in her no mean antagonist. Clothed with the whole armour of God, his darts were to her as straw: he was a conquered foe—a servant, to set wide the door of eternity.

Gently the passing spirit fled,
Sustain'd by grace divine:
Oh may such grace on me be shed,
And make my end like thine!

Love to her God and Saviour led her to this land of darkness and sorrow: and though in the day of pain and sickness we were destitute of that aid which in other lands is deemed indispensable, she never once lamented her choice, nor made the slightest allusion to the loss of earthly conveniences with regret. No: she found in her God a rich recompence, a full and continual supply of comfort and love, and Christ's service to be its own reward; and the promise verified—*I will never leave thee, nor forsake thee.*

The Rev. A. N. Brown and Mrs.

Brown were at the same Station, and attended Mrs. Wilson during the last scene : of this, Mrs. Brown has given the following deeply affecting and edifying account :—

Our departed friend had been suffering for some days from severe rheumatic pain; but it was not till the Friday before her death that she was confined to her bed. On the Saturday she was unable to move any of her limbs; and in the night of Sunday the complaint had reached her chest. We had no medical man to apply to; but the acute pain and difficult respiration under which she laboured induced Mr. Wilson to bleed her. This afforded her temporary relief; but in the forenoon of Monday a more severe attack came on, which we did not expect her to survive. The bleeding was repeated, and again afforded relief, though but for a short time. During this attack, she said to her husband, "I must be going to leave you: this agony must be death." The eldest of her four children was standing at the foot of the bed; and though the severity of the pain made it difficult for her to speak, she said to him, with affectionate earnestness, "My son, seek the Lord while He may be found!" Her sufferings now became very severe, and we expected that each succeeding attack would release her waiting spirit from its earthly tabernacle; but it was the will of her Heavenly Father that the furnace should be heated seven-fold. So insupportable was the pain in her chest and side, that, in the hope of drawing it to the extremities, no fewer than ten cataplasms were applied on different parts of the body, several of which were twice renewed: besides these, she had a blister on her chest, and a pitch-plaster on her side. These severe remedies were the cause of much suffering; but she cheerfully submitted to whatever was proposed, although her happy experience was, that it was better to depart, and to be with Christ. During one of the paroxysms, she exclaimed, with much anguish, "What shall I do?" three times: then, as if remonstrating with herself, she said, "Why, trust in the Lord: what else can I do?" This was the prevailing feeling of her soul; and the holy jealousy she manifested proved, indeed, that she was ripening for heaven. Once, when in great pain, she said, "Oh! how I long to be at rest; but I am afraid I long to go, because I am

suffering so much. This ought not to be. I ought to long to go when all around is peace." At another time she was observed to weep; and being asked the reason, she replied, "When I think of my sins, and then of the goodness and love of my God, I cannot help crying. Ought I not to cry?" On the Wednesday she was got into a chair, to have her bed made; and we hoped a favourable change had taken place. During that night, however, she had but little rest; and her extreme weakness occasioned a transient absence of mind; though even then she distinctly knew those around her. This slight wandering was deeply interesting; for the direction of her thoughts and feelings was strikingly displayed while it continued. After asking some questions as to where she was, and how she came in that room, she commenced singing, beating time with her feet. The soft tones of her voice, under such circumstances, and at that hour of the night, were very touching. She did not keep to any tune; but the words were quite connected, and sweetly indicated that the joys of heaven were anticipated by her with strong assurance and lively hope. The verses she sang were—

Thou dear Redeemer, dying Lamb,
We love to hear of Thee;
No music like thy saving Name,
Nor half so sweet can be!

When we appear in yonder cloud,
With all his favour'd throng,
Then will we sing more sweet, more loud,
And Christ shall be our song.

Lord, I believe thou hast prepar'd,
Unworthy though I be,
For me a blood-bought, free reward,
A golden harp for me.

When this poor lisping, stammering tongue
Lies silent in the grave,
Then, in a nobler, sweeter song,
I'll sing thy power to save!

On the Thursday Morning she suffered a good deal, from faintness; and in the afternoon became so restless, that the hopes which we had entertained the day before began to give way, and we trembled at the approach of night. Alas! our fears were but too painfully realized: it was indeed a night of intense bodily suffering, such as I hope never again to witness. Her agony arose, I should suppose, from a sense of suffocation; for she was importunate to have all the doors and windows open, although the night was so cold that we were obliged to wrap her up

closely in blankets. Once, when respiration became extremely difficult, she raised herself hastily in the bed, and said, "Open the window, and let me go to my Saviour: I cannot stay—I cannot stay!" When asked where her pain was, she replied, "Oh, it is deep distress and bitter anguish! Have pity upon me, Oh, my Friends!"—We reminded her, that the Lord was very pitiful, and of great compassion. "Yes," she said, "He is, He is: He will help me. Lord, give me patience to bear all Thy will!" Her cries, at times, were heart-rending; and to hear her, without the means of helping her, was almost too much to bear. But, notwithstanding this agony and suffering, from a complaint which in itself was peculiarly depressing, she was enabled to bear testimony to the faithfulness of Him who has promised that He will never leave nor forsake His people. Nor was Satan permitted to cast the shadow of a cloud over her bright prospects. Her ejaculations, at times, were very affecting. In one of her intervals of rest, she said, "Oh, my Father! cover me with Thy wings, as I pass through this dark valley!" She was anxious for her dismissal: and when we thought her disorder had taken a favourable turn, she said, "Were it not for my dear family, I should regret returning to life and health. I thought I had got so far through the dark valley." On repeating to her the words, "All the days of my appointed time will I wait, till my change come," she replied, "Yes, I will wait: Lord, not my will, but thine, be done. I have not one pang too many." To one of our friends she said, "Live near to God. While in health, you may not feel the importance of it; but on a bed of death, the trifles of this world will appear in a very different light." Referring to the blisters produced by the cataplasms, she said that she was like Lazarus. She was reminded that Lazarus had a better portion than the rich man. "Oh yes," she replied; "and I have a rich portion too. I would not exchange my hope for all the ease of body which I could have."

From nine o'clock on the night of Thursday her paroxysms became more violent, and she was able to say but little: still, we were not aware that death was so near, as her voice appeared very strong. At one time, when looking toward the open window, she remarked how bright the stars were; and then asked to

be lifted up, that she might see the morning-star; adding, "I shall soon be far beyond that star."

About three hours before her death, it was proposed that we should unite in prayer; and as, from her frequent attacks of pain, we thought she would not be able to attend, Mr. Brown and Mr. and Mrs. Stack, who were in an adjoining room, assembled at her door. Mr. Brown commenced, by reading Psalm xxiii. When she heard his voice, she asked who it was; and on being told, she lay more quiet, listening with much interest. At the words, *I shall dwell in the House of the Lord for ever*, she repeated the words, "For ever;" and, turning to her husband, said, with much emphasis, "For ever—for ever." Mr. Stack then prayed; and Mr. Brown afterward read several passages of Scripture, and concluded with prayer. On the Lord's Prayer being repeated, she joined in the several petitions; and, at the close, said, "Amen! Amen!" with much earnestness. It was a solemn and deeply-interesting occasion: we seemed as if on the borders of the eternal world; and the effect it had on the mind of the dear sufferer was very pleasing. During the whole time, she was preserved from her distressing agony; and, at the close, said, "How sweet to have Christian Friends to pray for me!" After some time, she said, "Cannot we sing a hymn? Let us sing, 'Thou dear Redeemer, dying Lamb'—that sweet hymn." This was a difficult task for her weeping friends; but we felt a melancholy pleasure in endeavouring to comply with her request. The hymn was begun; and her sweet voice was, for the last time on earth, raised in singing the praises of Him whom her soul loved. To hear her, when almost in the agonies of death, uniting with us in this delightful part of Worship was very affecting. She seemed to be anticipating the employment of the Blessed, whose happiness she was so soon to share. Soon after this, she suffered much from a severe pain in her stomach. On its abating a little, we expressed a hope that she would get a little sleep. "Yes," she replied, "I shall sleep sweetly now." Then, requesting that the bed-clothes might be smoothed, and the place kept quiet, she added, "Let me die the death of the righteous! let my last end be peace!" After lying quiet but a short time, she again became restless; and the last dreadful paroxysms came on, in which

we could with difficulty persuade her to remain on the bed. Mr. Brown was holding her hand, when she looked at him with much earnestness, and said, "Oh, my friend! do not detain me." Nor was she long detained after this. At five minutes before three on the Friday Morning, November 23d, her ransomed spirit fled, to join the innumerable company of angels, and the General Assembly and Church of the First-born—fled, to be for ever with the Lord. The final struggle was, in much mercy, but a faint one; and she sweetly breathed her soul into the hands of her Redeemer, with a few gentle sobs. A very short time before she ceased to breathe, Mr. Brown said, "When heart and flesh fail, God will be the strength of your heart, and your portion for ever." "I know He will! I know it!" was her animated reply.—These were her last words, and were sweetly expressive of the confidence she had all along enjoyed, even in the midst of her sharpest sufferings. It was, indeed, a privilege to be with her: for though her bodily sufferings were peculiarly severe, still her consolations abounded; and she was not suffered, at her last hour, through the pains of death, to fall from her God and Saviour.

Although one of the tenderest of mothers, she was mercifully preserved from any anxiety respecting her dear children. She asked for them a short time before her death; and being told they were happy asleep, she said no more. On the Sunday preceding her death, when her dear babe, nine months old, was in the room, she said, "Ah, my love! you will never know your mother." She was particularly sensible of every little attention; and one day, looking at me with much affection, said, "My friend, I thank you for all your kindness. May the Lord support you on a bed of death, as He does me!"—Most sincerely would I pray that my last end may be like hers. Yes, I can say, even her pains I would gladly suffer, for the assurance of so abundant an entrance into the kingdom of our Lord.

Mr. Brown thus sums up the ac-

count, giving his view of the character of the departed:—

Of few can it be with more truth averred, than of our Sister who has fallen asleep in Jesus, that, to her, to live was Christ, and to die was gain. The one pervading absorbing desire of her heart, during her short but severe illness, seemed to be, *to depart and be with Christ, which is far better*. She knew in whom she had believed: she had fought the good fight: she had finished her course; and her firm assurance was, that a crown of righteousness, the purchase of her dear Redeemer's merits, was laid up for her in glory. Death, with her, had lost its sting, and the grave its victory: nor was Satan once permitted, even in the pains of death, to cast a shadow over her bright prospects of eternal glory. Even in the transient wandering of mind that was produced by the severity of her sufferings, she shewed where her heart and her treasure were, and how firmly her anchor was cast within the veil; and there was something inexpressibly solemn and sweet in hearing her, at the dead of night, singing the songs of Zion in a strange land, and tuning, within the dark valley of death, that harp, whose cords she was just about to strike, in heaven, to the praise of redeeming grace and dying love. Were I asked what was the most striking feature of her character, I should reply, Simplicity of faith. To this might be traced her consistent walk and conversation—her holy jealousy of self—her spirituality of mind—her touching ejaculations in prayer—and, notwithstanding the severity of her bodily sufferings, her happy death-bed.

On the 2d instant, we committed the remains of our Sister to the ground, in the sure and certain hope of the resurrection to eternal life: and on the following Lord's Day I preached her Funeral Sermon, from Isaiah xxxv. 9, 10: *No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 320.)

IRELAND.

Enlightened Zeal of the Irish Clergy.

In every Religious Denomination in Ireland, God is doing wonders, in the way of raising up holy and devoted men, who spend and are spent to make known among the people the glorious Gospel of the Blessed God. There never was, I believe, in the History of the Christian Church, taking the same extent of territory, such a revival, in the way of the coming forth of men, holy and devoted men, to preach and to teach Christ Jesus, publicly and from house to house, as within the last dozen years has taken place within the limit of the Established Church of Ireland.

Much as there is of evil with us in Ireland, there is also cause for encouragement. We have there the broad distinctions of Christianity, or Protestantism and Popery. As to the minor disputes, which agitate and distract you, we know nothing of them. We place one foot on the 14th chapter of Romans, ver. 1, and we act on the principle of forbearance; and we place the other foot on the 13th chapter of the 1st Corinthians, and we act on the principle of Christian Love: and, God being our helper, we have no fears for the ultimate result of the Religion of the Cross in hitherto unhappy Ireland:

[Rev. D. Stuart—at Rel. Tract Soc. Ann.

Peculiar Acceptableness of Tracts in Ireland.

Of all countries in the world, the operations of your Society seem to me to be adapted to the condition of Ireland at this moment. The children are learning to read—they are fond of reading—they will read: but, like some of their elders, they will do mischief, if they are not properly employed. Give them a book, and it is the delight of their hearts. I have been followed for miles in Ireland by boys and girls, begging me to give them a Tract: that Tract was taken home, and read to fathers and mothers, and then sent to the neighbouring cabins, and so circulated till there was not a tatter of it

left. You go and put a Tract on the table of a poor man, in his cabin: he may fling it aside at first; but, by and bye, comes an idle hour, and he takes it up and reads it, or his son reads it for him, and God brings it home to his heart with power, and it touches him; and then he goes abroad among his neighbours—to use the beautiful language of the Apostle—an *Epistle of Christ*—a Letter let down from heaven to earth, inscribed by the finger of God the Holy Spirit, to tell the world, in living characters, what Christ's religion is.

I will tell you the reason why I think that the British Public ought to take a deep and decided interest in the dissemination of Religious Tracts in Ireland. Never, within the memory of the oldest inhabitant, was education so widely diffused. At this moment, there is an amount of instruction, in one form or another, in reading, writing, and the ordinary elements of knowledge, that would, in fact, exceed the belief of those who were not thoroughly acquainted with it. I ask every one in this Meeting, when they are taught, as they are in the progress of being taught, universally to read—What are they to read? Why, we have a Religious Tract and Book Society, formed under the auspices of the Roman-Catholic Bishops and Clergy, for the very purpose of availing themselves of the amazing extent of the power of reading among the Youths of Ireland at this moment in existence and widely extending. There is scarcely a parish in Ireland in which there is not a ramification of it; and the principle on which they go, is, that every family shall contribute at least a halfpenny a year for the purpose of enabling them to print and to circulate the Books and Tracts which diffuse the principles of Romanism. We have a Bible Society: God has blessed it; and, as far as Religious Tracts and Books have been circulated, God has blessed them. There are very few parts of the country with which I am not personally conversant, in consequence of having been often called on to advocate the claims of various Re-

ligious Institutions; and, though you may be astounded at the newspaper reports of savage cruelties in one district and political commotions in another, believe me that there is an under-current of silent and steady diffusion of sound religious principle, making its way from heart to heart, and from house to house, with God's blessing, which will, by and bye, bring about a glorious day for hitherto unhappy Ireland. [The Same—at the Same.

Impolicy of Proscribing the Irish Language.

Reason tells us, that if we desire to instruct any people, we should do it through the medium of their own tongue: and Revelation informs us, that when the Holy Spirit desired to extend the knowledge of the wonderful works of God, He descended on the Apostles and gave them the gift of tongues, so that all of several nations present were instructed in their own tongue. From the want of this rational and scriptural mode of instruction, many of Ireland's evils have originated. The Native Irish are not naturally more ignorant or depraved than the English or Scotch. No: they are an intelligent, warm-hearted people, anxious for knowledge, and grateful for kindness; but for centuries they have been placed in circumstances most unfavourable for improvement. By the mistaking policy of England, their language was proscribed: they were left without any vernacular literature; and, by the British Parliament it was enacted, that when any parish in Ireland required a Clergyman, if he could not preach in English, he might preach in French; and if not in French, in Latin; but under no circumstances was he to use the language of the Natives—the barbarous Irish Tongue. England at the present moment is tasting the bitter fruits of her own planting.

[Rev. Robert Wmanning—at Irish Soc. Ann.

Expressiveness of the Irish Language.

The Irish Language is an ancient, expressive, and beautiful language: like the Hebrew, having its roots within itself, it is far more expressive than English. In English you might cause a child to call a "table" a "chair," or a "chair" a "table"; for the terms are capricious, not conveying to the mind any distinct idea of the form or use of either table or chair. But not so in Irish, or any mother language. Every word as accurately describes the character of the

thing signified, as the following mother terms in English:—"buzz" of bees; "crash" of timber; "cuckoo"; "corncreak," &c.

I would here beg leave to illustrate the value and superiority of the Irish as a medium of communicating knowledge to the mind. What we translate "gospel," the Irish Scholar translates "the story of peace:" what we translate "serpent," he translates "the father of poisons": what we translate "reconciliation," he translates "second friendship."

Several years ago, a poor man, from the mountains, came to me, upward of twenty miles, for an Irish Bible: being very uncultivated in his appearance, I took him into my study, to try if he could translate the Irish Scriptures. I opened the third chapter of the Gospel of St. John, verse 8, which we render thus—*The wind bloweth where it listeth, &c.* The term "listeth" is not in common use, and might not be understood by some English Readers; but this poor, uncouth Irishman, though at the time unacquainted with the English Scriptures, immediately translated that verse thus—"The wind blows where she likes: we hear the noise she makes, but we don't know where she comes from or where she goes to." There being no neuter gender in Irish, the feminine is generally used for the neuter. When I found that he could translate the Gospels, I took him to a part in the Epistles which it would be difficult even for a Greek Scholar to translate. That which we render, in our translation, "unnatural to parents," he at once translated "not taking the biddings of fathers or mothers." But when he came to the term "backbiter," he said it was "very hard"; and that "no wane English word could tell the *meanin* of her." "Well," said I, "take time, and explain the word to me as you would to your wife or children." After a little pause, he said, "I'll tell you what she means: she means, 'eating a man with words behind his back.'" [Same—at the Same.

Account of Irish "Invisible Schools."

If, with your idea of Irish Schools, you associate a regular school-house, regular times of teaching, forms, slates, desks, &c., you are entirely in error: there are no such Irish Schools in Ireland. I will describe an Irish School. A few weeks ago, an English Clergyman visited Kingscourt: he met several teachers and adult scholars—heard them examined—and was delighted. "But," said he, "above all

things, I wish to see one of your Invisible Schools." "Well," said the Rev. Mr. Charlton, the Rector of Kingscourt, and my much esteemed fellow-labourer, "there is one of these Invisible Schools on your way to Drogheda, and to-morrow I will accompany you to it." They arrived at the school about eleven o'clock, but there was no appearance of scholars. "Pray," said the Englishman Clergyman to the Teacher, "where are your scholars?" "Out at their work, your Reverence; but we will soon collect them." A messenger was sent out for the scholars; and they soon collected to the number of 18 or 20: girls came in from their wheels, men from the plough, boys from the harrow. One man walked in with his spade and Irish Testament; another with his flail, from a barn. The man with the flail was in haste to be examined; and, addressing the Teacher, he said, "Well, Master, where shall I begin?" The Clergyman present, and the Teacher, examined them. Several appeared familiar with the Irish Scriptures; and the Clergyman expressed himself greatly pleased with this sample of an Irish Invisible School.

An Irish School, then, means an assemblage of the adult peasantry, either in their own or the cabin of the teacher, or on the highway, or in the garden, or in the fields, or in the byre, barn, or stable, or in any place, on Sundays, holidays, and after working hours, to learn, not the geography of earth, but of heaven—not the arithmetic of time, but of eternity—not the Book of Man, but of God. I care not how prejudiced you are against the Irish Society—if you visit one of these Irish Invisible Schools—if you have a head to understand or a heart to feel—you will come out of it a friend to the Irish Society. There you may see some of three generations standing in the same class: there you may see a mother, with her child on one arm and the Irish Testament in her hand, standing up for examination: there you may see the grey hairs and wrinkled forehead of age bending over the Irish Primer; and there you may see the youth of tender years giving instruction to the old man or woman of eighty.

It is delightful to see how familiar the children of our teachers in general are with the Holy Scriptures. I remember a son of one of our inspectors, little Peter Whelan, who, at the age of four years, was so familiar with scriptural language, that,

whenever he heard it, he could quote the text where the words were used. On one occasion, a neighbour, meeting little Peter, said to him, "Well! what news, Peter?" "Good news!" replied Peter: "the Lord Jesus came into the world to save sinners." On another occasion, Peter's uncle visited his father. In conversation he used the word "faith," as an oath. "O Uncle, why do you swear?" said little Peter: "do you not know what our Lord hath said, Swear not at all; neither by heaven, for it is God's throne," &c. At another time, little Peter had accompanied his mother to the village of Shercock, in the county of Cavan: he was eating a piece of bread: "Well," said a man who knew him, "well, Peter, you are eating your bread." "Yes," replied the boy, "I am: but remember what our Lord hath said, *Man shall not live by bread alone, but by every word which proceedeth from the mouth of God.*"

[The Same—at the Same.

Flourishing State of Kingscourt Schools.

In Kingscourt district and its branches, since 1823, we have had, at different times, 1297 Irish Scriptural Schools in operation. Each school is numbered: each teacher goes by the number of his school: but there was ONE NUMBER, out of the 1297, which no teacher would assume, and we were obliged to drop it entirely. I need not tell you that it was the No. 666.

Taking Kingscourt as a central point, these schools, in that district alone, have run eastward to St. George's Channel, westward to the Atlantic Ocean, and northward over the mountains in Cavan, Monaghan, Tyrone, and Derry, until they have entered the remote Barony of Ennishowen. When I assure you, that some of our teachers have, in these fifteen years, taught 200 scholars, you will admit that my calculation is not exaggerated, when I affirm, that our 1297 Irish Teachers have, under God, brought upward of 100,000 of the Irish Peasantry into contact with the Scriptures, in some form or other.

Did your time permit me to tell you of the obstacles which are in the way of these schools, of the persecutions to which our teachers are exposed, and of the small remuneration which they receive, you would agree with me in concluding that this Society is of God; else, long ere this, it would have come to nought. I have known the Bible Teacher, for no

other offence than refusing to give up the Scriptures, denied work—denied land for his potatoes—and forced to go either to England, Scotland, or America. I have known the Irish Teacher's house pulled down; and he, with an aged mother, in the inclement season of winter, forced to look among strangers for a home. I have known these poor men and their pupils publicly denounced from the altar; and held up as the most infamous characters, with whom none should speak or associate. I have often seen them so abused and disfigured, that, for a time, I could not recognise them. Out of these 1297 Teachers, not 100 of them have escaped persecution in some form or other. At different periods, four of them were barbarously murdered, and yet none of the murderers capitally punished. Amidst all these obstacles, all this hostility, and all this persecution, do you ask, What is the remuneration that the Irish Teacher receives? I will tell you. For these last four years, in Kingscourt district and branches, the average payment to each Teacher does not amount to 1*l.* in the quarter: and when, out of this, he contributes to the Widows' Fund, established for the widows or orphans of deceased or murdered men, for the purchase of his Irish or English Books, &c., you will admit that it cannot be the love of gain, which causes them so closely to cling to the Irish Bible. No: it is love to his vernacular tongue: it is because he hears the "story of peace" in the language of his affections, of his tenderest associations—in the language in which his mother soothed him in his infancy, and his father imparted his last and dying blessing.

[*The Same—at the Same.*]

Successful Results of the Irish Society's Efforts.

I have seen the ignorance and bigotry of thousands of the peasantry entirely removed: under the influence of the Society, I have seen men become better parents, better husbands, better servants, and better subjects: under its influence, I have seen the Sabbaths of God better respected, and social and civil and religious duties better discharged: under its influence, I have known the drunkard and profane character reformed, and the members of Ribbon and other illegal Associations entirely withdrawing, and becoming loyal and peaceable subjects. At this moment, in a remote district of Donegal, we have a valuable Inspector of

August, 1839.

Irish Scriptural Schools, who formerly was a captain of a Ribbon Association in the county of Meath; and at one time marched 1200 Ribbonmen, with green flags and instruments of music, from the town of Kells to Slane.

Some years ago there was a most alarming congregation of armed men in the village where I reside; on which occasion some Protestant Houses were burned, and several persons lost their lives. At a Government investigation, which continued for ten days, it was proved that there were upward of 20,000 assembled, armed with various weapons. Yet, in this vast multitude, after the strictest scrutiny, we could discover only four men connected with the Irish Society who joined this illegal Association.

Under the influence of the Irish Society, I have seen hundreds of Romanists coming publicly forward, in the midst of danger and persecution, to express their attachment to the Word of God. Two most interesting documents are in the hands of the Irish Society of Dublin in favour of Bible Schools and Bible Education; one signed by 375 Romanists, and the other by 3221, with their names, residences, and post-towns annexed. At this moment, in Kingscourt district and its branches, there are thousands, who, from reading the Holy Scriptures, have, almost insensibly to themselves, embraced Protestant Principles; and, in the face of the world, come forward to express their attachment to the Book of God, and their inalienable right to read its sacred pages. In this excellent work, thousands of our peasantry are thus employed: among such, for these last fifteen years, I have spent a great part of my time; and I must confess that their knowledge of Scripture has often made me blush for my own ignorance.

Without intending the disparagement of any Christian Institution in Ireland—and, thank God, they are all useful!—I do affirm that the Irish Society has done more for the moral and scriptural improvement of the native peasantry than all the other Societies in the land. It is the Irishman's Sunday-school, Missionary, and Bible Society. It is the only medium through which the Irish-speaking peasant can be really benefited: and when the present generation is swept away, and those now connected with this Society sleep in the dust, the generation which succeeds will be forced to admit that the Irish Society was the regeneration of

Ireland. The Irish are fast becoming an educated people: this is much to be desired; but if literary knowledge advances apart from Bible Education, soon will Ireland become what France was at the Revolution—a Nation of Infidels. I am an advocate for planting the Tree of Knowledge in every part and section of the land; but, remembering how soon that tree, even in Eden, was marked by the serpent's coil, I would say, wherever you plant the Tree of Knowledge, plant also the Tree of Life; or soon, in Irish soil, will that Tree of Knowledge become marked and poisoned by the serpent of Infidelity.

[The Same—at the Same.

Eagerness of the Irish for Instruction.

I will mention one or two facts, to shew how really desirous are the people of Ireland to receive religious instruction. I will take the county of Kerry. It is predominantly a Roman-Catholic County.

While I was on the Munster Circuit, some years ago, two Clergymen of the Church-of-England went down to a place called Dingle, in a remote part of the County of Kerry, the inhabitants of which are almost exclusively Roman Catholics; and where, I believe, the Gospel had not been preached in the memory of man. The people, with very few exceptions, speak the Irish Language, with which the Clergymen to whom I have alluded were familiar. One of these Gentlemen gave notice of his intention to preach in Irish, in the market-house of Dingle, on a certain day. There were in the town several very zealous Roman-Catholic Priests; who first endeavoured to persuade the people not to go, but, finding this ineffectual, on the day appointed for the Meeting they actually posted themselves in avenues leading to the market-place, as I am informed, provided with sticks and whips, and attempted by force to prevent the inhabitants from proceeding to the place. But did they succeed? No: the people flocked to the market-place, which they filled; and one of these excellent Ministers preached to them in the Irish Language. He told them of their fallen state by nature: he expounded to them the only Way of Salvation: he pointed them to the *Lamb of God, which taketh away the sin of the world*. After describing the awful state of an unconverted sinner, he said, "The words of such a person, awakened to a sense of his

condition, would be, *What shall I do to be saved?*" An aged Irish peasant, a man who had never before heard the glad tidings of Salvation, stood forth, and exclaimed, in the Irish language, "Tell me that, Sir: that is what I want to know." Now, I ask you, my English Brethren and Sisters, will you lend yourselves to the promotion of a system of education, which withholds from these poor people, who are literally hungering and thirsting for it, the word of eternal life?

I will state another fact, in connection with the interesting scene just described, which abundantly proves, that, if you sow good seed, and carefully cultivate it, you may, under the blessing of the great Lord of the Harvest, confidently anticipate a sufficient and abundant recompence. In one parish in the same County of Kerry, and not far from Dingle, where, four years ago, there was an almost-exclusively Roman-Catholic Population, there is now a Protestant Minister, whose name is Moriarty, and who discharges his pastoral duties amidst a most interesting congregation. He had been a Roman Catholic, and was violently opposed to scriptural instruction; inasmuch that he took a prominent part in preventing those who were employed in reading the Scriptures to the people: when a Scripture Reader, from the Scripture-Readers' Society, was sent to the place, he actually obstructed the Meeting, by getting under the table, and making every possible disturbance. That man not only became a Protestant from conviction, after a perusal of the Sacred Scriptures, but he is now an Ordained Minister of the Established Church. At the scene of his labours, where he ministers to the people in their native language, the regular attendance at the parish church now numbers nearly 300; and all of these, with the exception of 20 or 30, are converts from the Church of Rome. One fact like this is worth ten thousand arguments; and if in other parts of Ireland you sow the same good seed, God will give you success, and you will reap an abundant harvest.

In the National Schools of the County of Limerick, there is not a single Protestant: in the schools in the County of Kildare, there are only six Protestant Children; while in the County of Kerry, embracing an immense population, there are only eight Protestant Children in the schools. The fact is, as I have already

said, the poor Protestants will not send their children; and the Clergy will not be participators in a system which ex-

cludes the Bible from the education of the people.

[*Mr. Sergeant Jackson, M.P.—at West. Miss. Soc. An.*]

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Twenty-seventh Report of the Southwark Auxiliary furnishes some affecting statements.

Visits of Sunday-School Children to a Dying Woman.

A Female Teacher, one Sabbath, told her class of a poor sick neighbour, who was anxious about her soul, but who had no Bible. She had been a Protestant; but, by living in a Romanist Family, had embraced that faith. She was now, however, desirous of deliverance from her bondage, and wished to trust only in the atonement of Christ. Her dissolute husband had ruined her, and left his home: "And now," said the Teacher, "she lies on a bed of straw—her only comfort, a son twelve years of age, who endeavours, by his weekly earnings, to support his mother."

This tale of woe touched the children's hearts: the next Sunday, they expressed their desire to give the poor woman a Bible; and most of them doubled their subscriptions, to hasten the accomplishment of their wishes. A Bible was lent, while the new one was subscribed for; and this became her instruction and consolation. When the new book was obtained, a few of the girls accompanied the Teacher to the dwelling of the sufferer, to present her with the Bible: it was an affecting scene. The son was present; and most, if not all, wept. The children wished it to be understood, that when he lost his mother, the Bible was to be his, to guide and support him.

The poor woman raised herself up, and, with her thin arms stretched out, addressed the children most earnestly. She told them she was dying—that nothing but Religion could support her in such an hour—that she would not part with her little knowledge of Christ for the world—and that she laid her all at the Cross, and hoped there to find mercy. Again and again she thanked them for their welcome present, and expressed a hope of meeting them in heaven.

The Teacher saw her on the Friday previous to her dissolution; and inquired, "On what are you placing your hope? Why are you so tranquil, in the near prospect of eternity?" She replied, "I am,

I know I am, a great sinner; but I have laid myself at the foot of the Cross, and He has promised not to despise a contrite heart."—Again she was questioned, "What makes you happy in thinking of heaven? What do you expect to do or see when you get there?" Her eyes brightened: she clasped her hands, and said, "Because I shall be ever with the Lord: I shall be far away from this wicked world: I shall have done with sin. Oh! to go, from this garret, there!"

On the Sabbath following, three children of the class, unknown to any one, went to visit her: she was too ill to talk to them, so they read a chapter to her. She gradually sunk after this; and, without a struggle, expired on the ensuing Tuesday.

The lad's master is a Roman Catholic: so, for fear of losing his Bible, he leaves it with the family where his mother lodged; and they being Germans, and unable to read English, he meets with them in the evening, and reads aloud. May God bless the truths of the Gospel to his heart and theirs!

Death of a Bible Child in the Female Orphan Asylum.

We have frequently noticed, that free contributions have been received from a Charitable Institution in our District—the "Female Orphan Asylum;" whose interesting inmates, from time to time, out of the trifling gifts which they receive, have devoted a portion to the distribution of that Book, the holy doctrines of which form the very principle of their education. The earthly career of one of these young subscribers was lately arrested by death: a lingering but fatal disease was the messenger. It found her with her lamp burning; and, even to the latest sicker, the flame, though weak, was bright and lambent. The Spirit of the Lord had accompanied the reading of the Word; and she shone as a chosen vessel of mercy, when the cold hand of Death was drawing the veil of eternity over it. She had been a Bible Reader as well as a Bible Subscriber; as the closing scene of her life will shew. During her sickness, she had been visited by a kind Christian Lady; and the following conversation closed for time—and for time only—their communion. She asked the dying child, "What do

you feel that you most want?" Her reply was, "*Create in me a clean heart, O God; and renew a right spirit within me!*" Encouraged by this, the Lady further inquired, how she felt regarding her sinfulness—whether she was apprehensive of unpardoned sin being registered against her. She said again, in the language of the Holy Word, "No: *the blood of Jesus Christ, His Son, cleanseth from all sin.*" Yet one other inquiry this Christian Lady made; and it was that close, awful inquiry, how she felt in the prospect of dying—whether she had any fear—and the answer was again from God's Word: "No: *though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff they comfort me.*" Shortly after this she entered on her Rest.

Awakening of a Female Infidel.

A female very respectably dressed met your Visitors when they were canvassing Russell Street, and told them that they would do a great deal more good if they were to distribute Paine's "Age of Reason." A few days since, one of your Visitors, passing through a street in the neighbourhood of Kennington, was accosted in the following way: "I beg your pardon, Madam, but I am sure you are the lady whom I so rudely accosted some eighteen months back, in Russell Street: would you now allow me to subscribe for one of your Bibles? I do most deeply mourn my sad delusion, and marvel that I have been permitted so long to live in such a state of unbelief and sin." She requested the Collector to call on Wednesday for her subscription, instead of Monday: adding, "My husband holds the same opinions as I formerly held, and he would not like any one to call at his house on such an errand." The woman was supplied with a Loan Testament until the subscription for her Bible should be completed.

The Committee having undertaken the visitation of the prisons in Southwark, to ascertain the extent of the possession or want of the Scriptures, thus report the

Want of the Scriptures in the Queen's-Bench Prison.

It is in the Queen's Bench, that the most lamentable want has been discovered, and also the most encouraging incidents met with; and toward which the most active energies of the Sub-Committee have

been directed. Here, the officers of the house, and, with very few exceptions, the inmates, received us with the greatest civility, and shewed a readiness to facilitate our inquiries. We found 53 supplied, 63 destitute, and 8 refusals. Here are those who have been incarcerated for various periods of 10, 15, and even 25 years, who have either not possessed a copy of the Scriptures, or have left the one which they had with their families at home. Torn from the domestic circle, cut off from the ordinary sources of consolation, and with scarcely a rational enjoyment or a suitable occupation, many of them are anxiously awaiting the gift which the Committee have it in contemplation to bestow. One lonely individual, a prisoner for nine years, was apparently not more pleased than surprised, to find the nature of our errand: he had, in a respectable sphere, enjoyed early educational advantages; but was now miserably destitute, and wearing out his existence in almost hopeless captivity: he expressed his cordial gratitude for the attention shewn him.

CHURCH MISSIONARY SOCIETY.

THIRTY-NINTH REPORT.

At pp. 284—286, a statement appears of the Financial Situation of the Society: we now add other notices from the Report.

Summary of the Society.

Missions, 11—*Stations*, 95: being, in Western Africa, 12; South Africa, 1; Mediterranean, 5; China, 1; North India, 11; South India, 15; Western India, 2; Ceylon, 4; Australasia, 13; West Indies and Guiana, 28; N.W. America, 3—*Labourers* (including Wives) 607; and consisting of 75 English, 11 Lutheran, and 6 Native or Country-born Clergymen, of whom 57 are married; 83 European Lay-Assistants, of whom 40 are married; 4 European Female Teachers; and 397 Native or Country-born Male and 31 Female Assistants—*Attendants on Public Worship*, 28,000—*Communicants*, 2721—*Schools*, 468—*Scholars*, 26,230; consisting of 12,417 Boys, 4311 Girls, Youths and Adults, 3274; and 6228 of whom the sex is not specified.

Decease of Missionaries.

It has pleased Almighty God, in His infinite wisdom, to remove, by death, the following individuals from the scene of their labours, during the past year: Mrs.

Graf, wife of the Rev. J. U. Graf, who died of fever at Freetown, after premature confinement, on the 13th of March 1838—the Rev. John Charles G. Knorpp, who died of fever, at Benares, on the 29th of March 1838; and Mrs. Knorpp, who died from over-exertion, in attending on Mr. Knorpp during his illness, at the same place, on the 2d of April following—the Rev. Thomas Browning, who died at sea, on his voyage home from Ceylon, on the 7th of July—Mrs. Yound, wife of the Rev. Thomas Yound, who died at Barbadoes, in April 1838, from the effects of her confinement—Mr. Joseph Nevey Williams, who died of fever, at San Fernando, in Trinidad, on the 23d of May 1838—Mr. Samuel King, who died of fever, at the same place, on the 25th of August—Mr. Henry Robert Withy, who died at Barton Isles, Jamaica, after three weeks' illness, on the 19th of September—Mrs. Betts, wife of the Rev. William K. Betts, who died at Kingston, after about three weeks' illness, on the 4th of November—Mrs. Weeks, wife of the Rev. John W. Weeks, who died at Regent, of spasmodic attack, on the 10th of January last—and the Rev. Edmund Corner, who died at Kingston, after a short illness, on the 11th of January last.

Return of Missionaries.

Mr. Walter Croley left Sierra Leone on the 6th of May 1838, on a visit home; and arrived in London on the 28th of June.

The Rev. Charles Pinhorn Farrar and Mrs. Farrar left Bombay on the 1st of November, on a visit home; and arrived in London on the 7th of February.

The Rev. Joseph Knight left Kandy for Madras, on a visit to England, with the sanction of the Committee—sailed from Madras on the 1st of July—and, after suffering shipwreck on the coast of Africa, reached London on the 22d of December. The Rev. George C. Trimnell, and Mrs. Trimnell, left Point de Galle on the 28th of November 1838, on account of ill health; and arrived in London on the 23d of April.

The Rev. David T. Jones left Red-River Settlement, on account of ill health, on the 11th of August—embarked at Hudson's Bay on the 31st of that month—and arrived in London on the 17th of October.

Number of Missionaries and Catechists.

Nine of the Society's Candidates have been admitted, by the Bishop of London,

to Deacon's Orders, and three to Priest's Orders, in the course of the past year. One has been admitted to Priest's Orders, and one to Deacon's Orders, by the Bishop of Calcutta—one to Deacon's Orders by the Bishop of Australia—two to Deacon's Orders by the Bishop of Jamaica—and one to Priest's Orders, and one to Deacon's Orders, by the Bishop of Barbadoes.

In the course of the past year were sent forth, Seven Ordained Missionaries, Five Catechists and Artisans, and One Surgeon. Eleven of these being married, the total number of individuals sent out is Twenty-four.

The total number of Labourers at present engaged in the service of the Society, as Ordained Missionaries, Catechists, or Artisans, amounts to One Hundred and Seventy-nine; exclusive of Native Teachers, and the Wives of the Married Labourers.

State of the Islington Institution.

The Rev. John Norman Pearson, having been last autumn appointed to the Incumbency of Tunbridge Wells, resigned the office of Principal of the Society's Institution at Islington, which he had held from its commencement in January 1825. On recording Mr. Pearson's resignation on the 8th of October last, the Committee thus expressed their sense of the value and importance of his services:—

The Committee record, with feelings of deep regret, the Rev. J. N. Pearson's resignation of the office of Principal of the Society's Institution, which he has filled for a period of nearly fourteen years with distinguished ability and with eminent advantage to the Society: and the Committee tender to Mr. Pearson, on retiring from his official connection with them, the expression of their cordial esteem and regard; and assure him of their earnest prayers, that, in the new sphere of labour on which he is about to enter, he may abundantly experience the Divine Blessing in his own soul and in his future Ministry.

At a Special Meeting of the Committee, held January 28, 1839, the Rev. C. F. Childe, late Head Master of Walsall Grammar School, was appointed Principal of the Institution.

The late Principal, in his Annual Report to the Committee of Visitors of the Institution, thus expresses himself:—

Of the general state of the Institution, in the most important particulars, it is very gratifying to the Principal to express a high opinion. For the last two or three years, the system in operation has proceeded with scarcely any jars or

interruption; indeed, with a justness, and a noiseless facility, the effect, we believe, not more of time and experience and habit, than of a Christian Spirit universally prevailing and increasingly influential. The machine cannot but work well, so long as holy humility and love are the unction of its wheels.

He has reason to be satisfied with the application and general progress of those entrusted to his care. The Committee will learn with pleasure, that the Bishop of London has borne honourable testimony to the talent, industry, and proficiency of the Young Men sent up from this Institution, last Christmas, for Colonial Orders.

In conclusion, it is remarked—

The Principal cannot venture to express his many emotions on relinquishing a post, which he has been permitted to hold from the commencement of the Institution to the present time. Yet he cannot think it right to conceal how forcibly he has been touched by the testimonies of affectionate and grateful regard, which his beloved Pupils have bestowed on him, in the prospect of his removal. For the degree in which it has pleased the Almighty to prosper his exertions, he is deeply thankful; and his prayer is, that a still greater blessing may accompany the labours of his Successor. He retires with a deliberate conviction, that whatever objections may lie against an Establishment like this for Missionary Education, the advantages of it greatly overbalance the inconveniences; and he sees no reason to doubt, that, by some further improvements, which may be gradually introduced, it will become a still more powerful engine, through that blessing, without which nothing is strong or holy, of accomplishing the great and certain purpose of God in the salvation of the Heathen World.

Ten Students have been received into the Institution during the year. Six—three Ordained, and three Catechists—have departed to their respective Stations. Two have been removed by sickness, and two from other causes. Twenty-four still remain under preparation in the Institution.

Communication having been had with the Lord Bishop of London in reference to the Principal of the Institution after Mr. Pearson's resignation of the office, the Bishop expressed a high opinion of the results of Mr. Pearson's labours, as manifested in the Examinations for Holy Orders of the candidates presented to him by the Society. His Lordship remarked, that he had been much struck with the comprehensiveness of the theological knowledge acquired by the Students, and with the judiciousness of the mode in which it

had been imparted to them by Mr. Pearson; and added, that the Society's Students had been among his best candidates.

Appointment of a Second Clerical Secretary.

The attention of the Committee of Correspondence having been drawn to the consideration, whether any improvements might be advantageously introduced into that branch of the business entrusted to their charge, appointed a Sub-Committee to investigate the subject. This having been carefully done, it appeared, that, since 1830, when two Secretaries were charged with the general business of the Society, the number of Missionaries had increased from 53 to 91; and the number of European Catechists—independently of a considerable increase of Native Agents—from 48 to 78; and that the expenditure upon Foreign Missions had risen from 30,374*l.* 10*s.* 11*d.* to 74,272*l.* 1*s.* 9*d.*; and that from these causes, and from the general enlargement of the Society's operations, the correspondence had been greatly increased, and might be advantageously extended still further. On these grounds, the Sub-Committee reported, that, in their opinion, additional assistance was required in the Secretarial Department, and recommended the appointment of a third Secretary, being a Clergyman. This recommendation was adopted by the Committee of Correspondence, and subsequently by the General Committee. The Rev. Thomas Vores, of Chelsea, has, in consequence, been appointed a Secretary of the Society.

Association Proceedings.

The circumstances in which the Committee found themselves placed, toward the close of the last year, both as it regards the finances of the Society and the progressive extension of its Missions, imposed on them the duty of employing the most effective means in their power to increase its income. For this purpose, some additions to the Association Agency appeared to them indispensably necessary. Such additions have accordingly been made; and an arrangement adopted, by which each of the Association Secretaries is located in the country, with the charge of a specific district assigned to him. The Agency of the Association Secretaries will thus, it is conceived, be brought more advantageously to bear on the whole of the country, in furtherance of the Society's

objects. The Committee have the satisfaction to find that this arrangement has proved generally acceptable to the Associations.

The Committee have to renew their grateful acknowledgments to those Clerical and Lay Friends, who, during the past year, have acted as Deputations to the Associations. Without the continuance of the kind and valuable services of the friends of the Society, especially of its Clerical Friends, in acting as Deputations, and also by promoting its interests in their respective neighbourhoods, the pecuniary resources of our Church cannot adequately be brought forth in support of an Institution, whose distinctive character it is to convey to the Heathen *the Gospel of the grace of God*.

During the year, Forty-five new Associations have been formed.

Evidence of Progress in the Society's Missions.

Your Committee, on reviewing the proceedings of the past year, are anxious to draw the attention of the Members and Friends of the Society to the subject of the actual progress making in the Missionary Cause.

In some important points, indeed, it is matter of deep regret to acknowledge that the work has been retarded, and, for a time at least, apparently extinguished. The Committee refer more especially to the Mediterranean and the South-East-Africa Missions. In these afflictive hindrances of the work, it becomes us humbly to adore the Inscrutable Wisdom of God; who not unfrequently permits the wrath of man to prevail to a certain extent, while, in the end, He causes greater glory to redound to His Name, and crowns the exertions of His faithful and persevering Servants with more enlarged success.

But, surveying the entire range of the Society's operations, your Committee feel that they are bound to lift up the voice of gratitude and praise, for the manifest and varied blessing which attends those labours.

For, is it the simple and affectionate and effectual Preaching of the Gospel which Christians contemplate, as an evidence that God is blessing His Church, whether at home or abroad? or, is it the Translation of the Holy Scriptures, and of our Liturgy, which encourages us with the prospect of seeing Congregations of faithful worshippers built up in every part of the earth? Then—not to name other Missions—with what delight may the

Members of the Society view the seeking-out of the scattered and lost sheep in New Zealand; and the in-gathering, and collecting into regular and well-taught folds, of the population of West Africa! It is especially to be observed, that, during the past year, your Committee have received printed copies of the complete New Testament, in the Language of New Zealand. Even in New Holland also, in the barbarous tongue of the Aborigines, the Prayers of our Liturgy are offered up by the Natives, who, three or four years ago, scarcely knew of the existence of a God.

Does the importance of sound Christian Education fix, at this time, the hearts of all the attached Members of the United Church-of-England-and-Ireland? On this subject, your Committee can gratefully record, that all the Society's operations are governed by the principle, that the Education of the Young ought to be essentially Scriptural and Christian throughout. There is not an Institution, a Seminary, or a School, in connexion with the Society, of which the Bible is not the foundation.

In the Institutions formed or forming in the Three Presidencies of India, and in Ceylon, and in the Normal Schools in the West Indies, this principle of Scriptural Education is becoming yet more fully developed, from arrangements being made by the Society, that these Establishments should become the nurseries from which a Native Ministry may be supplied.

Closely allied to this subject is another topic upon which your Committee feel that there is ground of congratulation; namely, the extension of the advantages of Episcopal Authority and Influence in those regions wherein the Missions of the Society are situated. It is true, that no new Diocese has, during the past year, been created in foreign parts, though more than one be called for: but the benefits of Episcopal Superintendence have been, during this year, increasingly felt in various parts, where Dioceses, more or less new, had previously existed; and your Committee trust that the advantages of our Protestant Episcopal relations will be yet more and more extended to every Branch of the Society's operations.

Activity of Rome an Attestation to the Progress of the Pure Gospel.

But the advances made by this Society may be estimated, not only by its visible

success: progress in the affairs of the Church of Christ may likewise, to a certain degree, be calculated by observing those re-acting Powers, which are quickened to purposes of greater evil, by the very success which attends the propagation of the Gospel in these modern times.

Two such counteracting powers—Infidelity and Popery—have long been seen putting forth their baneful energies in Europe. With respect to Infidelity, it has not as yet, in an overt way, in foreign countries thwarted the operations of this Society. But Popery has assumed—and that especially during the past year—an attitude of direct and undisguised hostility to the Cause of Protestant Missions.

Your Committee advert to this truly afflicting state of things, as giving an indirect but certain proof, that the labours of this Society were in a course of successful progress. For it is an axiom established by the History of the Gospel, that wherever the soil has been best cultivated, and wherever the hopes of a future harvest are most promising, there the Enemy will be the most busy in sowing tares. The very activity of Rome, therefore, now so prominently brought to view before all the world, is an attestation to the progress of the pure Gospel.

Call for Steadfastness, Devotedness, and Faith.

It is clearly a time, therefore, for this Society to call on all its Members fervently to adhere to those great Christian Principles from which the blessing of God may be expected in the proceedings of this Institution. *To know nothing but Jesus Christ and Him crucified*, has hitherto, the Committee humbly trust, been the rule of the labours of the Society. Is it, they would ask, a time to depart from that principle? Should we not rather implore help from above, that the knowledge and love of the Doctrines of Grace may be yet more deeply established in the hearts of all who labour in this Cause? Should we not especially pray that our Missionaries may be preserved from all false doctrine—that they may, in scenes of danger, be delivered from unreasonable and wicked men—that the Lord would deliver them from every evil work, and cause His Word to have free course, and be glorified, through their labours?

It is a time, moreover, for faithful Christians to lay out their time, their

money, and all their talents, more systematically and devotedly, with a simple view to the glory of Christ. The state of the Society's Funds this year constrains the Committee to urge this subject. The alternative, in fact, now lies before our Church—whether she will respond to the cry of millions, who force upon her ears their spiritual wants and their extreme misery; or, whether she will coldly withdraw her hand, and contract her noblest charities?—Can it be, that the Members of a Church blest with so many privileges should repel these millions, saying, *Send them away, for this is a desert place?* Surely the voice of the Master should rather be heard, saying to us, *They need not depart: give ye them to eat.* May all the Members of our Communion yield a cheerful obedience to that commanding voice! and may they partake more largely of the grace of Him, *who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich!*

Most of all, it is a time for exercising Faith in our exalted Saviour and King, convinced that He will make all the dispensations of His providence subservient to the establishment of His kingdom of grace in the earth. Your Committee take encouragement from the declaration of Scripture, that *all things shall work together for good to them that love God.* In the persuasion of this truth, your Committee would claim all the promises of God, which in *Christ Jesus* are yea, and in *Him* amen, to the glory of God. They are assured, that He will pour out His Spirit upon all flesh—that *when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*—that *all nations shall do Him service*—that *kings shall be the nursing-fathers, and their queens the nursing-mothers, of the Church of Christ.* This confident hope they gladly transmit to their successors of the ensuing year, in the glowing language of the Word of God—*So shall they fear the Lord from the West, and His glory from the rising of the sun. For—as Jehovah himself proclaims—from the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered, and a pure offering: for My Name shall be great among the Heavens, saith the Lord of Hosts.*

LONDON MISSIONARY SOCIETY.

THE Directors have circulated the following notice of their

Expectation of increasing the Annual Income to One Hundred Thousand Pounds.

The Directors rejoice to be enabled to state, that they feel greatly encouraged in their endeavours to augment the funds of the Society, by the cordial expressions of approbation with which the Resolution unanimously adopted at the last General Annual Meeting has been received, and the liberal manner in which it has been responded to among their constituents in various parts of the country. That Resolution, it will be remembered, pledged the Society to employ, with prompt and untiring zeal, all suitable means to raise its permanent income to One Hundred Thousand Pounds; and, considering the spirit hitherto manifested and the cheering examples which have been set, the Directors indulge a strong hope, that, through the blessing of Him whose is the silver and the gold, this pledge will be speedily redeemed.

From the gratifying communications with which they have been favoured on the subject now under notice, the following are extracts.

Writing to the Home Secretary, in June last, Mr. Knill states—

I beg to inform the Directors, for their encouragement, that our Anniversary Services in Suffolk have just ended; and it was stated by the Treasurer of the Auxiliary, that the whole county, on an average, had more than doubled the contributions of the last year, having raised about 1400*l.* I think we may fully expect that many other counties will do the same. I paid a visit to Cambridge for a few days; and from what I saw there, I expect Cambridge-shire will be nearly equal to Suffolk.

In a communication from Hull, dated about the same period, a respected correspondent thus writes respecting the Hull and East-Riding Auxiliary:—

We have just closed a series of delightful Services. They were pervaded by much of the very best sentiment and feeling; and the collections in Hull amount to about 540*l.*, making, with somewhat more than 60*l.* from Beverley, upward of 600*l.*

The amounts contributed at former Anniversary Services in this district have been from 200*l.* to 300*l.* on an average.

The Secretary of the West-Riding Auxiliary, in a communication to the Home Secretary, writes—

August, 1839.

Our Anniversary at Leeds yielded above 1050*l.*; besides 100*l.* from Wakefield, and 35*l.* from Huddersfield, and 5*l.* from Barnsley, all *extra*. The receipts for the year have been nearly 3200*l.*

The amounts collected at the anniversary meetings of this Auxiliary have ranged from 200*l.* to 300*l.* annually.

From various individuals, the Directors have received sacred pledges to double the amount of their personal subscriptions.

NATIONAL EDUCATION SOCIETY.

TWENTY-SEVENTH REPORT.

THIS Report is occupied with an abstract of the Principles, the History, and the Prospects of the Society: the Committee give this abstract

—in an earnest hope, that a knowledge of the facts stated, of the task which they have been enabled to accomplish, and of the still greater work which remains to be effected, may induce the public to come forward with liberality to their aid, in a season of peculiar interest and very urgent necessity.

The chief statements of the Report have appeared in our pages, from year to year, in our abstracts of the Society's proceedings. On the present occasion we shall notice the principal summaries and results of the past, with the prospects of future enlarged labour.

*Retrospect of the Society's Proceedings.**Diocesan and District Committees.*

The number is now 68: connected with them, there are 45 Central Schools, intended to serve as Models of the System, and for the training of Teachers.

Sources and Amount of the Funds.

It is in the nature of the Society's operations to create local claims on the benevolence of individuals; and thus, in some measure, to diminish resources from which its own treasury might be supplied.—It is partly owing to this circumstance that the funds of the Society have always been scanty; and its operations have, in consequence, been necessarily impeded.—The funded annual income is about 180*l.*; and the last year's annual subscriptions amounted to no more than 952*l.*, and the donations to 259*l.*—Legacies have partially relieved the financial difficulties of the Institution, but they have been far

from sufficient to meet all the demands upon it: and had it not been for the patronage of the Sovereign, and the Royal Letters for Collections throughout the kingdom, which have been issued on the petition of the Committee, the country must have lost a vast proportion of whatever good the Society may have been able to accomplish in extending Schools. In 1823, the proceeds of the First Royal Letter were 28,292*l.* 2*s.* 10*d.*; increased, by interest and profit from the sale of stock, to 32,709*l.* 11*s.*: in 1832, the Second produced 23,470*l.* 3*s.* 6*d.*: under a Third, granted by Her present Majesty, the sum of 22,422*l.* 9*s.* 1*d.* has already been received from 8578 places; and nearly 4000 places remain from which Returns have not yet been made.

Government Grants.

In the year 1835, the Committee instituted a particular inquiry into the expenditure of preceding years: it was found, that, including the produce of Royal Letters, and the proportion of Benefactions and Legacies which had been applied in the work, little more than 105,000*l.* had been brought forward by the Board in London, and about 20,000*l.* by the District Committees; which, with the addition of the amounts since voted, form a total of only 140,000*l.* appropriated by the Society in aid of building School Rooms The subject has happily been taken up by the Legislature, and Public Money has been yearly voted since 1833 in aid of this work.... The proportion assigned by the Lords of the Treasury to the use of Schools in connexion with the Society, appears to have been 70,122*l.*, awarded to 707 applications recommended by the Society, out of five Annual Grants of 20,000*l.* each . . . 160 fresh applications have been recommended to their Lordships for aid, to the amount of 23,057*l.*

It appears from the Appendix, that, subsequently to the delivery of the Report, the Grants from the Treasury had been carried up to 850 in number, and 84,866*l.* in amount—those by the Society to 114,490*l.*—and those by the Diocesan or District Committees to 20,378*l.*, with Annual Grants in support of the Schools to the amount of 921*l.*

Inadequacy of the Society's Resources.

In consequence of the extremely limited resources of the Society, it has been found impossible, even with the succour afforded

by the Treasury, to secure to populous places the extent of assistance which they urgently require. The Committee have, indeed, through the effect of Public Grants, been enabled to enlarge their original plan, and to add Infant Schools, and Sunday Schools (with or without some additional instruction in an evening or on certain days of the week), to the class of Sunday and Daily Schools for which provision was contemplated when their operations commenced in 1811; but they are still compelled to refrain from assisting in the building of residences for Schoolmasters, and various other important designs which from time to time have been the subject of particular commendation in their former Reports.

Number of Schools and Scholars.

From a Summary of the Schools united directly or indirectly to the Society, which occupies about 100 pages of the Appendix, the following results are obtained:—

There are, in England and Wales, 4291 Places, with 4382 Sunday and Daily Schools, and 2197 Sunday Schools, in connexion with the Society. These Schools contain 180,767 Boys and 146,752 Girls, as Sunday and Daily Scholars; and 122,084 Boys and 130,028 Girls, as Sunday Scholars. There are, also, 199 Infant Schools, with 18,827 Scholars: only 1447 of these are included among the Sunday Scholars.

Central School and Model Infant-School.

During the year, 122 Masters and Mistresses have been under the care of the Committee: of these, 34 were previously provided with appointments, and 85 have been recommended to permanent situations: by these persons, and others in training, temporary assistance has been afforded to 35 Schools. The result of the operations at the Central School, from 1812 to 1838, is as follows: Teachers—received on probation at their own request, 917 Masters and 715 Mistresses—received into training from Local Schools, 700 Masters and 363 Mistresses—provided with permanent situations, 649 Masters and 534 Mistresses—in training, sent out for the temporary charge of Schools, 498 Masters and 283 Mistresses.

The Model Infant-School has been in operation since the last Report; and, in connexion with this, as well as for the benefit of the Females who are attending at the Central School, a House, prepared for their accommodation, has been opened,

where a respectable and well-qualified Matron resides, whose office it is to superintend the studies of the females, and carry on their instruction in the evening, and at other times when their attendance is not required, as well as to afford them a comfortable asylum and the means of support at a reduced rate of expense.

Call for Enlarged Labour, and for Improvement in the Character of Schools and Teachers.

The Committee are unwilling to conclude their recital of the Principles and History of the Society, without some reference to its future prospects, and the work remaining to be accomplished and now imperiously demanding their labour and anxious consideration. . . . It has been found that every advance in education which they were instrumental in making has created a demand amidst surrounding districts for a similar advancement—every School which they have planted has been as a signal for gathering together benevolent persons for the purpose of promoting Schools around it on every side—every improvement in moral and intellectual discipline has stimulated fresh inquiries, with the hope of further advancement and the earnest longing after a still better state of things.

The Committee feel themselves bound to call attention once more to the necessity of a permanent improvement in the character of existing Schools and of the instruction which they impart—objects which, if they are effectually pursued, must occasion great additional labour and expense. A large and increasing demand for Teachers of Schools has been apparent in recent years: between 30 and 40 applications on the subject have come before the Committee in the last twelve months, which they have been unable to meet. Inquiries for a higher and better-qualified class of persons are constantly made by the Managers of Schools. But the Committee must again insist, as they have done publicly before, that the condition of these persons must be improved, if we desire their qualifications to be raised to the requisite standard. In what manner the arrangement can be effected, is matter for inquiry: the desirableness of the object admits of no question. And in consistency with the declaration of their former Reports, they are disposed to sum up this matter by stating three propositions, which appear to be evident in them-

selves, and which all their experience tends to confirm: they are satisfied,

—That, without a good System of Moral and Religious Education, the Nation can never be prosperous, or look for the blessing of God:

—That without good Teachers, such a system of sound and wholesome education can never be brought into operation: and,

—That without adequate pecuniary remuneration, or other advantages, it is in vain to hope that the services of good and well-informed Teachers can be secured.

AFRICAN CIVILIZATION SOCIETY.

Formation of the Society.

WE rejoice to report the beginnings of an Institution, which we trust will prove, under the blessing of God, one of the instruments in His hand for preparing the way of the Gospel in Africa. The following Circular records the proceedings on the occasion:—

At a Meeting of Noblemen and Gentlemen feeling a deep interest in the Extinction of the Slave Trade and the Civilization of Africa, held at the Right Honourable Stephen Lushington's, No. 29, Great George Street, Westminster, on Tuesday the 23d day of July 1839—

On the Motion of the Lord Bishop of London, seconded by the Earl of Euston, it was unanimously resolved,

—That an Institution be formed, having for its primary object the extinction of the Slave Trade, by adopting measures for civilizing Africa, and encouraging and protecting the cultivation of the soil, and legitimate commerce.

On the Motion of the Lord Viscount Sandon, seconded by Lord Seaford, it was unanimously resolved,

—That a Provisional Committee be appointed, to draw up Rules and Regulations for this Society.

On the Motion of John Irving, Esq. M.P., seconded by Samuel Gurney, Esq., it was unanimously resolved,

—That it may be of the utmost importance to the suppression of the Slave Trade and the civilization of Africa, that an Institution for agricultural purposes, wholly distinct from the Institution named in the first Resolution, shall be formed; and that a Provisional Committee be appointed for the consideration of this subject.

On the Motion of Thomas Fowell Buxton, Esq., seconded by the Right Hon.

Stephen, Lushington, M.P., it was unanimously resolved,

—That all the Noblemen and Gentlemen present be Members of the African Civilization Society, with power to add to their number.

The Meeting then appointed the several Provisional Committees; and also a Deputation, to confer with the Government upon the measures to be adopted for promoting the objects of the Society now instituted.

The Noblemen and Gentlemen remaining (the larger number having left in consequence of the lateness of the hour) then entered their names as Subscribers to the Institution contemplated in the first Resolution, for sums amounting to 933*l*. 10*s*. in Donations, and 111*l*. 6*s*. in Annual Subscriptions.

Mediterranean.

CHURCH MISSIONARY SOCIETY. GREECE.

FROM the communications of the Rev. F. Hildner, we select a few passages, reporting the

Promising State of the Schools.

April 1, 1839—During the Greek Lent, which is now drawing to a close, our School Establishment has been particularly flourishing. The children, as is generally the case at this time, have attended more regularly to their lessons. There were always more than 500 present in the different schools; and the Teachers have, on the whole, enjoyed good health, and pursued their work with assiduity. There is obviously a great field of precious labour open in our schools for the faithful and diligent Missionary.

The half-yearly Examinations of our School were held on the 27th, 28th, and 30th of last month. The first day were examined the scholars of the Boys' Middle School. The Governor, as President of the School Commission, who always shews a laudable zeal for the progress of the Schools, was present, and took the chair: with him was another member of the Commission, the Director of the Gymnasium, and many fathers and mothers of the children, and other citizens, whom I had invited. The subjects for examination were, reading, writing, arithmetic, sacred history, geography, and grammar: but from a number of 154 scholars, only

about thirty of the more-advanced were examined. The rest answered, perhaps, only a few questions in sacred history, and shewed their hand-writing. The whole lasted about three hours; and was begun and finished with a hymn, sung by the Boys, and a prayer, read by the General Monitor.

April 28—The Hellenic School of Boys had its turn. This is divided into two principal classes, each having its separate Teacher. The Governor again attended, with two members of the Epitropè, the Director of the Gymnasium, and others. One of the orations of Demosthenes, some parts of Xenophon's Memorabilia, and parts of the Greek Climax, were selected by the Governor, for translation into Modern Greek. The scholars were examined in grammar and syntax, in sacred history, geography, arithmetic, ichnography, geometry, and French. The whole lasted precisely five hours; in which time, all the scholars, thirty-one in number, were individually examined in all the branches just mentioned, but very particularly, especially the highest class, in Ancient Greek, to which the Governor gives always a very marked preference; and in which he generally examines himself, with a minuteness and a perseverance which one does not meet with very frequently.

April 30—The Examination of the Girls' Middle and High Schools took place. The Governor was prevented from attending, and sent his Secretary in his stead: one member of the Epitropè, the Director of, and some Teachers at, the Gymnasium and the other Public Schools, and a great number of respectable people, the greater part fathers and mothers, or relations, of the children, were present. The subjects of examination in the Middle School were, reading from the Gospel, writing by dictation, arithmetic, sacred history, and needle-work; and, in the Hellenic School, reading, Greek history, arithmetic, geography, caligraphy, in Greek, English, and French, grammar and Ancient Greek, translating from Xenophon's Anabasis, French, English, drawing, and different kinds of needle-work. English appeared, for the first time, in our Examinations: little time was left for it. The Girls read the first part of the fifth chapter of Matthew pretty well; though Miss Wilcox said they did not read so well as they do when she has them in the lessons. This Examination lasted again five full hours. Out of a

number of 142 Girls, of the Middle School, only thirty-five Girls, viz. those of the seventh and eighth classes; but from the High School all were examined. Several hymns were sung, at proper times, when one or the other subject was finished; and the whole commenced and closed with prayer, read by the Second Teacher of the Middle School.

May 3, 1839—This day should have been celebrated as the Anniversary of our School Establishment, which has now been nine years in existence. We passed it, this time, quietly over, not without feelings of gratitude to our good Lord, who has been pleased to keep and bless us and our School so long. May His spiritual blessings flow still more richly on us, and all the host of children, with their Teachers; and prepare, in good season, a glorious harvest of souls redeemed by the blood of Christ! Amen.

	No. on Books.	Av. Att.
BOYS .Hellenic School & Seminary,	34	32
Middle School	165	146
Infant School.....	90	76
	—289	—254
GIRLS, High School and Seminary,	74	70
Middle School	148	121
Infant School	125	96
	—347	—286
	636	540

Visit to Athens and the Vicinity.

The Rev. J. T. Wolters having performed a journey to Athens and various parts adjacent, during the last three weeks of the month of May in this year, reports favourably of the disposition of the people to receive the Holy Scriptures. At Athens, he writes—

May 13, 1839—In the afternoon I took a walk with Dr. King and his brother-in-law, who, on our return, asked me, when we passed by a house, "Did you see those two girls in the window, reading the Scriptures?"—a pleasant sight indeed, more agreeable to me than all the antiquities of Athens!

In a subsequent part of his tour, Mr. Wolters writes—

May 17—I took the very good road to Lepsina (Eleusis), leading, for above an hour, through fruitful fields. This road was trod, in ancient times, by multitudes who moved on, in solemn procession, to celebrate the Eleusinian Mysteries. Not far to the right, I passed by the celebrated spot of the ancient Academy, where Plato taught. Where is Plato? we may ask;

where Socrates? Where are the wise of this world? In their days they were indeed shining lights in the gross darkness of paganism. But what is *their* light, when compared with the brightness and glory of Him, who said, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life?* It is not to be denied that Socrates, and Plato, and other wise men of old, knew much. But they shewed, at the same time, how very little man knows without a Divine revelation. They could not tell how a sinful world may be reconciled to God: they did not know a Saviour. We know Him: he has revealed himself to us, in His Holy Word; and our hearts taste and see how gracious He is.

May 18—Four hours from Megara I came to a small Albanian hamlet, called Kineta, at a short distance from the sea. In the shade of a house, some men were sitting, and one of them reading loud and distinctly. He was a Greek soldier, stationed here as a guard against robbers. On being asked what book he was reading, he answered, "Alexander the Great." It was his Life, in Modern Greek, published at Vienna.—"You read well," I said; "and I will give you, therefore, some other books to read—the Four Gospels, and the Psalms. *Τὸ Εὐαγγέλιον εἶναι;*" ("Is it the Gospel?") asked the soldier. "I thank you very much."—His countenance became quite cheerful, and bespoke the joy of his heart.

Mr. Wolters concludes his account, by observing, that during his tour he had enjoyed the opportunity of improving himself in the Greek Language: he had distributed 340 books, of which several were parts of the Scriptures; and had formed an acquaintance with many Greeks, whose friendship in future years would be of advantage to his Missionary Labours.

ASIA MINOR.

Agreeably to the directions of the Committee, the Rev. J. A. Jetter has been occupied in making tours in Asia Minor and some of the Islands of the Archipelago, for the purpose of distributing the Holy Scriptures, and of preaching, so far as it might be practicable, in

the way of friendly conversation, the pure Gospel of Christ in those benighted regions. The degree of immorality to which he bears witness, is such as could not with propriety be recorded. Deep, indeed, are those once highly-favoured countries sunk; and the judgments of God appear to be impending, and, in a measure, to have burst upon them. Most earnestly should Christians pray, especially at this period, on behalf of Turkey, that Righteousness and Peace, as two inseparable companions, might re-visit that land, and be established throughout her wide-spread territories.

Two journeys were performed by Mr. Jetter; the one in the Autumn of 1838; the other during this year. He visited Ephesus, Scala Nuova, and the Islands of Patmos, Samos, Cos, and Rhodes: the two last-named islands he visited this year.

Visit to Ephesus and Scala Nuova.

Oct. 18, 1838—This morning we rose before day-break. We rode about three hours, all along a vast plain, over the richest soil, where it was difficult to find a stone; and, to our astonishment, found not a single plot cultivated, with the exception of a small farm on the side of a mountain to our right. We then passed over a marsh, which in winter and spring must be all one sheet of water, with reeds reaching many feet out of the water. It extends itself very near the sea; and doubtless must have had formerly an outlet into it, which now seems to be shut up. This marsh, which is only a continuation of the plain, must make the whole neighbourhood unhealthy, with its malaria; for even now, though quite day, the smell was very offensive. We crossed the Cayster, an hour below Ephesus, in a sort of boat, where the river is pretty deep and wide, and the water brackish. We left our baggage and two men here; and rode up to Ephesus, to have a look at its ruins, which are still very considerable. The heat was very great, which was increased by the low and swampy land to our left, and fires reaching down to the road on our right. They have the bad habit of kindling whole mountains in summer, so that all the brush-wood, and sometimes large trees, are burned.

There was not a human soul seen at this once populous city: only three or four hundred Yooruck huts, or black tents, were along the road to it. Ephesus presents an awful spectacle of the corruptible nature of human glory. There lies its once splendid temple of "Diana of the Ephesians," buried in the earth, and scarcely traceable! There lie large masses of Christian Churches, scarcely more discernible! Oh, may we learn a lesson from these ruins, not to trust in any thing here below!

At half-past three P.M. we returned from Ephesus; and then prosecuted our road to Scala Nuova, or, as the Greeks call it, "New Ephesus."

At Scala Nuova, which is a seaport, the Armenians and Turks, having learnt that Mr. Jetter had books in their languages, urgently applied for copies. He relates—

Oct. 19—We first thought of selling them; but soon found it impossible to do so, seeing the people so very poor: and after one and another got one gratis, there was an end of asking money from others. There were, just then, some Greeks in the khân, who came for books. A young man from Santorin read out aloud the history of Cain and Abel, so that he was heard all over the place.

Oct. 20—This morning I saw the German Doctor sent by Government for the sanitary regulations. He told us that our books were already all over the town. More and more people came for books to day; so that our stock became low in Armenian and Greek Scriptures. We gave only to such as were able to read. A Turkish Schoolmaster, with a number of his scholars, came; to whom we gave a Genesis, a Psalter, and a few school-books. In this manner, one told another; and we were obliged to refuse, lest we should not keep any books for other places.

Having coasted southward, and hearing that the Plague was raging further south, Mr. Jetter prepared, on Oct. 24th, to embark in a boat for Patmos. He thus describes his visit to the

Island of Patmos.

Patmos, with the several islands around, is nothing but a barren rock, formed by volcanic eruptions. There are about 800 houses at Patmos—600 in the Upper 800 houses at Patmos—600 in the Upper Town, and 200 in the Lower—well built,

for such a place, of stone, with flat roofs; and there are numberless little Churches all over the island—one large Church, two Convents, one also for females. There are about 3000 inhabitants in all, only Greeks. The females are more numerous, they told us; because, the island being so barren, the men have to leave, to seek their bread elsewhere, and many seldom return. They have no Turkish authority on the island: but four islands—Ikaria, Patmos, Lera, and Kalimus—pay a tax annually of 80,000 piastres to the Sultan, that they may govern themselves. This liberty chiefly, together with the superstition of the place, seems to attract people to this barren rock. Most of them lead a seafaring life; and the poorer class go, during the summer, to Asia Minor, to labour; and then come back, with some money and corn, to their island, to spend the winter there.

Oct. 26, 1838—This morning we went, according to appointment, to the Upper Town, to visit the Monastery and their High School, built on the spot where the cave is, where St. John is said to have received the Revelation.

This School was once very famous, and has done much to the youth in Patmos, in qualifying them for useful stations in life. But now it seems not to be in a very efficient state, arising from the prohibitory measures of the present Patriarch. The Teacher is a Monk named Isaac, who seems to enter very readily into the views of the Greek Church. There were about forty-five boys present, learning Ancient Greek. I asked whether the Sacred Scriptures were a daily class-book or not. He replied, that only on a Saturday he read a portion of the Old Testament with them. I learnt, afterward, that the Gospel is entirely excluded from it, as from every other School existing in the islands around. I offered to send him some Ancient-Greek Primers; which he accepted. They shewed us then into the Chapel in which is the cave where St. John is said to have resided: it is quite roomy, and high enough to stand in upright. The cave is altogether natural; and was to me a solemn spot. But where are the people now that resemble John, in this island? They are, to every appearance, given to superstition and idolatry. We shewed to the man who went about with us a copy of the New Testament, in Modern Greek, as also a copy of the Prophets; of which he said, "These

books are perfectly useless:" and he would not receive a copy.

A school-boy told us that they are prohibited reading any books printed in London or America.

The reception of the Scriptures was equally unfavourable—as stated, in the following Extract by Mr. Jetter—at the

Island of Samos.

Oct. 27—This morning, we prepared to get away from the barren rock of Patmos. After some difficulty, we obtained a boat to carry us to Samos. We reached Samos, the old part, opposite Trogyllium, toward evening. St. Paul's visit to this place came to our minds, and his abiding at Trogyllium.

Oct. 28 : *Lord's Day*—This morning, we went on shore, to see whether we could not obtain a room in which to spend a quiet Sabbath. As we walked along, we passed many traces of the ancient city, which stood along this plain to a great extent. The village—for it was formerly the seat of Turkish Government—lies about an hour from the harbour, a filthy, irregularly-built place. We knew not a single person in it; but, at last, we made out the Schoolmaster.

He informed us, that they had burnt all the books of the Societies, at Vathy, the present seat of Government for the island; and that there are orders, everywhere, not to receive or introduce any of these books into schools.

Oct. 29—In the morning, before we set out to Vathy, a town on the north of the island, I had a fair opportunity to speak at length to the Demarch, and another head man of the place, on the subject of Education and Religion; which, I hope, will not be in vain. We left the people under the best impressions, apparently; and then crossed the island. The view from the top was most beautiful and extensive. The weather favoured us, likewise, being very fine, after yesterday's rain. We found it cultivated to the very summit, with vines.

The visits of Mr. Jetter, in this year, to the Islands of Cos and Rhodes are reported in the following passages, from his Journals.

Island of Cos.

May 11, 1839—About noon, we arrived at Cos, or Stancho. They directed us at once to the English Agent, a Chevalier d'Avanant, who acts as Consul for no less

than seven nations. He is a native of Cos, but was educated in France. I saw, in his library, the whole of Voltaire's, and other similar works. I asked him how he could feel comfortable at such a place, without any society. He pointed to his library, and said, "This is my entertainment." He provided us with lodgings in a Turkish *caffené*.

May 12, 1839: Lord's Day—Spent the forenoon at our room. At noon, the Consul sent for us, to take tea with him. Before we sat down, the Musselim sent word that he should be glad to see us; and so we had to go thither, whether I wished it or not. I gave the Consul a Turkish Testament, a Psalter, and two School-books, with a view to give them to his Turkish friends; and I sent him, afterward, another Turkish Testament, three Turkish Psalters, a French Bible, and an English Testament, from Rhodes, which he acknowledged in a Letter. He wants to study English. The Turkish books will come better from this man, than from me.

The Greeks are more numerous at this island than the Turks: in the town there are about 1000 houses: and there are four villages; one alone counting 1000 houses, all Greeks. The Turks occupy, altogether, about 1000 houses, in the town. There are a few Jews.

Island of Rhodes.

May 13—We had a pretty quick passage to Rhodes—about fifteen hours—being a distance of about eighty miles. We arrived there about midnight.

May 14—I went, first, to the English Consul, but found him from home. I then called on the Greek Consul.

The Greek Consul and his family shewed me every kindness and attention in their power; and said, that I must make their house my home, while staying at Rhodes. I obtained, also, much valuable information, through him. No Christian is allowed to live in the citadel: only Turks, and the Jews, live there. The Turks live in the suburbs, of which there are four; and in the villages, which are forty-four in number. The whole population of Rhodes amounts to about 30,000; the island being sixty miles long and twenty-five broad, with a good soil. About 10,000 are Turks, 5000 Jews, and about 14,000 Greeks; and the rest, Roman Catholics.

May 15—To-day I opened my case

of books, which I had sent here from Smyrna; and began to give away books; first to the children of the English Consul, who are much to be pitied, as they have a desire to learn, but have no opportunity. Both of the sons (about fourteen and fifteen years old) have been at Smyrna for a time, and acquired some knowledge of English. One is studying Turkish; and the second, Greek. I gave likewise a supply to the son of the Greek Consul, with a view to distribute them both among the Greeks and Turks: almost all my Greek books I gave to him; as I could not distribute any myself, their Bishop having pronounced an anathema on those that should receive books from the Americans. Notwithstanding all the opposition of the Greek Bishop, I distributed, and left, upward of 150 various sized books at Rhodes, in Greek alone. In Turkish, Italian, French, English, and German, I distributed, and left, likewise, about fifty, chiefly large books. May the Lord bless His Holy Word!

May 18—A Capuchin Monk arrived here lately from Constantinople. He called on the Swedish Consul, who has just now lost his only daughter, and asked him, "Have you any books of these heretics?" The Consul replied, "I believe I have some."—The Capuchin: "Put them into the flames; for as long as you have them, you have a devil in your house." He rejoined, "I have had them already seven years, and they have done me no harm."

May 21—Was chiefly occupied in reading this morning. Called upon a Dervish, to whom I had promised a Turkish Psalter: he was greatly pleased at this present. He began to read in it: and a soldier being present, hearing it, wished for one too. Thus several of our books found their way into the Turkish Barracks.

There exists a very bad practice at this island, among the working class of the Greeks. In the evening, returning from their labour, they bring some salt-fish, a piece of bread, and their pipe, and go into a wine-shop, where they drink wine to their meal, and sit till late, never caring whether their wives and children have any thing to eat or not. What domestic happiness can there be among such people? I was told that they subsist, the greater part of the year, on raw vegetables and a little bread, children as well as adults. It is a wonder how they can preserve life: indeed, very many

children die. Last year, in a neighbouring island, all the children below two years died of an epidemic gastric fever, and at Rhodes also many were swept off.

Rhodes shews marks of ancient grandeur and wealth: the fortress is a most stupendous structure. But the fine houses within, once inhabited by the Knights of St. John of Jerusalem, are all going to destruction: many are without roofs, and the walls are crumbling down everywhere. The Turks are fit only for pulling down and destroying; not for repairing. The Lord evidently has suffered this nation to overrun and to destroy these countries, in order to shew the nothingness of all human grandeur.

The north winds prevailing at that season, Mr. Jetter crossed over to the main land; and, after a harassing journey, arrived at Smyrna safely, on the 11th of June.

EGYPT.

THE Rev. Messrs. Krusé and Lieder have reported, at considerable length, on the state of the Mission in Egypt. They have laboured there now more than twelve years, having entered the country in 1826. We shall, in the first place, give, from their joint Report, dated Cairo, January 25, 1839, their view of the

Progress of Improvement in Egypt.

Before the present Pasha took the reins of government, the country was a prey to the most arbitrary tyranny: murder and robbery filled her cities; so that neither strangers nor the inhabitants durst venture to take an airing, even in the vicinity of the capital, without being armed with swords and pistols. This fear arose, not only from professed robbers and murderers, but more particularly from the agents and accomplices of the governing Bey.

Since that period, the Viceroy has succeeded, by rigorous and determined steps, in punishing these evil-doers; and introducing, by degrees, a stricter order, and a better police: so that, at present, Egypt enjoys that great temporal blessing which had been denied to her for ages—security of person and property.

Before the changes just referred to, the natives were used in the most arbitrary manner, and were perfectly at the mercy
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or humour of their governors; subject to the most cruel tortures, and, in fact, to every species of barbarous punishment: so that, even on our arrival, one could not mix among the people without being shocked by here and there meeting mutilated men: some had lost their ears; others their hands or feet; and very many their tongues or noses. But the Pasha, by degrees, removed these enormities, by the introduction of regular judicial courts, and the granting of equal civil rights to all his subjects. Justice is not only administered to the Mahomedans, but also to the Christians and to the Jews; and even to the poor slaves, who, before this time, were at the undisputed mercy of their owners. It must be allowed, however, that occasional acts of cruelty are committed by some of the government agents, especially those in the more distant provinces: yet whenever such facts come to the knowledge of the Pasha, he is invariably found to redress their grievances with promptitude, and to punish the offenders.

The moral condition of Egypt has sunk very low; and evidently results, not only from its predominant religious principles, but also from the political facilities which its rulers granted in order the better to enervate their subjects, that they might secure over them undisputed tyranny. During the first years of our residence in Egypt, profligacy was carried to a most frightful extent, and openly protected by the Authorities. It seemed that the Pasha did not like to touch these abominations, until he became more enlightened as to the necessity of moral reform; when he abolished, by the most energetic measures, every law which tended to support or countenance public vice. The guilty had either to declare open repentance, or to quit the country. No act of the Pasha, perhaps, has had a more beneficial result toward the moral elevation of his people than this.

Mighty changes have been produced, and still more may be anticipated, by the introduction of European sciences. It is perfectly astonishing to us how much has been done in so few years, by the energetic mind of one man; especially when we consider that the Pasha had at first to build houses, and then to procure European Teachers and Directors, for his different establishments. During the last year, more than ten thousand individuals received instruction—not only in military and naval tactics, but likewise in every

branch of European science—in the preparatory and higher Schools, including the Colleges. Of these Schools, one is for Medicine; one for Midwifery; one for Veterinary Surgery; one for Languages; one for Music; one for Agriculture; and one is the Polytechnical College. This great work of education will appear in its true light, when we consider, that, with a sound knowledge of our European sciences, a new scientific literature must be formed, not only for Egypt, but also for other Eastern Nations. True, but few useful books on the most necessary scientific branches have been already translated and printed; but the expense and difficulties have been great, in procuring competent translators. Whatever were the operating causes on the mind of the Pasha in the introduction of our arts and sciences, it is evident that his School Establishments are the best means for overcoming these impediments: they are nurseries, in which his translators, his practical and scientific men, are to receive that instruction which shall qualify them to be useful ornaments in their day and generation.

On our arrival in Egypt, and during the first years of our sojourn here, the rigid laws of Mahomedanism were strictly adhered to: a decided line of demarcation separated the believers in Islamism from the Native Christians and Jews, both in a civil and religious sense. The Jews were not only subject to the grossest insults, but likewise endured every kind of detestable treatment. Even renegadoes were still frequent; generally consisting of such characters as were amenable to the laws—men lost to every feeling of morality, and ready to accept, at the expense of their eternal interests, the allurements offered them by the Government and the religious rulers of Mahomedanism. Turning to Christianity was still punishable with death. How silent, yet how mighty, has been the alteration in this respect, and that within the last few years!—a change which only the long residents in Egypt are able to feel and appreciate.

The ear of the Christian is now seldom annoyed by expressions of insult or epithets of scorn; and even if it should happen occasionally, from ancient habit, the eye is generally sufficient to reprove the aggressor.

Apostacy is now rare, being alike despised by the Government and the people. The present renegadoes are generally cul-

prits, or such as turn to Islamism for the sake of love-affairs; but they are no longer countenanced by the Authorities, from whom they have no favour to expect: on the contrary, they receive less payment in the service of their country, and become subject to the *bastinado*.

The religious government is now taken out of the hands of the Mufti and the Mahomedan Doctors, except in a few nominal matters; the Pasha being the head, and effectively possessing the power over all the religious privileges of the people.

Fanaticism is daily losing ground; while fatalism, with all its pernicious influences on human society, is more and more giving way to sound reasoning, and to the precautionary regulations of Europe. For instance, our quarantine establishment is now adopted, and rigidly enforced by the Pasha.

From these observations, we feel ourselves enabled to conclude that the mighty bar, which has fastened the portals of Islamism against Christianity for more than a thousand years, is evidently giving way, and opening a wide and effectual door for the divine influences of the Gospel.

The Missionaries next proceed to state the slow, but, on the whole, satisfactory

Introduction and Progress of the Mission in Egypt.

As the members of the Coptic Church were to be the first objects of our Mission until the Lord prepared the way for the direct preaching of the Gospel to the Mahomedan part of the nation, we took up our abode in the Coptic quarter of the city. Here our earliest care was, to make ourselves acquainted with the people, and to gain their confidence: which we found to be no easy task, owing to the misrepresentations spread among the people against us, especially by the priesthood of the different denominations.

This difficulty, by the blessing of God, was progressively overcome; partly by our Christian course of life before them—each of us endeavouring, by the grace of the Spirit, to live the life of the Gospel: so that our conduct was highly approved of, not only by the Christians, but also by several Mahomedans with whom we had come in contact; and partly by the distribution of the Scriptures, with other devotional works, from the Society's press in Malta. By these means our sound Scriptural views became better known, and

we were less subject to falsehood and calumny. The people now became aware, that their views of us had been wrong; that they had been deceived, in respect to us, by their religious leaders; who, in return, had often to suffer severe mortifications on our account, and to be openly accused as the authors and propagators of slander.

Having thus gained intercourse with the people, we found them ready to entrust their children to us for education. Mr. Krušé therefore commenced a Day School for Boys in 1828, which was visited by a considerable number of children.

After much experience, we felt the impossibility of doing any thing effectual, without the aid of regularly-trained Native Schoolmasters; and, in consequence, urged upon the Committee the necessity of a Seminary for that especial object. Permission was granted for such an establishment, in 1833; and the Seminary opened, under the superintendence of Mr. Krušé.

After many almost useless trials, Mr. Lieder at last succeeded, in 1835, in opening a Day School for Girls. But of these different establishments we shall speak hereafter.

Having gained the confidence of the people, and ready access to many of their houses—to which Mr. Lieder's practice of medicine, by the blessing of God, much contributed—we now considered it an important part of our duty to return their visits, for the sake of preaching *from house to house*, according to Apostolic usage, *the unsearchable riches of Christ*. By religious conversation of this kind we soon acquired a thorough knowledge of their manners and customs—their secular and spiritual views—the causes which had operated toward their present degradation—and why so little good is found among them. The cause is obvious and natural, being the consequence of their departure from that fountain of Divine Truth—the Gospel. We have every reason to take courage, and to hope that this great branch in our field of labour has been by no means in vain.

Afterward, we felt enabled to preach the Word in a more systematic and direct way; and for this purpose, Mr. Krušé now holds Divine Service, in his house, every Friday evening at eight o'clock. His little congregation is chiefly formed of friends and neighbours, with the Boys of the Seminary; averaging about twenty individuals. They begin with singing an

Arabic Hymn; after which, Mr. Krušé prays; then reads from the Scriptures; and gives an exposition; which is followed by singing and prayer.

Mr. Lieder also holds, at his house, a similar Service every Lord's Day, and on Wednesday Evening, at eight o'clock; the congregation consisting of about twelve persons, principally neighbours. After the usual opening with prayer, he reads with the people, by turns, a chapter from the Bible; expounds it; and then enters with them into conversation on the sacred text, that he may remove their doubts, or correct their previous views; but avoiding, if possible, all disputation;—and then concludes with prayer.

At present, it is by no means a rare thing, on our way through the city, to be pleasantly surprised, especially in the Christian quarter, by hearing a man reading in his shop, to several others sitting near him, some one or other of our little volumes, and also from the New Testament. Indeed we often meet with similar sights, both in the open streets and gardens.

Mr. Lieder has thrice, alone, visited Upper Egypt; once Nubia, as far as Wady Halfa; twice the Faioum; and twice the districts of Lower Egypt. At these different places he has distributed, by sale and gifts, more than 2500 copies of the Sacred Scriptures, and above 9000 copies of the Malta publications. By these means he has acquired an extensive acquaintance both among the Christians and Mahomedans, including all ranks, as well as the civil and ecclesiastical rulers of the people. Mr. Lieder hopes, especially, that permanent good will be the result of his two last journeys in Upper Egypt. His attention was everywhere particularly directed to the rising generation. He personally examined every Christian School; and supplied the children with the New Testament, or at least with the Four Gospels and the Acts of the Apostles. Other substantial and useful works were also presented. The Schoolmasters were admonished to be diligent in their labours, and provided with the whole Arabic Bible; and, where it was necessary, or at least most needed, advised how to improve their Schools.

We have also progressively gained the esteem of the Coptic Patriarch; and perhaps nothing can more clearly shew our gradual rise in the good opinion of the Coptic Christians, than the different and significant ways in which he has addressed us.

At first, when one of us had to visit him, he addressed us—"O my son!" some years later, "O my brother!" and at present, as a mark of the highest respect, "O my father!" Thus have we acquired not only the confidence and esteem of the Native Christians, but also that of the most enlightened classes of the Mahomedans.

The importance of obtaining a beneficial influence on the rising generation is most evident. In this branch of their labours the Missionaries have sedulously occupied themselves. The remainder of their Report enlarges on this subject, and states their

Progress in the Work of Scriptural and Useful Education.

The Government has several times taken notice of our proceedings; and though it could not grant us open privileges which the nation itself does not enjoy, yet we have not only been indirectly protected, but all our School measures have been favourably countenanced. The children, for instance, of other Schools, Christians as well as Mahomedans, are in continual danger of being seized in the streets for the manufactories, or other Government establishments. Our boys, on the contrary, are protected by a certificate from us, certifying that they belong to our Schools. They are seldom touched; or if, by mistake, one should be taken, he is immediately released, if we apply to the proper Authorities.

The work of Education in this Mission branches into three Departments;—the SEMINARY, designed for the instruction, and, in part, maintenance of a few poor, yet promising, Scholars, with a view to their becoming Teachers—the BOYS' DAY-SCHOOL—and the GIRLS' DAY-SCHOOL.

The Seminary.

The Seminary, which is under Mr. Krusé's direction, was opened by him toward the end of 1833, for the especial purpose of training up able Boys for Schoolmasters; with the hope that they might not only be useful helpers in our Schools at Cairo, where we have often felt ourselves embarrassed for want of proper means; but also instruments, through whom Schools might in future be established in different parts of Egypt.

The present number of Boarders in this Establishment is twelve. They are chiefly the children of poor parents, and some of them orphans. Five are Mahomedans; and the rest Christians; namely, four of the Coptic, and one of the Greek Church: the other two are Protestants. One of the four belonging to the Coptic Church is an Abyssinian Youth, of about fourteen years of age; who, although he has in his character all the peculiarities of his nation, yet is not only a good-natured youth, but a youth possessing talent, having made astonishing progress in his learning in a very short time. We look upon him, therefore, as a promising subject; and trust that he may ultimately become, through the grace of God, a useful instrument for the benefit of his country.

This Seminary is not confined to Boarders. From the beginning, it has also been open and beneficial to other pupils, who could not, on account of the prescribed funds, be otherwise received; or because of some deficiency in their ability; or that their parents would not give their permission for them to enter. Thus a considerable number of children, several of whom were the children of Christian parents of the highest rank in Cairo, have enjoyed the benefits of this Seminary, besides the regular Boarders.

There are at present ten Day Scholars; six being Christians, and four Mahomedans. Of the Christians, three are of the Coptic, two of the Roman-Catholic, and one of the Armenian Church. Daily instruction is therefore received by twenty-two pupils; of whom, nine are Mahomedans, and thirteen Christians of different Denominations.

The languages taught in the Seminary are the Arabic and English; there being given in it, weekly, forty-seven lessons: of which, in the Arabic, five are in Grammar, four in Scripture-reading, three in Arithmetic, two in Writing, four in Geography, four in Drawing, three in Singing, two in the elements of Universal History, and two hours are employed in Composition. In the English, six hours are spent in reading in the Biblical Class-Book, and other works, which are explained and translated into Arabic; and four hours in English Writing.

Their daily devotions are conducted by Mr. Krusé, in the general form of Family Worship: in which is read, in the morning, a chapter of the Old Testament; and in the evening, one of the New Testament;

when explanations and exhortations are given.

Mrs. Krušé's importance in such an Establishment is obviously great; and the maternal care with which it has been conducted, renders her assistance a powerful help to Mr. Krušé, in advancing the religious, moral, and social progress of the Boys; in superintending their domestic economy, and general comfort; in guarding them against evil, and correcting their dispositions; teaching them, with all affection and simplicity, to do to others as they would be done unto; and in strengthening in them those habits of cleanliness and brotherly kindness which are so ornamental to the Christian character.

The Report next proceeds to give an account of the Day Schools, for Boys and for Girls; both being under the direction of Mr. Lieder.

Day School for Boys.

The present number of pupils is ninety-six; of which, seventy-five are of the Coptic, four of the Armenian, three of the Greek, and two of the Roman-Catholic Church; while twelve are Mahomedans.

The daily average attendance is about sixty. The children, with a few exceptions, are mostly of the poorest parentage; and many of them would doubtless become beggars in the streets, if we did not supply them with a little bread at dinner-time, by which they are enabled to attend the School more regularly.

The School hours are from eight to twelve o'clock A. M., and from one to four o'clock P. M. The children have thirty-nine hours' lessons during the week; namely, seven hours for Reading, in the Arabic New Testament and other religious books; five for instruction in the Coptic Language; five for Writing; five for Arithmetic; four for Singing Arabic Hymns to English tunes; six for the Christian Catechism; five for Sacred History; and two hours, on the Saturday morning, for repetition. Thus, eleven hours are given for religious instruction.

The School begins and ends with singing and prayer. In the morning, a chapter from the Old Testament, and in the afternoon one from the New Testament, is read.

Day School for Girls.

The Girls' Day School has only existed since the close of the year 1835. It soon became important, beyond expectation; its pupils steadily increasing every year.

At the end of 1836 it numbered 85; in 1837 this number increased to 92; and at the close of 1838 it contained not fewer than 144.

The School was opened in the Coptic Quarter, in a house adjoining Mr. Lieder's. The system, and time of teaching, is the same as in the Day School of the Boys; with the exception of Saturdays, when there is no school—the Girls being wanted at home by their mothers.

They have, weekly, thirty-five hours' lessons; of which twenty are employed in the morning, for mental instruction; and fifteen in the afternoon, for Native and European Sewing and Embroidery.

The language in which they are taught, is the Arabic; but a few of them have lessons in English. In the morning, six hours are devoted weekly to Reading; three to Arithmetic; three to Writing; three to Sacred History; three to Watts's Catechism; and two to the Explanation of doctrinal parts of the Bible, and Catechization; so that they have every week eight hours' religious instruction. Twenty-three Girls can read in the New Testament; fifteen in Watts's Catechism; and eighteen in the Scripture Stories.

Of these Girls, 98 belong to the Coptic, 29 to the Greek-Catholic, 4 to the Greek, 2 to the Maronite, 1 to the Roman-Catholic, and 1 to the Protestant Church; besides which, there are 9 Mahomedans;—making together, 144 Children.

The average attendance is sixty-five. The causes of so many being daily absent, are, the customs of the East; such as, the frequent use of the baths, to which their mothers generally take them; the long visits which they make and receive; the frequenting of gardens, for the sake of airing or pleasure. On all these occasions, an Eastern mother would not feel herself happy if her children were not with her. These ancient habits can only be gradually removed or corrected, and must in the mean time be borne with patience.

Last year, the School twice suffered a great decrease of its pupils, particularly of those belonging to the Greek-Catholic Church. The Patriarch of that Church, who has been now three years resident in Cairo, threatened the parents of those children with excommunication, if they continued to send their daughters to the School. Mr. Lieder, however, being individually known to all the families, from his medical practice, the Patriarch found much opposition, and many defenders of

the School; so that the persecution was soon given up, and the Girls almost all returned to their old quarters.

The respectability of the Girls' School stands higher than that of the Boys; the greater number being, if not of wealthy, yet of good parentage. Nevertheless, to encourage the poor to send their children, we daily give to 25 poor girls some bread, at their dinner.

Three Teachers are employed in this School.

Mrs. Lieder's duty is, to conduct the general order of the whole system, besides attending to the cleanliness and morals of the children. As the School is now in our own house, she is enabled to spend the greater part of the day in the School-room, excepting on Mondays and Thursdays; when she regularly gives instruction in the palace of the Pasha, from nine o'clock A.M. to one o'clock P.M.

The great disadvantage in this School is, that the Girls, according to Eastern usage, early enter into the marriage state, or are betrothed; both which events generally occur in the interval between their ninth and eleventh year: and as soon as a girl is thus engaged, she is strictly forbidden any longer to appear in public, and therefore not at the School, or, in short, in any society, except in that of her nearest relations. The most customary time, among the Oriental Christians, for matrimony, is, from the commencement of the new year to the beginning of Lent. In consequence of this custom, we lost, last January, no fewer than eleven of our most hopeful pupils; who, we thank God, had made considerable progress in the reading of the New Testament.

We add a few important facts, selected from the concluding remarks of the Missionaries, relative to the

Probable Advantages from the present State of Egypt.

Egypt, ever since its present Ruler, Mahomed Ali, took the reins of power, and especially during the last eighteen years, has year after year become more and more important, both in its political situation, and in its relation to other countries. She has extended her boundaries in almost every direction; her length at present stretching from 11° to 37° N., comprehending not less than 26° of latitude, or 1560 geographical miles; and her breadth, though it is comparatively inferior, being from the Oases of

the Lybian Desert to the western bank of the Euphrates. Her sway commands the whole of Syria, from Adana to Eastern Cilicia, even to the very foot of Mount Taurus. The beautiful and fertile Island of Candia; the Hedjaz, with Medina and Mecca in Arabia; the Oases of the Lybian Desert; with the Natives and Tribes of Nubia, Dongola, Sennaar, Kordofan, and lately Fazoglo, with the mountainous regions of the Gold Mines, are all subject to the Pasha. His possessions, therefore, are as extensive and important as were those of any of his most glorious predecessors; whether they were the Baharite Mamlouk Sultans; the Caliphs, the Ptolemies; or any of the Rulers of the Pharaotic dynasties.

Just as the Roman World was, at the time of the Apostles, evidently prepared for the spread of the Gospel, not only in respect to the minds of its nations, but also by the security it offered to the Apostles and Evangelists; so the same Almighty Hand appears to be now preparing Egypt, and its dependent nations, for Missionary Efforts.

The traveller can with safety now wander from the Cilician Taurus to the southern frontier of Fazoglo, and from the Oases of Lybia to the banks of the Euphrates.

Summary.

Title of School	Male Teachers	Female Teachers	Boys (Male)	Male Day-Scholars	Fem. Day-Scholars	No taught beginning
Seminary	4	..	12	10	..	97
Boys' Day School	2	96	..	648
Girls' Day School	..	3	144	180
Total . . .	6	3	*12	*106	*144	925

India within the Ganges.

CHURCH-OF-SCOTLAND MISSION. BOMBAY.

THE Rev. Dr. Wilson, under date of the 7th of May, thus reports the

Baptism of Two Parsee Youths.

I have more than once directed your attention to the hopeful circumstances of a Parsee candidate for baptism;—a young

* Note.—Of these 925 children, 180 belong to the Coptic, and 69 to other Christian Churches: the remaining 30 being Mahomedans.

man, who has been a pupil in our Institution from its very commencement, and whose piety, talents, and attainments afford the greatest promise. I have also expressed my confidence, on the one hand, that the extent of his knowledge and the maturity of Christian experience would speedily warrant us to grant him admission into the visible Church; and my dread, on the other, that his baptism—being that of the first follower of Zoroaster who has entered the Protestant Church—would probably produce a great commotion in the Native Community. Both my hopes and my fears have been more than realized.

On the 28th of March, about five weeks before I had determined to administer the ordinance of baptism to Dhunjeebhoy, two other Parsee Youths, Hormasjee Pestonjee and Framjee Bomanjee, connected with respectable families in this place, and who had been attending our Institution for a considerable time, came forward, and earnestly begged me to receive them into Christian Communion. In a Letter which they addressed to me on this occasion, they made the following among other statements:—

After a long consideration, we have been convinced that Christianity is the only true religion on earth; and we have earnestly resolved with our hearts and souls to embrace it, being the only means of obtaining eternal life. Our design in embracing Christianity is not that we may have riches, (which at present we are not at a loss for;) but that we may obtain an entrance into the everlasting kingdom of God; by confessing, before men, Him who came from heaven to save sinners, that we may not be denied by Him before His Father which is in heaven.

My first interviews with them, as special inquirers, soon convinced me, that, in both of them, there were strong indications of a Work of Grace truly commenced in their hearts. They had clear apprehensions of the first principles of the Oracles of God; and particularly of the way of a sinner's acceptance through the merits of Christ. They appeared to be humble, docile, and devout. They were fully determined to declare their adherence to the truth, notwithstanding the formidable obstacles connected with their relatives and countrymen. They seemed by no means strangers to the comforts of the Gospel.

I made arrangements for their instruction in the way of God more perfectly;

and both I and the members of my family devoted to them as much of our time as was mutually convenient.

In the meantime, intelligence of these defections from the faith of Zoroaster having spread among the Native Community, the clouds began to gather, proclaiming the approach of the storm. Our first concern, of course, was the personal safety of our dear children in the faith; and we lifted up our hearts in prayer that they might be preserved from all danger. On the evening of the 28th of April, they were all with me in the Mission House, engaged in devotional exercises: Hormasjee and Framjee, on parting with me, said that they had great apprehensions as to their treatment by their connexions. I offered them an asylum, should they see reason at any time to place themselves under my protection. Dhunjeebhoy remained with me, to assist me in examining some Goozerattee Manuscripts; and, as it was too late for us when we had concluded our business to proceed to my bungalow on Malabar Hill, we mercifully resolved to rest in the Mission House. All was quiet during the night; but the morning shewed too plainly that the elements had been put in motion, by the fears and alarms of the families more immediately connected with the Youth. One messenger came after another, calling on Dhunjeebhoy to return to his friends; and one attempt after another was made to decoy him from my roof. Different bands began to collect near my premises; and different persons were seen to be on the watch. We were informed that there was great consternation among the Parsees in the fort; and we had the most serious apprehensions about Hormasjee and Framjee, who lived in that locality. When the excitement was at its height, Hormasjee made his appearance with a man carrying his clothes, and declared that he had heard that Framjee had been put under restraint by his friends, and that he himself had made a narrow escape. I had scarcely given him the promise of protection, when two Parsees rushed into the room in which he was sitting, laid violent hands on him and me, and attempted to carry him off by force. My domestics had some difficulty in overpowering them; but we ultimately succeeded in freeing my house from their unlawful intrusion. Our difficulties and dangers, connected with the protection of the Young Men, are greater than

you can conceive. But in God we have put our trust: we will not fear what man can do unto us.

The baptism of Dhunjeebhoy took place under the protection of the European and Native Police, on the evening of the first of May. Hormasjee was baptized by me in the Mission House, on Sabbath last. The Services were most solemn; and even the Heathen shed tears along with their Christian Brethren.

A very interesting young Persian pupil, from Shiráz, has been led to take the decided step of asking baptism, in consequence of what has occurred. Two most promising Armenian Youths were admitted into the Church along with Hormasjee.

Great Excitement among the Parsees in consequence of these Baptisms.

The Committee remark—

Such is Dr. Wilson's account of the solemn scene. The excitement among the Parsees, and among the Heathen generally, in consequence of this inroad on their superstitions, has been very great. The newspapers in the Parsee interest have abounded in the most outrageous language. Personal violence has been seriously apprehended. Legal proceedings have been adopted, for the purpose of compelling the Missionaries to give up their converts. And though these attempts have been defeated, there are many indications of unabated hostility. Several Youths have been withdrawn from the Institution, with expressions, on their part, of the deepest regret. But hitherto the Lord has helped his servants. A trial took place before the Supreme Court, on a writ of *habeas corpus* issued to Dr. Wilson, to produce the person of Dhunjeebhoy Nowrojee, alleged to be a minor: the case was very fully argued, and judgment given in favour of the Youth.

The Committee remark—

In one view, there is cause of thankfulness in the very rage of the Heathen. It may be a token for good; as indicating alarm in the Empire of Darkness on the introduction of the True Light. But there is room for anxiety on account of our converted brethren; as well as on account of the obstacles which may be thrown in the way of farther efforts in the same direction. There is a loud call for prayer, that the Lord may take His own work into His own hands, and may guide and bless His servants.

To explain why the profession of

Christianity by these Young Men should excite such commotion, the Committee state the

Peculiar Circumstances of the Parsees.

The Parsees consider themselves a very select community; and are, indeed, justly considered to be so, when compared with the Aboriginal Inhabitants of India. They are the representatives of the ancient inhabitants of Persia; and are, in many respects, superior to those who now people that country. They are still found in some parts of Persia: but they are most numerous in the Presidency of Bombay; especially in Bombay itself, and Surat. They are a very enterprising and thriving people, and they provide for their own poor; so that a Parsee street-beggar is rarely to be met with. Many of them are wealthy merchants: others hold honourable and lucrative situations under our Government: others act as stewards in the families of English Gentlemen. The common people among them are particularly skilled in ship-building and the higher branches of cabinet-making. It is remarked of the Parsees, also, that they are less averse than Asiatics generally are, to our manners; and are better disposed to intercourse with Europeans generally. On all these accounts they have considerable influence among different classes of the Bombay Community.

In religion, they are Guebers, or fire-worshippers—followers of Zoroaster. Each head of a family always maintains a sacred fire burning in his house; and they lately built a temple in Madras, which Balbi states to have cost two millions of francs, that is, upward of eighty thousand pounds. The tenets and practices of their religion are preserved in the *Zend-avesta*, a book written in the dead language named *Zend*. Like most of the superstitions of the East, it is a very complicated system, and cannot be explained in a few words. It may be remarked, however, that it is altogether different from the religion of the Hindoos, and does not admit the worship of idols.

Ceylon.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. John George, of the Mission at Point Pedro, makes the following remarks on the

Influence of Heathen Mothers.

After all that has been said of the degradation of Eastern Females, as mothers they possess as much influence in forming the mental associations and bias of their children as English Mothers. The females of this country are the chief supporters of idolatry: in their interest it has its strong-holds: they are its devoted thralls: with minds stultified by ignorance, their credulity is most facile in all that appertains to the rites of Pagan Superstition.

The difficulties which we experience from Indian Mothers, and the controul which they exercise over the affections of their offspring, will appear in the following fact:—On visiting our school at Alvoy, I found the schoolmaster's son, a boy about ten years of age, wearing on his forehead and breast that most distinctive badge of Brahminism, the "holy ashes," so called. Having come upon them when not expected, there was no time to rub off the ashes; which is not an unfrequent practice on the approach of the Missionary, whose coming is generally watched. It is not an uncommon thing, on drawing near a school, to observe the scouts running with all their might, to announce—"Iyah is coming;" when every badge of Heathenism is cast aside with all possible celerity, and every boy vociferates his lesson with stentorian accentuation. I inquired of the schoolmaster why his son appeared with ashes, never having seen ashes before on any of his children. He, without hesitation, said that his son was preparing for the ceremony of 'Oopanaianum,' and would in short time be invested with the 'Ossaveetham,' or sacred thread, worn by the Brahmins. I felt surprised and pained at this statement, he having been fifteen years a professed Christian, and Member of our Society, and his son having been nurtured in the school. He has five or six children, most of whom were born subsequently to his profession of Christianity. During these years he has regularly met in class, and has had line upon line and precept upon precept, to awaken him to a proper sense of responsibility on behalf of his family, for whose salvation he has professed to feel a deep concern. Some months ago his eldest daughter was married to a young Brahmin, which he ascribed wholly to the influence of his wife and of her father, who is a Brahmin, and resides in the same village. I expressed my surprise that he should have so little controul over his fa-

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mily; and he declared that he had experienced much sorrow, in consequence of his opposition to their views, and of his wish that his children might become Christians; and that his wife and children left the house when he read the Scriptures and prayed. I then addressed his wife on the subject; who said that all her ancestors were Brahmins, and it was an honourable office—that her family was large, and that the small pittance her husband got by being schoolmaster was insufficient for its support. I had some conversation with the grandfather, the old Brahmin, who has been accustomed for many years to hear the Gospel, who professes to be almost a Christian in sentiment, and who hesitates not to affirm, that "an idol is only an idol, and not a god."

I could give numerous facts of this kind, illustrative of the trials to which our faith is subjected, and of the influence of Heathen Mothers in annihilating oftentimes the most pleasing hopes entertained by us respecting the salvation of their children. Hence appears the importance of greater and more special efforts being made on behalf of females: for, until there are Christian Daughters and Christian Mothers, our operations will inevitably be embarrassed, and success greatly retarded.

Australasia.**New South-Wales.****CHURCH MISSIONARY SOCIETY.**

THIS Mission comprises two Stations: the one at Wellington Valley, about 200 miles from Sydney, inland, at which the Rev. Messrs. Watson and Günther, and Mr. William Porter, are placed: the other at Moreton Bay, on the coast, about 400 miles northward of Sydney: here the Rev. J. C. S. Handt has been labouring for about two years.

WELLINGTON VALLEY.

We extract from the Fifth Annual Report made by the Missionaries to Government, an account of their

Proceedings in the Year 1837.

The Missionaries, in presenting this their Fifth Annual Report, are happy to state, that their prospects of success among the Aboriginal Natives are gradually becoming brighter; and that the progress made by the Natives, during the past year, in

the respective departments of instruction, civilization, &c., afford abundant encouragement for perseverance.

Six children have been added to the Mission Family during the past year, given by their parents, wild from the bush; three of whom, averaging about seven years of age, have, in the course of nine months, become able to read the Holy Scriptures, as well as the Book of Common Prayer, and to find the Lessons, Psalms, Hymns, &c. The order and regularity with which they respond, their singing, and indeed their whole behaviour at Divine Service, presents a most pleasing and interesting spectacle, especially when contrasted with their early wild heathen habits. It is a circumstance as pleasing as it is remarkable, that all the children taught to read at the Mission House are much attached to books, consider it a severe punishment to be deprived of them, and prefer the present of a new one to almost any thing else. While they are learning the Alphabet, and to spell, they feel no interest, and the work of instruction is tedious to both the teacher and the pupil; but when they have overcome these preliminary difficulties, and are able to read so as to understand, their attention becomes excited; they begin to feel a pleasure in the employment, and never appear to be wearied with it. The Aboriginal Natives are indeed capable of attaining to the knowledge of any thing in which they may be instructed.

From twenty to thirty Natives generally attend Morning Family Worship in English; the Camp being too remote for them to attend in the evening regularly, though several of them frequently do. They have also a Daily Service in their own language in the Church, at which from twenty to thirty usually attend. On the Lord's-Day Services, both in English and in their own language, occasionally from fifty to sixty have attended. Many of them profess to believe the Scriptural truths in which they are instructed, acknowledge the wickedness of their hearts and lives, and express a desire to become better: but, although there is reason to believe that the instructions given have produced a moral reformation, as yet no decided change has appeared in any that are now living.

An increasing attachment to the Missionaries is evident in the Natives, and a greater willingness to leave their children at the Mission House than was formerly

the case with them. Perhaps no attempts to attain the unwritten language of Aborigines have had difficulties to encounter greater than those experienced by the Missionaries at Wellington Valley. The broken English which the Natives have acquired, their frequent use of barbarisms which have no radical signification, the rapidity with which they speak, and, above all, their extreme unwillingness to teach their own language, renders the attainment of it long and tedious. But as no extensive good could be expected to result from instruction, unless communicated through the medium of their own language, the Missionary has ever considered the attainment of it as one of his first and most important duties, and has endeavoured to devote as much of his time and his attention to it as his circumstances would allow. Accordingly, there have been, during the past year, including the revision of former attempts, translated into the Aboriginal Language, the first Nine Chapters of the Book of Genesis, the whole of St. John's Gospel, the first Nine Chapters of the Acts of the Apostles, and most of the Liturgy of the Church of England. A portion of these translations is regularly read with the Natives in Divine Service; and they all profess to understand it. But it is not to be supposed that a perfect knowledge of the idiom and construction of this very peculiar language has been already acquired.

During the past year, many of the Natives have been usefully employed in various departments of labour; as, threshing, tending sheep and cattle, fetching wood and water with the dray, ploughing, working in the garden, &c. In the harvest season, more than twenty were employed in reaping, loading, stacking, &c.

There are generally on the Mission not fewer than 50 or 60—frequently 80—and occasionally upward of 100 Aboriginal Natives. A disposition to locate themselves, and to reside with the Missionaries; is becoming prevalent among them: several are engaged in building two substantial huts for themselves, each containing a sleeping-room, and a room for cooking and sleeping in. One of the huts measures 27 feet by 12, and the other 25 feet by 12, without the chimneys, which are erected outside the buildings.

Had the Missionaries to labour among the Aborigines apart from the influence of such an European population as is everywhere in the interior planted among them,

or had the Aboriginal Natives those resources which they possessed when they were the sole proprietors of the soil, the Mission would have few difficulties to encounter, and the annual expenditure would be comparatively trifling. But it is a well-known fact, that wherever Europeans have been located for any length of time, the natural resources of the Aborigines for food are in a great measure cut off: hence these houseless wanderers are seldom found living in the bush, except when on a fighting expedition, &c., but generally in the immediate neighbourhood of Europeans. The dialect spoken by the Aborigines at Wellington Valley is spoken by Natives over a tract of country of not less extent than 200 miles by 150 miles. The Natives scattered over this wide range constitute the spiritual charge of the Missionaries at Wellington Valley. Mingling with these Natives, there are perhaps not fewer than 2000 Europeans.

It must clearly appear to all who seriously consider it, that nothing but Missionary Effort can save these wretchedly-corrupted Natives from becoming extinct; but Missionary Effort, if duly supported and properly directed, is capable of doing this and more: it will, under the Divine Blessing, raise them to a level with civilized nations, and elevate them to the standard and enjoyment of true believers in Jesus Christ.

The following Extracts from the Journals of Mr. Günther sufficiently indicate the difficulties under which the Missionaries labour, and the unspeakable need which exists for introducing the blessings of the Gospel.

Vagrant and fierce Habits of the Natives.

August 13, 1837: Lord's Day—In the afternoon I accompanied Mr. Watson to the Native Camp, which is only a few hundred yards from our residence. While we were talking to the Natives present, I was suddenly struck with a strange and interesting, though, to a new comer, almost frightful sight. Nearly 30 Blacks at once came out of the bush, mostly young men, very robust and tall: several of them appeared to be six feet high at the least. Except one or two, they were all entirely naked; and had increased their fierce and warlike look by curious ornaments, such as feathers round the head, paint on their faces: many of them had painted the whole of their bodies with various colours—red, yellow, white—prepared from a species of

stones. They were, indeed, hideously disguised. When we first saw them, we were afraid that they were enemies of our Natives of the Camp; but as these beheld their approach with composure, we soon discovered that they were friends. They had come to assist the Wellington Natives in a fight that is daily expected from another quarter. All were, in their way, well armed. One circumstance surprised me much, at the meeting of the Blacks: there was no mutual salutation whatever, nor could we discern either a smile or a look of anxiety in their countenances. The inmates of the Camp remained in their sitting posture; and the new-comers sat down likewise, without ceremony, kindling their fires. In the evening they celebrated their native dance, which was accompanied with much noise. We discerned from a distance about thirty fires. It being the Lord's Day, we did not think it becoming to be spectators. The whole number, as far as we can calculate, is about eighty.

August 14—Our Establishment was, as it were, besieged to-day by Natives, both men and women. After some conversation with a number of them, we gave most of them some beef. I was surprised at the quantity required to satisfy them: they appear to think nothing of a portion amounting to two pounds each. It seems that we must use these inducements, giving them the bread that perisheth, if we wish for an opportunity of administering to them the imperishable Life-giving Bread from Heaven. Excepting a few, they all went off to-day, to meet their enemy, at a distance of about eighteen miles. Even Jemmy Buckler—who came down to Bathurst to meet us, having the appearance of nearly a civilized man, and at times seeming to be under religious impressions—as I understand, threw off all his clothes, and followed the rest into the bush. Their propensity to wander about in the bush, almost like wild animals, appears to be very strong.

Promising Indications among the Natives.

August 21—Jane, one of our Girls, appeared this evening to be very much agitated by religious impressions. When the rest of the children had gone to bed, she continued sitting up. When observed, and asked what was the matter, she replied, that she was distressed about her soul, her sins, and her wicked heart. She seemed to be much distressed indeed,

and fretted. We all, Mr. and Mrs. Watson, Mrs. Günther, and myself, went to see her, and talked to her. To our questions she made very few replies; only appeared to be extremely low spirited, and would not retire. We then knelt down with her, and I prayed: she understands the English tolerably well. We directed her at the same time to pray herself, pointing out to her that it did not require many words—that even a sincere desire, and heartfelt sigh sent up to Jesus, would be accepted as a prayer. She is the poor Girl who has a half-caste child; having lived with a wicked European for a considerable time, though very young. What matter of gratitude and encouragement it would prove to the Missionaries, if at last one of the poor Aborigines should be truly converted, may easily be imagined. May it please the Lord to hasten the period when we shall see a display of His sovereign mercy and heart-changing power!

April 1, 1838—We had about Eighteen Natives at Church, mostly young men. They were all well dressed. As we are accustomed to see them mostly either naked, or wrapped up in an opossum cloak or a blanket, such a sight is striking and interesting.

The following notices by Mr. Günther will also serve to mark a certain degree of improvement in religious knowledge and feeling:—

In the evening, I heard Fred repeat part of the Church Service. The General Confession, for instance, he knows pretty well. He also often makes an effort to repeat *Venite exultemus Domino, De Teum laudamus, and the Apostles' Creed*; though he commits some errors. He undoubtedly pays more attention to the Forms and Ordinances of the Church than any other Native, with the exception of the Children; but sometimes, if you displease him, he will become violent, and occasionally even ridicule Religion. He wants grace.

August 3—I was agreeably surprised by Fred this afternoon. I was walking about with my Vocabulary of the Native Languages, and at last approached Fred's hut; when he called out, lying prostrate on the ground, and being poorly, "Mr. Günther, pray for me!" I could hardly credit what I heard; and therefore replied, "What do you say, Fred?" He repeated, "Pray for me!" I then asked him whether he was afraid he should die;

to which he gave no direct answer. "Do you believe in Jesus Christ?" "Yes," he replied, "I believe long in him. I believe all you say, and Mrs. Günther say; and I believe all Mr. Watson say, and Mrs. Watson say." Among other questions, I asked him whether he was prepared to die, and whether he thought that he was good enough for heaven: he thought he was good. I proceeded to question him, whether he knew what a sinner was: he replied: "The Natives, sinners."—"But what makes them to be sinners?" I asked: to which he gave the answer, "Because they are wicked upon;" which he enlarged a little.—"Do you know what it means to repent?" was another question which I put. He could not answer this question at once; but still he had some notion of the thing; for when I said that it meant to feel sorry for our sins, he added, "Yes, to feel that we are bad." I improved the opportunity to exhort him, and others with him in the hut. Cochrane was present; to whom I said, "I am afraid you do not care for your soul." He earnestly replied, "Yes, I do." I more especially addressed myself to the young men; saying, "I hope you will become better than these wicked old men," of whom several were present.

Late in the evening, after ten, two Natives were reading to me in my study. When we had done reading, one said, "Now we are going to pray;" with which I, of course, readily complied. But while he was about to kneel down, he was tempted to laugh: perhaps it appeared strange to him that he should have made the proposal. "O no!" said I, "that will not do: if you will laugh, I cannot pray with you." He said, he would not laugh any more; and added: "I know that wrong; that take (is taking) God's name in vain." Such an application of the Third Commandment appeared to me to be very striking, and delighted me much. He had indeed been reading the Ten Commandments just before; but I did not make any comment on them, so that it must have been an original thought.

Mr. W. Porter, who arrived in Sydney July 1, 1838, and proceeded to Wellington Valley to assist in the Agricultural Department, remarks, in a similar way, on the character of the Natives, when engaged in their devotions. He writes—

After Prayers this evening, our Natives began to sing and pray by themselves. Whether they were actuated by sincere motives, or merely from a curious desire to imitate us, we could not quite determine. They sang and prayed with much apparent devotion, but afterward set up a loud laugh: we think this was from shame lest other Natives should know of it. Every Christian knows what influence that Bold-faced Shame—as Bunyan calls it—has upon his mind, when called upon to make a public profession of Religion; especially when he has reproaches cast upon him for doing so by his ungodly neighbours.

Of the Native, mentioned by Mr. Gunther as committing to memory parts of the Liturgy translated into his own language, Mr. Porter has also the following curious observations:—

Fred, who is nearly blind, wished to know why he could not read. I told him it had pleased God to deprive him almost of his sight, which prevented his seeing the words; but he must listen to the words which we read; and that, by so doing, he might be able to remember as much as any of them. He can already repeat part of the Church Service, and several portions of Scripture; and can sing several Hymns tolerably well. They are delighted if they can make any improvement, particularly in singing.

August 27, 1838—This evening, Fred came again to be taught to read. Poor fellow! I wish he could see, that he might learn; but the Lord knows best. I read to him the account of the death and sufferings of Jesus Christ, and endeavoured to shew him the necessity and infinite value of those sufferings. He appeared to understand something of the plan of Redemption and Salvation, and to have something of an impression made upon his mind. I afterward prayed with him. It was encouraging to hear his hearty responses to the petitions which I offered on his behalf.

MORETON BAY.

The labours of the Rev. J. C. S. Handt are directed partly to the European Population, and the Prisoners, at this Settlement; and, further, to the Aborigines in this neighbourhood, who may be within his reach. In a Letter dated April

5, 1838—at which time he had been rather more than ten months at this Station—Mr. Handt answers a variety of Questions sent him by the Corresponding Committee at Sydney. His Replies, which we give below, contain, in small compass, a sketch of the

General State of the Mission.

What is the greatest number of men, women, and children, whom, at any time, you have seen together?

The greatest number has been between 50 and 60.

What is the total number of those who reside or migrate within the distance of ten miles from the principal settlement?

It is impossible to answer this question precisely, considering the roving of the people, especially in these parts; but, on an average, they are from 200 to 300 in number.

Are you sufficiently acquainted with their dialect to converse with them, or to address them in their own tongue, upon the doctrines or precepts of the Gospel?

I have not yet been here eleven months; during which time I have found it impossible to acquire such ability as to address them with fluency. The obstacles which I have to encounter are many; as, for instance, their wandering about, and their wild habits, in both of which they by far exceed those in the Colony; their extreme impatience to hear of any thing but food; &c. The more I enter into their language, the greater difference I perceive in their words, declensions, and conjugations, from the Wellington Dialect; so that there is no more affinity between the two, than to shew that they have one origin. Of course, I endeavour to do what I possibly can, to make myself understood on religious or other subjects; but that I could not call “speaking freely” on such topics, for this will require more time.

What is the number of those who have received, or attended, any religious instructions, catechetically, or conversationally?

About 30 children, and 40 adults; but the term “catechetically” I would rather omit; for the extreme rude and savage state in which these Aborigines are, will not permit them, as yet, to enter into religious matters, so as to be much questioned about them.

What is the number of any of those who abide with you constantly?

Both my Letters and Journals contain complaints of my never having been able to induce any to stay with us, for any length of time. They come in the morning from the bush, and go back again in the afternoon. Sometimes, perhaps, the Boys will stay for a night.

What number have learnt to read or to repeat any Religious Formularies, or any sentences of Divine Truth?

I have not yet been able to teach them to read; but some of the Boys begin to spell, and others learn the Alphabet. As to Formularies, I never wish them to repeat any thing, except they understand what they are saying; and on that account I confine myself to very few and plain words; as, for instance—

Goddō kurrumbal! wūla gulgah, wūla
 God great! these potatoes, this
 lūbalain, wūla būgar, maddain; thutgal
 bread, this meat, bless; through
 Dgeas Kraist narri Būrrimulto.
 Jesus Christ, my Saviour.
 Yawaibarru.
 Amen.

Are you able to give any instance of their improvement in knowledge, or in their intelligence and civilization?

They have a knowledge of the solemnity of the Lord's Day; that they must not cut wood, &c.; but go to Church, and be quiet. But I would by no means intimate that they do go to Church; for we have only succeeded three times in getting them washed and dressed, and in making them go. They know that we worship God in this place, at least some of them; and have always behaved with decorum, when they attended. They have been taught, likewise, that it is a sin to curse and to swear, or to say other bad words. With regard to their civilization, some have worked with me in the garden for three hours; but this was the longest time I recollect. They will, in general, not wear any clothes: when they receive any such article, they sometimes sell it in the Settlement for a piece of bread. But they chiefly take it to the bush; where it is torn to pieces, and the pieces used for head-bands by the whole tribe. They seem very fond of getting clothes for that purpose. Once, when I went to Eagle Farm, I fell in with about fifty of them, some of whom demanded my clothes. I answered, that I would give them some, when they came to me, but not at present: thus I came off. It was, however, only owing to Providence that I escaped, as they were from a distant part of the

country, and would not have cared to strip me, or perhaps to do worse. Sometimes they will set a little more value upon an article of clothing than to tear it to pieces immediately: thus we have seen a boy wearing his handkerchief for several days. A man once came to me with large wounds in his back, cut by some other black man, when they were fighting; and, after I had dressed his wounds, he very earnestly begged for a shirt, as he felt very cold. I have no doubt this man has valued it more than is usual with them.

Can any hope of success, or of progress in the Mission, be reasonably entertained?

Such a hope can be entertained, by perseverance, labour, and prayer; but years will probably elapse before any real change can be effected in them.

New Zealand.

CHURCH MISSIONARY SOCIETY.

MR. SHEPHERD notices the following

Marks of Grace in some Aged Persons.

I will give a brief account of conversations between myself and three Natives: the first, on the Lord's Day, June 17, 1838.—An aged man came to me in the evening, and expressed his conviction that his old house of this tabernacle must soon be dissolved, and seemed to wish to lay up treasure in heaven. He said that he had served a bad master; and desired to forsake him, that he might follow a new one, even Christ.—The second, an old woman, came to Mrs. Shepherd, and told her and myself that she had a word to speak to us; which was, that her heart was like a piece of land before cultivation, full of rubbish, and that she had a desire to have it cleared;—that she had understood, from our Catechism, that good people, when they die, go to heaven, where there is no weeping, but all is perfect joy. The third, a man of middle age, on the morning of the 18th, came and expressed to me his desire to forsake all evil, and cleave to that which is good;—to be transformed by the renewing of his mind, that he might prove what is that good and acceptable and perfect will of God; that he might walk in Jesus, who is the way; that he might be built on Christ, who alone is the sure foundation;—and very many other things he mentioned, which at least evinced his knowledge of the Word of God.—Do we not see, in these little circumstances, the truth of that portion of the Divine Word, *The*

kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. The Gospel is doubtless gaining ground in the hearts of some.

Instance of the Eagerness of the Natives for Books.

Mr. Wade, having been appointed to visit the Southern Stations, departed, overland, from Waimate, on the 1st January 1838; and, returning by sea, was in imminent danger of perishing by shipwreck: he arrived at the Bay of Islands on the following March 18th. We select a passage from his Journal, descriptive of the Native Character:—

Feb. 1, 1838.—We arrived at Manga-pouri by a quarter to seven.

Feb. 4.—I retired early to the tent, feeling weary with my journey. I had undressed myself; and was just getting off to sleep, when I was disturbed by Nike calling out to me to give him some food. I told him, that I was in bed, and could not get up to him; and, moreover, that I had no food in the tent, except a few potatoes which he himself had given me. "What business have you to come here," he replied, in a sharp angry tone, "putting up your house among us? Is this the place in which you were born? Get up, light your candle, and give me some food." Expostulation was of no service: he continued teasing and threatening, till I said, "Well, if you will persist in this behaviour, I will get up, take down the tent, pack up my things, and be off, although it is night, to some place where we shall be better treated." This stopped him; his angry tones subsided into a murmur; and presently he came to the side of the tent, and, in a softened tone, asked me where I had left my books—whether I had not given them all to Ngatiruru, the Otawan and Rarowera

Tribes. I told him, it was true that I had given most of the books to Ngatiruru, but that I had one in reserve for his people. This seemed completely to satisfy him; and he civilly concluded the business, by extinguishing the fire which was burning outside, lest it should set fire to the tent. In fact, it was a book that he wanted, and which he was all the while demanding, in so uncouth a manner, under the figure of food. The truth was, that he felt jealous, and a good deal piqued, because he had gathered from my lads that I had given all my books to another tribe.

Operations of the Press—Completion of the New-Zealand Testament.

Mr. W. Colenso, writing from Paihia, March 24, 1838, reports, concerning the translation of the New Testament into the native language—

Five thousand copies have been struck off, and I am now engaged in binding some for the Natives; but am getting on but slowly, from having no assistant, and from necessarily having a multitude of other things to attend to. I have only six copies by me, bound; four of which I send you, and hope to forward you a few more by the next opportunity. I hope you will be pleased, on the whole, with the books;—I trust you will, when you take into consideration all the disadvantages under which we labour.

The Prayer Book has been revised and corrected, and is ready to be given into my hands for press, when I am prepared to receive it; which will be, I trust, in about a month or six weeks. For Prayer Books and Hymns there is a very great demand. A Grammar—English and New Zealand—has been commenced, and the first half sheet, demy 12mo., is now ready for press. This also, I hope, will soon be struck off.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. John Warburton and Mrs. Warburton left Sierra Leone, May 21st last, on board the "Eliza," Capt. Purdye, on account of health; and arrived in London, July 30th.

Baptist Miss. Soc.—The Rev. William Weatherall and Mrs. Weatherall embarked at Gravesend, on the 29th of June, in the "Favourite," Capt. Blenkinsop, for Belize.

London Miss. Soc.—The following Missionaries have recently arrived in London: Mr. B.

H. Payne and his family, on the 18th of May, from Bellary: on the 22d, Rev. Micaiah Hill, from Berhampore, after an absence of 18 years: on the 3d of June, having landed at Greenock on the 23d of May, Rev. Robert Barry Taylor, from Essequibo: on the 12th of June, Rev. Robert Moffat, with Mrs. Moffat and their family, from South Africa, where Mr. Moffat has laboured 21 years: and, on the 8th of August, Rev. H. S. Seaborn and Mrs. Seaborn, from Berbice.—The following Missionaries have embarked for their respective destinations:

Rev. James Legge, Rev. W. Charles Milne, and Dr. Hobson, with their Wives, at Portsmouth, on the 28th of July, in the "Eliza Stewart," Capt. Miller, for Canton: on the 3d of August, Rev. George Drummond, Rev. W. Harbutt, Rev. Thomas Slatyer, and Rev. Henry Dickson, with their Wives, at Gravesend, in the "Samuel," Capt. Smith, for the South Seas: and, on the 12th, Mrs. Lowndes and her Daughter embarked at Gravesend, with recovered health, to rejoin the Rev. Isaac Lowndes at Corfu.

Number of Wesleyan Methodists—At the Conference lately held at Liverpool, the number of Members in the Society was thus reported:—

In Great Britain, 1839.....	307,068
1838.....	296,801
Increase.....	10,267
In Ireland, 1839.....	26,383
1838.....	26,244
Increase.....	139
In the Foreign Stations, 1839.....	79,797
1838.....	66,908
Increase.....	5919

Exhibiting a total increase, during the past year, of..... 16,325

In addition to the actual increase, the candidates for membership, or persons "admitted on trial," in Great Britain alone, amount to 20,105.

Wesleyan Centenary Fund—Contributions to the amount of 103,040*l.* 2*s.* 2*d.* have been received, in part payment of the sums engaged for; and the following have been paid among the various objects of the Fund, to the amount of one-half of the sums originally appropriated to the respective objects:—

1. For the purposes of the Theological Institution..... £27,500
2. For the Wesleyan Centenary Buildings and to the Wesleyan Missionary Soc. 25,000
3. For the Relief of Distressed Chapels. 18,500
4. For the better support of Worn-out Preachers and their Widows..... 8100
5. Toward the Erection of a Centenary Monumental Chapel in Dublin... 2500
6. To the Wesleyan Education Committee 2500

Female Servants' Soc.—From the Twenty-sixth Report of the "London Society for the Improvement and Encouragement of Female Servants," it appears, that, during the year, 84 Bibles, with many Religious Tracts, and pecuniary Rewards from half-a-guinea to three guineas each, and amounting to 541*l.* 16*s.*, have been bestowed on 286 Servants to Subscribers—making a total distribution, since 1813, of 2013 Bibles and many thousand Tracts, and of 10,314*l.* 2*s.* 6*d.* in 5708 pecuniary Rewards.

SOUTH AFRICA.

London Miss. Soc.—The Rev. Holloway Helmore and his companions (see p. 120) have arrived at Cape Town.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Rev. Gilbert Turnbull, late of the Bangalore Mission, died at Sydney, in New South-Wales, on the 19th of March; for which place he embarked, in August preceding, in the hope of recovering from a state of great debility.

NEW ZEALAND.

Church Miss. Soc.—The Rev. R. Taylor

arrived at Pahiia on the 10th of March. Mrs. Taylor was to remain in the Colony till after her confinement.

Colonization—Mr. Labouchere, Vice-President of the Board of Trade, made the following official and important statement, as reported in the "Mirror of Parliament," on the 20th of June, in reply to an inquiry of Sir Robert H. Inglis:—

In answer to the question of the Hon. Member, I beg to state, that, in consequence of various circumstances, Government has come to the determination of taking steps which will probably lead to the establishment of a British Colony in that country, as the number of British Subjects there renders the establishment of some Authority absolutely necessary; but, as those measures are still incomplete, I trust the Hon. Baronet will excuse me from entering further into them. A number of persons have gone out to New Zealand; and, in order to protect the Aborigines and for the maintenance of good order, it has been thought fit that measures should be taken to establish Legal Authority in the island.

With regard to the New-Zealand Land-Companies, I need hardly assure the Hon. Gentleman, that these Companies could not have been hitherto recognized by the Government. They have sent expeditions from this country on their own responsibility, and without any sanction from the Government: at the same time, an explicit declaration was made to them, that, in any future step which the Government might take with reference to New Zealand, it would not consider itself bound to recognise any title to land that might be set up, which should appear to be fraudulent or excessive.

I feel it better to give this explanation, because I perceive by the Newspapers that various schemes have been projected relative to the Island. Although, in the event of a British Colony being established in New Zealand, the Government would by no means discourage emigration to it, which would be conducted in a manner not to interfere with the rights of the Aboriginal Inhabitants, or with any titles to land which shall have been fairly acquired; yet, at the same time, it is necessary that parties should understand, that, in the case of land acquired from the Aborigines—a class quite unable to protect, properly, their own interests—it is the duty of Government to protect them; and to see that no title to land be set up, which either, as I before said, should appear fraudulent or excessive.

POLYNESIA.

London Miss. Soc.—The painful intelligence has been received of the death, by drowning, of the Rev. George Barnden, at Upolu, Navigators' Islands, on the 31st of January. He got out of his depth while bathing in the sea: the body was very soon recovered; and efforts were continued for five hours to restore animation, but life was extinct.

WEST INDIES.

London Miss. Soc.—Mr. William Milne, appointed (p. 207) as Schoolmaster in the Jamaica Mission, arrived at Kingston on the 20th April.

UNITED STATES.

Board of Missions—Mrs. Johnson, whose return home with Mr. Johnson from the Siam Mission was stated at p. 310, died, at Philadelphia, on the 8th of January—Mr. and Mrs. Hubbard, of the Mahratta Mission, have returned home: they arrived on the 20th of February—Mr. and Mrs. Venable, of the Zoolah Mission, landed at Boston on the 2d of March; the prospect of quietly prosecuting his labours in that quarter continuing unfavourable.

Missionary Register.

SEPTEMBER, 1839.

Biography.

OBITUARY NOTICES OF VARIOUS NATIVES IN THE CHURCH MISSIONS.

AFRICANS.

Sierra Leone : June 28, 1838 — One of the Helpers came this morning, requesting me to visit two sick men of his class. "One," he said, "has hard sick" (is very ill). I scarcely knew how to leave Mrs. Weeks, who was also very ill; but the call appeared to be of so much importance, that I went immediately to see them. The first was ill of the dropsy, and had been suffering from that complaint for the last two years: he is now swollen to an incredible size. His mind was composed: he spoke of the love of Christ to sinners; and then remarked, "My body, I know, is only dust; but my soul is precious, and it is in the hands of my Father: medicine now can do me no good: man cannot help me: only God can help me, and in Him I trust."

Sept. 14—I visited the poor sick man, whom I have mentioned before, as suffering from the dropsy. I have been much gratified, every visit which I have paid him; but to-day he was in a delightful and heavenly frame of mind: he spoke with such holy confidence and earnest assurance of an interest in Christ, as to leave no doubt in our minds that he was a Christian indeed, and was ripening fast for glory. His pain was so great, at intervals, as to interrupt his conversation for some minutes. After one of these paroxysms, he said, "My sickness and pain of body is better for me than health. God has done me great good, by sending me this long sickness, which has made me think much upon Christ's trouble for us poor sinners; and now I trust in my Saviour—all in Him, in Him, one, no more." After I had prayed with him, which he seemed much to enjoy, he thanked me for my visit. I left him with the impression that he would not live many days longer. Early the following morning I received the intelligence
Sept. 1839.

that he had been released from his sufferings during the night, to enter, we doubt not, into that rest which remains for the people of God. [*Late Rev. J. W. Weeks.*]

Sierra Leone : Aug. 1838 — A friend requested me to call upon a man who had for a long time been lingering on a bed of sickness. He is an old resident in this Colony, and now suffers excruciating pains from a peculiar complaint, of which he can hardly expect to be cured. Finding that he spoke the English Language very well, I observed that his present sufferings suggested three things to my mind: 1. That our Lord and Saviour endured much more, when He offered Himself as a sacrifice for our sins. 2. That our afflictions on earth were infinitely less than we had deserved; and, 3. That if their object were obtained, namely, the sanctification of our souls, the promised rest in heaven would taste sweeter than if we had not had them at all. Here his eyes brightened: he raised his furrowed countenance, and said, "Sir, I believe that God is love; that, in great compassion to our souls, He drew the plan of salvation, and sent His Son into the world in the fulness of time. I believe that Jesus Christ is God—that He became man, and suffered an ignominious death on the cross, to atone for our numerous sins. I believe that this Book is the Word of God; not only because it speaks of Him, but because it is the very word which proceedeth from His mouth, and is the power of salvation unto every one that believeth. And now I look and long for the coming of the Saviour, to loose my soul from the body of clay, and take it to Himself. Still, I desire to wait with patience the hour which he sees fit."—He now lifted up his hands, and ejaculated, "Lord! I am ready to depart."—The power, clearness, and ease, with

which he made this confession quite astonished me. I thought, "Here I have to learn, instead of teaching. How little do I possess of the heavenly-mindedness of this poor but happy man!" He lives in a solitary place, almost neglected and forgotten by man, subsisting on the charity of a few friends, lying on a bed of straw, his blessed Bible by his side, and the peace of God in his heart. [*Rev. G. A. Klasing.*]

HINDOOS.

Burdwan, Jan. 13, 1837—During my absence, a Christian Lad, named Abraham, died on our premises. He had been ill for a long time; but lately he had begun to walk about, and we hoped for his recovery, when he was again laid up, to rise from his bed no more. Mr. De Rozario informed me that his last hours were truly delightful: his conversation evinced a power of grace which is but rarely witnessed among young converts. He exhorted his schoolfellows and friends to seek Jesus more earnestly: he prayed much, acknowledging his unworthiness in the most humble expressions, and giving a cheering testimony of his firm reliance on the atonement of Christ, through whose righteousness he hoped to get an entrance into heaven.

Abraham was always an interesting and intelligent boy; but little did I know before of the work carried on in his heart. His happy death is very encouraging, and a pleasing token that the seed sown is often growing up unobserved by human eyes; and on death-beds we are permitted sometimes to discover sheaves ripe for the eternal garner.

May 21—Rebecca, the wife of a young Native Christian, was suddenly called to-day into eternity: she was a sweet-tempered and sincerely pious Christian, and her departure was lamented by us all: but she has made a glorious exchange, on the Lord's Day.

[*Rev. J. J. Wellbrecht.*]

The Rev. W. Bowley relates the following particulars of a Native Youth, who died at Chunar on the 6th of December 1837. The name of this Youth was Bhajan. He was of the Kshatriya Caste; and resided at Buxar, where his parents died when he was about eleven or twelve years of age. He was taken into the Society's School at that place in 1829; and received his first instruction in Chris-

tianity from David Thakoor, a Native Christian, formerly a Brahmin, who was then Superintendent of the school. Having expressed a wish to become a Christian, Bhajan was removed to Chunar, and placed under the care of the Rev. W. Bowley, the Missionary at the Station. He behaved so well, and was so attentive to the instruction given him, that he was admitted to Baptism on the 6th of December 1830, by the name of David Bickersteth Bhajan. His subsequent conduct corresponded with this beginning. He suffered early under a species of leprosy, which was supposed to be hereditary; and of which, after severe and protracted suffering, he died, as above stated, on the 6th of December 1837, just seven years after his baptism. As his sickness advanced, the probability that he would soon appear before the bar of Christ was pressed upon him: to which he replied, "That he meditated upon Christ;—that he was not only a sinner, but was born a sinner; but that Christ had promised to cast out none that come to Him." His young friends who read to him, and prayed with him, he constantly exhorted "to keep close to Christ, and not to forsake Him." This he repeated to them an hour-and-a-half before he breathed his last.

[*Committee.*]

On the morning of the day on which Bhajan died—Dec. 6—being informed that his speech faltered, the Missionary called upon him early; and then it was, for the first time for many weeks, that he appeared devoid of pain. He answered all the questions put to him readily, though not intelligibly. He was asked, if he meant to answer in the affirmative, "Whether he trusted in Christ," to lift up his hand. "Yes, Yes," was the reply; and he gave the sign required, by lifting up the quilt which covered his hands.

At 2 P. M. the Reader, as usual, read to him; and at 3, his schoolfellows did the same; when he exhorted them, as usual, to keep close to Christ, and not to forget Him. About midday, it appears he spoke clearly and distinctly, and so continued to the last. At 4 P. M. he entertained that the Missionary, the Readers—mentioning them by name—and all his schoolfellows, might be called in, that he might take a last farewell of them, as Christ called him. The woman who attended him, being alone, did not like to quit her charge at such a time. She,

however, called a Native Christian, who came and held up his head a little; when, without a single struggle or groan, he resigned his soul into the hands of his God and Saviour.

[*Rev. W. Bowley.*]

The Rev. Timothy Sandys, of Calcutta, thus speaks of Four Adults who died in 1837:—

One of these, Panchoo, had been baptized many years; and had not given bright evidences of his faith, having too generally manifested that his affections were set upon the things of this world. Previously to his dissolution, it pleased the Lord to bring upon him a protracted illness; and there is reason to hope that this was sanctified to him, and that he died trusting in the blessed Saviour—Another person, Neelu, had also been a member of the Church of Christ for many years: she was a daughter of Krishna Pal, one of the first converts to Christianity in this country, in connexion with the Serampore Mission. She had come on a visit from Serampore, to her son, Raju, who is employed as a Teacher in one of the Schools at Mirzapore, when a violent attack of an old complaint, the asthma, caused her dissolution. There is reason to hope that she has joined the company of those redeemed by the blood of the Lamb, in the realms above—A third individual, Jotton, came from Dighepar a few years ago, when she first heard the Gospel: she had since been baptized, and admitted to the Lord's Table; and her conduct had all along been very satisfactory, having been characterized by a general and deep seriousness of behaviour. Her illness, a severe case of small-pox—although I believe she had been vaccinated—prevented her from giving any dying testimony concerning her hopes; but her deportment while in health was uniformly such as to leave little doubt of her being a sincere Christian, and consequently of her having now obtained a crown of glory which shall never fade away—The other individual also died trusting in her Saviour.

NEW ZEALANDERS.

Aug. 14 to 16, 1837—I heard of the death of Martha Taiwanga, who, during her life-time, has been one of the most consistent Christians. At the time of her first residence at Paihia, she was a woman of violent temper: but when she received

the Gospel, her temper became subdued, and her life exemplary. Of late years she has had many trials of her faith, having lost three children, and having been somewhat afflicted in her own person; but she has always expressed herself in a manner becoming the Christian character.

Dec. 17: *Lord's Day*—I went to Manowenua; and proceeded first to see Koikoi; but found that he had died the preceding day, giving strong evidence of a saving faith in the Lord Jesus. I had called upon him the Lord's Day preceding; and had concluded to baptize him on the Wednesday, but was prevented. His body did not receive the outward rite of Baptism, but I doubt not that his soul was washed in the laver of regeneration. His elder brother, who is a consistent Christian, was about to read Prayers with the five or six Natives who were there, having the corpse, in a coffin hastily put together, by his side. There was a total absence of native superstition; no walling, nor cutting of the flesh; but a pleasing calm, which Christianity alone bestows.

[*Rev. William Williams.*]

June 5, 1838—During the past year, three pious Natives have departed this life. Two of these were of great promise, and had been useful in declaring to their neighbours what God had done for them. Poor Broughton was one, whose gain was felt to be our loss. Both he and Paul departed in the faith. Paul was an old man: he could not read, but God gave him the understanding heart as well as the hearing ear. He treasured up the Word of God in a peculiar manner, and fed upon it by faith. His sufferings at times were extreme, and that for twelve months. During this time, a murmuring word was not heard to escape his lips. As he drew near to the time of his departure, his tranquillity and joy increased. He would occasionally start up, and say, "Christ is with me! I thought I was already in heaven; but when I saw the dark earth, I found myself here."—Several other instances we have witnessed, which shew us that the Lord is still merciful, in causing His Holy Word to spring up, and bear fruit, to the praise and glory of His grace.

[*Mr. J. Matthews.*]

Aug. 7—I have lately administered Baptism to five of our people, who have been for many months candidates for

that ordinance. One of them, Henry Martyn, a youth, was in a consumption; which induced me more readily to admit him.

Shortly after baptism, he was carried outside, to try the benefit of change of air; and yesterday was brought in to be buried. His aged father, a fine old Chief, and the head of his Tribe—Ngatiteata—has been just giving me an account of his end. It was truly affecting to myself, while his whole demeanour exemplified the superficial nature of heathen affection. "While he was gasping for breath," said he, "I mihi'd down to him"—sighed toward him, as is their custom;—"and he replied, 'Be strong in prayer, be strong in prayer; pray with sincerity, pray with love, pray with the energy with which you used to animate the assembled fight.' Just as he was expiring," continued he, "I applied my forehead to his, and sighed. He looked up at me, and said, 'Cleave to Christ, cleave to Christ, cleave to your Saviour. Be in no hurry to get baptized. I have sinned since my baptism.—I am going. I am a poor sinner. You are better than I. Take care that I don't outstrip you in the race. Oh that we may live together!'"—I thought, for the moment, that the old man felt affected, and looked for the tear in his glistening eye; but could not help groaning, when he immediately turned the subject, by asking for an adze for a canoe which I had bought, and which he claims as his.

[Rev. R. Mansuett.]

NORTH-AMERICAN INDIANS.

The Rev. William Cockran, of Red-River Settlement, communicates the following instances of hopeful deaths among the Indians:—

April 16, 1837—I called at the house of a young person: I perceived, as I entered the door, that his prospects were brightening. I said, "You will not be long here: you will soon have to depart: that sun, which has so often shed his rays through this little window, and dispelled the gloom of night spent in restlessness and pain, will publish to others, but not to you, the joys of a returning day. The dark unknown lies before you, which flesh and blood has never trod: the angel of death hovers round the habitation, and whispers, by every cough, by every pulse, 'Make ready—come away.'" He said,

"I am not afraid to die now. I prayed to God, and He has taken away the fear of death."—I said, "You have now got upon the track: continue to send up the prayers of faith; and when thou walkest *through the valley of the shadow of death, thou shalt fear no evil: the Lord shall be your sun and shield: He will give you grace, and crown you with glory.*" I prayed with him; and pressed upon him to continue praying till death delivered him from the troubles of this sinful world.

April 21—Was sent for by the young man. This afternoon, as his brother-in-law was reading the New Testament to him, he sat up in bed, and said to his sister, "Reach me your hand, your hand! I am dying!" He then requested them to send for me, to pray with him before he died. I went immediately; but before I reached the house, his soul had departed without a struggle.

Nov. 5, 1837—I rode to the Indian Settlement. I then called at the house of the Chief, to see his son, who was dangerously ill. This lad was taken to the Rapids in August, that he might learn to write and speak English more fluently. As he seemed to have a desire of being useful to his countrymen, I was anxious that he should possess a good knowledge of the Scriptures, that he might become a Reader among them. He read, and learnt arithmetic, with my own children, in the evening; and went to school in the day. He was making encouraging progress, and behaved well. Whenever he saw me at work, he would always come and assist. Sometimes his countrymen, on passing our establishment, would set up a loud shout, and call him a Slave, when they saw him at work. He would give them the rejoinder, and tell them they would not be so merry when the winter set in—they would then be begging a few frozen potatoes to eat. Thus William continued to be a steady friend, and co-operated faithfully: he was always at my elbow, when out of school. On the 21st of October he went to visit his parents; and returned on the 23d, with his father. He was highly pleased to find William able to interpret all that he wanted to say. After the return of his father, I perceived that the lad was unwell; and consequently sent him to amuse himself, instead of attending school. On the following day he complained of headache. I gave him a dose

of salts, in hope that he would be relieved by it. The third day he was no better, so that I sent him to his father. From the prejudices which they have against Europeans, I knew, that should I give him medicine, and the case prove fatal, they would infer that I had poisoned him. He has been gradually growing worse. Now his disease has all the symptoms of inflammation of the brain.

The Indians are very ineffective physicians and nurses: they expect their remedies to operate instantly, as through magic; and when one remedy ceases to produce the desired effect, another is immediately applied: thus, through impatience and want of skill, they weaken the patient, aggravate his disease, and often accelerate his dissolution. But it was idle to expect that any directions of mine would be implicitly followed. All the quacks of the tribe were present, ready to display their skill. I simply therefore requested time to commend his soul to God—that should he die, He might receive him into a state of bliss, through the merits of that Saviour in whose Name he had been baptized. After prayer, I returned home, applied to the doctor for some medicine for his relief, and sent it to the Indian Settlement; leaving it to the choice of the relatives to use it or not, as they might judge proper.

Nov. 8.—I went to the Indian Settlement, called upon the Chief, and prayed with his son, who is much worse. The Chief has not made a public profession of Christianity by being baptized; but this is no doubt sent to be a turning point: it will either drive him back to Heathenism, or unite him more closely

to Christianity. I was much pleased to learn, from one who had been waiting on the sick person, that the Chief remains firm. Several of his heathen brethren have made a speech, insinuating, that they were always in the habit of conjuring over the sick, and their spirits had often assisted in restoring them again to health; and why should they allow his son to die, without making use of those means which had proved so beneficial to others in time of sickness? The Chief replied: "Brethren, you are too late. I have given up my heart to this new religion, and I intend to prove it: I leave my son in the hand of God: He shall do with him as He pleases: therefore it is useless to propose any thing of the kind, for his recovery."

Nov. 15.—I visited the Indian Settlement. As the Chief's son had departed this life on Lord's-Day evening, I interred his remains, and held the usual meeting. I was gratified to learn, that, notwithstanding the active energies of the enemies of Christ in throwing reflections on the Christian Religion as the cause of the boy's death, all, by the overruling providence of God, was made to end well. I was told by one present, that he met death with Christian Resignation: and it is circulated by one of his relatives, who is by no means favourable to Christianity, that he told them not to weep for him when he died; for he was going to live near to God, where he would be happy: and they ought to go to church, and learn to sing and pray to God; and then, when they died, he should see them again.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 364.)

IRELAND.

Origin and Proceedings of Kildare-Place Society.

A Society was formed in Ireland, of which my honourable and gallant friend on my left, the Member for Donegal, and my honourable and learned friend on my right, the Member for Colerain, with myself, were members. The sacred, simple, universal, and truly-catholic prin-

ciple of this Society was, that education should be given to the poor of Ireland, without religious distinction; but we laid it down as a fundamental rule, from which we never did, and, with the blessing of God, never shall, swerve—that the Sacred Scriptures, without note or comment, should be used in every school. It being our desire to open our doors wide, not only to every class of Protestant Dissenters,

but also to the Roman-Catholic Population, (for they are emphatically that portion of the people who most need education,) we required that catechisms or books of religious controversy should be excluded from the schools. If the managers of any school in Ireland pledged themselves that the Bible should be used without note or comment, and that all catechisms and controversial works should be excluded, we gave to such schools all the aid in our power: we supplied them with books and stationery—trained their Schoolmasters—placed them under the inspection of our Visitors—made grants in aid of building and fitting-up, in suitable cases—and rendered them every assistance in the prosecution of their designs. The Government of the country saw our operations: they approved of them; and they invited us to take a grant from the public purse: they gave us a grant, and we then enlarged the circle of our operations.

In 1813, we had only One School: in 1831, when public aid was withdrawn from us, we had One Thousand Five Hundred Schools, and upward of One Hundred Thousand Scholars, the majority of whom were Roman Catholics. There never was a greater mistake than to suppose, that the poor Roman Catholics of Ireland object to the Sacred Scriptures; for there is nothing which they desire more than that their offspring should be enabled to read God's Holy Word. If any thing is calculated to aggravate the absurdity, or rather wickedness, of the exclusion of the Sacred Scriptures from our schools, it is the fact, that the poor of that country literally hunger and thirst for the bread and waters of life.

I want to shew the present position of the vital question of "National Education in Ireland."

The Roman-Catholic Priesthood, who, I believe, for very obvious reasons, never have been friendly to the circulation of the Scriptures any where, objected to the operations of our Society, because we required, as a *sine quâ non*, that the Sacred Scriptures should be used in the schools. They raised a prodigious clamour on the subject. They succeeded in obtaining the appointment of a Commission of Inquiry on the subject of education in Ireland, and the Society was examined into. All manner of complaints were made against it: it was alleged, that it was a proselyting Society; but they were never

able to discover a single instance in which an unfair or indirect attempt had been made at proselytism. I, as a Protestant, cannot but feel that the mere perusal of the Sacred Word of Truth must, under the Divine Blessing, inevitably lead to the enlightening of those who are ignorant in matters of Religion. I do not mean to say, that, in such a sense, it was not a proselyting Society; but when the Roman Catholics affirm that it is one, they involve in that proposition the acknowledgment that they are wrong; because, if the Sacred Scriptures be the words of unerring and everlasting truth, they must lead those who peruse and receive them as such into the paths of truth. Therefore, if the Scriptures proselytize people from a Church, it must be that that Church is not founded on the Word of God. Well, a Commission was appointed: they examined Dignitaries and Clergy of the Church of Rome, a number of Clergy in connexion with our own Church, and indeed all sorts of men. The remarkable fact is this—that, in the Report presented by the Commission in 1826, having gone through the whole matter, and stated the allegations made against the Kildare-Place Society, they declared that they had not been able to discover one single instance in which any sinister attempt at proselytism had ever been made in any one of the schools connected with the Society. That was the Report of the Commission. As I said before, it was made matter of objection, that we required the Scriptures to be used in our Schools. We proclaimed the fact: we expressly stated it to the Government, when they proffered us their aid. But in consequence of the clamour raised against us, and the mistaking and delusive policy of propitiating, at any price, that powerful body, the Roman-Catholic Hierarchy and Clergy, the grant was withdrawn.

[*Mr. Sergeant Jackson, M.P.,—at West. Miss. Soc. An. Origin and Proceedings of the Irish Board of Education.*]

In 1831 we received notice that the grant which had been annually voted to us from the public purse was to be withdrawn. And what was the result? A New Board was formed, which now receives from the national funds a grant of Fifty Thousand Pounds per annum; and this sum is to be progressively augmented until it amounts to Two Hundred Thousand Pounds per annum.

That sum, large as it may appear, is not too much to give for the advancement of sound education in Ireland: twice two hundred thousand pounds, nay, four times two hundred thousand pounds, would not be too large an expenditure for that object. I maintain, on the contrary, that such an application of the public money would be the wisest and greatest economy: but I ask, will not you, English People, require, when a large hand is put into your purse, that you get something worth paying for, in return for your money? Will you be content with a system of "National Education," so called, which shall exclude from the schools the Sacred Scriptures of Truth? Will Englishmen, who possess and prize the Word of God, consent to be parties to its exclusion from their schools?

Who were the parties who constituted the New Board of Education for Ireland? There was a Roman-Catholic Archbishop, a Protestant Archbishop, a Roman-Catholic Barrister, a Unitarian Barrister, and another individual who has since ceased to be a Member of it, a Presbyterian Clergyman in connexion with the Synod of Ulster; and with them was associated, also, his Grace the Duke of Leinster;—a most heterogeneous congregation!

The Board thus constituted, and it having been determined that the Sacred Scriptures should not be trusted to the people in an un mutilated form, and that, forsooth, a Selection must be made—puny, ignorant man arrogantly attempting to modify and improve that which descends from the Great and Eternal God!—they made their Selection, and sent it to the schools. It is not necessary for me to occupy your time with criticisms on this compilation: it is enough for me to say, that from it the vital truths of Christianity are excluded. How was it possible that the Most Reverend Dr. Whately, the Protestant Archbishop of Dublin, the Most Reverend Dr. Murray, the Roman-Catholic Archbishop, Mr. Anthony Blake, the Rev. Mr. Carlisle, and my friend Mr. Holmes, could agree upon any other selection than one of such a character? On the one hand, those passages of Scripture were excluded which were offensive to the Unitarian; and, on the other, those which were considered objectionable by the Roman-Catholic: so that they took out the very vitals of the Sacred Word. These publications were sent into the schools; but being strongly objected to by

the Protestant Population, an inquiry was instituted by Parliament, and, I believe, in consequence thereof, the Board decided against their continued use; and, thank God, we have got rid of this part of the evil!

But, at this time, the Scriptures are not required to be read in the schools. I would ask, What Clergyman of the Church of England, what Wesleyan, what Presbyterian, what Independent, what Christian, can agree to a system of education, the principle of which excludes the Word of God? The consequence of such a course was, that seventeen Irish Bishops, and, with very few exceptions, the whole of the Parochial Clergy of the Established Church, protested against the system, and refused to lend their aid in carrying it into effect. What is the result?—the humble Protestants of Ireland will rather endeavour to educate their children themselves, than send them to schools from which the Bible is banished; and thus they are eventually excluded from any participation in the benefit of the funds granted by Parliament "for the Education of the Poor of Ireland."

What do you think, generous people of England, of this application of your money? In the three provinces of Munster, Leinster, and Connaught, containing an aggregate population of five millions, including several hundred thousand Protestants, how many children of Protestant Parents do you think there are in the schools?—a thousand, and a few odd, children.

But this is not the whole evil. Put the Protestants entirely out of the case. Suppose it is not worth your while to provide scriptural education for your poor, humble Protestant Brethren of Ireland, it would be quite inexcusable to withhold from your poor Roman-Catholic Fellow-countrymen the most inestimable blessing which can be conferred on them—those Sacred Oracles of Truth, which are necessary to their salvation. In some counties of Ireland, not a single Protestant is to be found in the National Schools. I state these facts, because it is necessary you should know, that the mode of national education pursued in Ireland is virtually a Roman-Catholic System.

[The Same—at the Same.

Conflict of Popery and Protestantism in Ireland.

A battle is to be fought between Pro-

testantism and Popery. You cannot visit Ireland, especially the three provinces to which a preceding speaker referred, without strong and painful convictions, that things are hastening to a crisis.

A Gentleman said very properly, and I hope the sentiment will be engraven on all our hearts—"I will not carry my politics into my religion, but I will carry my religion into my politics." Now, while I will not carry my politics into my religion, I do hope that my politics—that the politics of all—will be of such a character, as to bear the infusion of our Religion; and that all our political principles will act in correspondence and harmony with all our religious principles. I deprecate an irreligious policy; and I do not hesitate to say—for the time is come when we must speak out—that an atheistical policy—that a jurisprudence without a God—an Administration without a Religion, will not only be the curse of Ireland, but the curse of England too.

I speak now with deep feeling, and in reference to Ireland. Property is insecure—Life is insecure. During the period of my recent visit, while in conversation with some of the most intelligent and most influential individuals in the South of Ireland, they told me that life was so insecure there, that they could scarcely let their farms. One Gentleman, who had a very extensive portion of land, said, "I could turn my tenants off; but if any one succeeded them, he would be murdered the next day." It is a notorious fact, that it is so. One of our own Ministers told me of a very respectable person—a truly religious Protestant—who came to him, and questioned him about the best place to which he thought he could emigrate. "Emigrate!" said the Minister; "a man of your respectable character and family! surely you are not going to emigrate!" He replied, "I must."—"What, and take all your family to New South-Wales, or some such place?" "Yes," he said, "I am a marked man: my life is not worth three years' purchase."—Is it not time, then, that something should be done?

I do, therefore, most seriously say, we must meet those Gentlemen on their own ground of Christian fraternity and co-operation. We must become one community—we must become one country—England and Ireland must and will stand or fall together. It is not England and Ireland, so much as it is Protestan-

tism. It is Protestantism, in its pure, scriptural, and unadulterated character. It is not Protestantism mingled with Popery. It is not Protestantism endeavouring to derive a kind of artificial glory from the antiquity of Popery; but it is the Protestantism of the Reformation. It is the Protestantism of Luther and Melancthon; and it is the Protestantism of our own Risleys and Latimers: it is a Protestantism watered with their blood: it is a Protestantism sealed by their lives: it is a Protestantism which appeared in the fires of Smithfield, and of which one of the Martyrs exclaimed amidst the devouring flames, "We are kindling a light in England to-day, which will never be put out!"—Sir, it never shall be put out. If Popery could extinguish it, it would have been put out long ago. If Infidelity could extinguish it, it would have been put out long ago. If cold temporising professors of Protestantism could have put it out, it would have been put out long ago. But it has burned amidst opposition and persecution; and I love it the most, when I see it surrounded by fire. Oh, if I love Protestantism any where, it is in Ireland that I love it. It is like the bush that Moses saw in the land of Midian—surrounded with flames; but,

Like Moses' bush, it mounts the higher,
And flourishes, unconsumed, in fire.

And shall we forsake it? Shall we stand aside, and quietly look on those who are using their utmost efforts to destroy it?

Sir, (addressing Mr. Sergeant Jackson,) you have our hearts glowing with the justice of your case. You have our prayers. Go back to your country, an ornament of the Church to which you belong, and you will be followed thither by the prayers and by the benedictions of warm-hearted Christians here. Go back, Sir, and tell those who are in Ireland, that our Churches are with you—that we wept over your sufferings—that we have pleaded for you at the Throne of Grace—that we will petition the Legislature for you—that ours will not be an Antinomian profession—that we shall not love in word only, but also in deed. Yes, Sir, I am elevated in the midst of so much noble principle—in the midst of so much generous feeling; and if it were only for the sake of extending our operations in Ireland, we ought to double our subscriptions.

I have said that the battle is coming. There will be a fierce contest; and how is it to be carried on? Not by the confused noise of battle—not with garments rolled in blood: may God avert that!—but by the power of truth, and by the union of the Churches. Oh, let those Gentlemen, whom I rejoice to see here, go home and diffuse the same noble spirit in Ireland which they have excited here, and let all hearts be knit together for Ireland, and Popery will fall like Dagon before the ark.

There is one cheering circumstance to be remarked on this occasion, in connexion with our Centenary Fund. I refer to the appropriation of 6000*l.* for the building of School Houses in Ireland. When we were lately in Dublin, a Gentleman came forward to us from the neighbourhood of Wexford, (a warm-hearted excellent man,) who said, "Whenever you come to the parish in which I am, I will give you a piece of ground to build a school-house upon; and whatever sum you advance, I will advance an equal sum." That is the feeling which prevails almost throughout Ireland. I never witnessed such an enthusiastic burst of Protestant feeling, as I witnessed on that tour. In Dublin, in Cork, and almost wherever we went, they said, "Help us, and we will go with you." I would appeal to those Gentlemen from Ireland, whether Protestant Principles are not strong throughout all that country. The time is coming, I hope, when, in many a district in Ireland, there will be a Methodist Mission-School. We shall then have to look, on the one hand, on those schools which are adopting the immortal maxim of Chillingworth, "The Bible, and the Bible only," and bid them "God speed," telling them our hearts are as theirs: and we shall look on schools of an anti-scriptural character, mourn over them, and pray, "May God convert you! may you be taught the value of the Holy Scriptures! and may you never regard any instruction without the Bible as National Education!" I trust we shall yet see Ireland regenerated—Ireland emancipated—Ireland exhibiting, what was shewn to us upon a medal—broken chains and an open Bible. That is what we want for Ireland. Talk about "justice to Ireland!" Ireland does not want the "justice" of political agitation. Ireland is sick of it; and the great body of the people, if left to themselves, would

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at once break the yoke by which they are restrained. [*Rev. Theoph. Lessey—at the Same.*]

CONTINENT.

Circulation and Effects of the Scriptures in France.

The Report has just mentioned, that, through the instrumentality of this Society, upward of 105,000 Bibles and Testaments have been circulated in France during the past year. In addition to this number, I must state, that, through the instrumentality of the Société Biblique of Bordeaux, 5333 copies of the Bible and Testament have been also circulated; and besides that, 37,540 Bibles and Testaments have been circulated by the Société Biblique Française et Etrangère; which makes, altogether, a total number of 148,373 copies of the Holy Scriptures, which have been circulated in France during the past year.

Through the blessing of God, this vast circulation of the Gospel in France has produced a great deal of good, not only among our Protestant Churches, but also among the whole population belonging to the Roman-Catholic Church. Popery is losing its ground in France: the more the glorious Gospel of our Blessed Lord is read among the Roman Catholics in France, the more quickly do they know the errors and superstitions of Popery, and are inclined to become Protestants. But what is Protestantism? Nothing else than Christianity itself. It is Christianity restored to its primitive simplicity and fidelity; and whosoever believes in our Lord Jesus Christ—whoever accepts the truth as it is in the Gospel—he becomes a Protestant indeed.

We are very happy to possess, in France, a Translation of the Bible by Monsieur De Sacy, which is a Catholic Bible. Were it not for this precious work, we could not induce the Roman Catholics of France to read the Bible. De Sacy's Bible is received as an approved book among the Roman Catholics: the present Government of France has permitted De Sacy's Translation of the New Testament to be put into the hands of our rising generation; and in many of our Schools—our public and private Schools in France—the New Testament of De Sacy's Translation is now read. We find a number of Roman-Catholic Priests who are favourable to the circulation of De Sacy's Bible and New Testament.

God has been pleased to bless the reading and circulation of De Sacy's Bibles and New Testaments. A Gentleman in Paris—who was not a Christian indeed, but had been educated in the Roman-Catholic Faith—succeeded to a very large fortune, by the death of an uncle who had belonged to the Roman-Catholic Faith. This Gentleman became a Christian, in consequence of reading De Sacy's New Testament; and he considered it his duty to join the Protestant Christians in Paris: but he thought within himself, Had his uncle known that he would be converted to the Christian Faith, he would not have given him his money. "Very well," said he, "I must hand over that money again to my uncle's family, and remain the faithful believer of the pure doctrines of Christianity."

Another fact. A Young Lady, having read the New Testament and heard the preaching of the Gospel of Salvation, was, by the power of God and the Spirit of God, converted to Christianity; and then she felt it her duty to proclaim that Gospel to the members of her family. She belonged to a very respectable house in Paris; and she had a brother whose religious opinions were what we call, in France, Voltairian opinions [Deism]. The sister sometimes read to him some pages of the New Testament; but he could not—he would not—receive the truths which were contained in it. One day, that young man, walking in the streets of Paris, fell down, and a carriage passed over him and broke his leg: he was carried home: a medical man was sent for; who came, and said it was necessary to perform an operation—the amputation of the leg. This young man now began to be very seriously troubled in his conscience: he feared to die: he asked for his sister; and said to her, "My Sister, what shall I do?" His sister replied, "My Brother, if you cannot save your body, save your soul: believe in the Lord Jesus Christ: yield your heart to Him, and He will help you." And so he did! The operation was performed, and succeeded; and the whole night that young man was praying to the Lord Jesus Christ for the influence of His Holy Spirit, that he might be able to believe in Jesus as his Saviour and his God; and, in the morning, when his sister came to inquire after his health, he immediately reached out his hand to her, and said, "Ma Sœur, ne pleurez pas pour moi!

j'ai perdu ma jambe, mais j'ai trouvé mon Sauveur!" (Weep not for me, my Sister! I have lost my leg, but I have found my Saviour!)

I could multiply these facts; but I will only add (to shew how the Lord has been pleased to bless the circulation of His Word among the Roman Catholics of France), that we have now Ten Churches entirely composed of converted Roman Catholics!

It is my duty, then, to thank this Society for the exertions which they have made to circulate the Scriptures in my native country. And I entreat of every Member of your Committee to go on; for now is the time to circulate the Bible among the population of France. The Bible is asked for everywhere. Men's minds are ready to receive the truths of the Bible. Thousands—perhaps millions—of my fellow-countrymen now acknowledge the errors and superstition of Popery: they want truth: they want the truth of the Gospel; and they do not know where the truth is. They want peace for their consciences; and they do not know how peace can be restored to their troubled minds. They are like lost sheep; and we must lead them to the true Shepherd of the flock—to the true Cross, upon which the true Christ shed His blood for the salvation of the world. I pray that the Members of this Society will go on circulating the Bible in France; for, at the present moment, the Roman-Catholic Priests there are doing all which they can to prevent the diffusion of the Gospel: and they have the intention, not only to thrust it out from France, but to introduce Popery into your country. Yes! they wish to convert England to Popery! What! Is not this country the country of the Bible? Is your Government not favourable to Christianity? Is your young, your noble Queen not the Protector of the Christian Faith? No! never will the Pope conquer in Great Britain!—But let me entreat you, not to slumber, nor to sleep. You must attach yourselves more and more to the Bible: you must cleave to the truths which are contained in the Bible, and to the facts which are related in the Bible: you must follow the only way of salvation which is shewn in the Bible: you must believe in Jesus Christ: you must give your hearts to your Saviour; and the more you love Him, the more you will obey Him. If you love Him, you will not forsake Him, but you will obey His laws,

I think that every one in this Meeting will agree with my idea, that the best answer which we can make to the incessant attacks of the Roman-Catholic Priests, is the fact, that this Society is going immediately to print, in Paris, a new edition of De Sacy's Bible, and three editions of De Sacy's New Testament.

[*Rev. F. Martin, of Bordeaux—at B F Bible Soc. An.*

Having lately visited some parts of the Continent, I feel myself called on to offer a few remarks, as to the blessings which the Bible Society has conferred on France, and the call which there is for it in the different kingdoms of Italy.

In respect to France, as it was, ten years ago, when I had an opportunity of ascertaining its religious state, and what it is at the present time, I would remark, that I never saw so great a moral change. Many voices bear their testimony to the Bible, as the originating cause of that moral and spiritual movement which is taking place in that country. Where, ten years ago, I saw Schools in their infancy, I found, on visiting them only a week since, that they comprised no less a number of scholars than eight hundred!—800, the majority of them belonging to Roman-Catholic Families, who were taught, not according to the wisdom of man, but from the Lively Oracles of God; making answers which I should have rejoiced to hear in our own Sunday Schools. Scriptural Knowledge is made the foundation of Scriptural Piety; and God's blessing crowns those labours with success.

I proceeded to another part of France—the district of the Saone and the Loire. I never saw, in any tract of country, such blessings as those which have been conferred by the Bible Society on that portion of France. Wherever the waters of the Saone and the Loire roll their fertilizing streams, there goes the stream of Divine Truth—there your Bibles and Testaments are scattered—there they are read. First comes the Colporteur: afterward comes the Evangelist: then the Church and the Pastor; and then, joy among the Angels that are in Heaven, over many a repenting sinner. I might point out more particularly the cities of Louhans, Mâcon, and Chalons. At Chalons, they are erecting two churches. I visited the Minister; and I never saw a man actuated by a better spirit, or giving marks of more enlightened piety and zeal. I said to him, "Pray, Sir,

what has been the origin of your church? for I understand it is recent in its establishment." He said, "The circulation of the Bible and of the New Testament. It has been assisted, likewise, by the distribution of Tracts. This has given rise to the conversion of seventy Roman Catholics; and these Roman Catholics have given occasion to the church that we are erecting, which is sufficient to hold 400 persons: and we have built it so large, because we are persuaded that God's blessing on the perusal of the New Testament is so signal, that we shall soon require even an additional church, and fill it with worshippers." And that will be the fruit of the circulation of the Bible!

At Lyons, there is a very remarkable work going forward. It began under the ministry of the Rev. Adolphus Monod; but the circulation of the Bible contributed largely to strengthen that work, and to establish it. In the Sunday which I spent there, I saw the worship conducted with most visible tokens of piety and decorum. I heard the Minister, the Rev. M. Cordes, preaching like a man of God—pointing to the Cross of Christ—proclaiming the great doctrine of man's lost and perishing state, and directing his people to the only hope of refuge and salvation: and afterward, when the sacred Communion was celebrated, out of 500 persons who generally formed the amount of worshippers, 250 were communicants: and when I asked the Minister the question, "Pray, Sir, do you exercise proper discretion? do you take care to assure yourself of the principles, and the life and practice, of the communicants? are you assured of their piety, so far as it is in the power of man to judge by the external life and conversation?" he said: "I am deeply impressed with the importance and the solemnity of that duty; and there is not a single individual among those 250, but I believe him to be under the genuine influence of religious principle." Afterward, a man came forward, with a most respectable gravity of appearance and address, and begged to see the Minister: he said he had a message to deliver to him. The message proved to be this:—"I attend your Place of Worship, Sir, every Sabbath Day: I come three leagues [which is about seven miles, or seven miles and a half]: several of my neighbours come, in like manner. I am commissioned this day to say, that if you

will send a Protestant Minister, there are two or three hundred persons, at this very moment, prepared to receive him."

In short, wherever the Bible is circulated, God appears to bear His testimony to it; and I have no doubt, that if you could yourselves witness the progress of your Cause in that part of the Continent, it would rejoice your hearts, and call forth one common feeling of acclamation to the praise and glory of God.

[Rev. T. S. Grimshawe—at the Same.]

Destitution of the Scriptures in Italy.

I now turn to Italy; and I beg more particularly to urge the exertions of this Society in that country. If there is any place under heaven which needs the Bible, it seems to be that country—a country set against its admission: and yet there is, even in Italy, a kind of universal demand for the Bible. The Bible is not known by many: but there is a general impression that it ought to be known—that it ought to be free as the air which we breathe, and as the light which shines from heaven—that it is the common charter of salvation for all mankind—and that what God has given, no man, and no Church, has a right to intercept in its progress.

In order to shew how little the Bible is known, even by some who ought to be the interpreters of it, I may state, that a Priest one day challenged me to enter on the points of controversy between us. I told him I had no particular wish to do so; but if he challenged me, I was Protestant enough to accept the challenge; provided that the basis of our argument might be a reference to the Bible. Having accepted this as the basis, he said, "Now, Sir, what is your objection to us?" I said, "My objection is this—You exclude the Bible." "We do not exclude the Bible: you Protestants are constantly casting that imputation on us: we do not exclude the Bible." I said, "Sir, pardon me: I can find the Bible nowhere here; or else it is in such a form, as almost to prevent the possibility of its purchase. I went into one of the principal booksellers' shops in Rome the other day, and said, 'I want a Bible.' 'Very well, Sir: here is one.' 'Why,' I said, 'this is a series of volumes: do you call this the Bible?' 'Yes, Sir.'—'Pray how many volumes are there? it looks more like a library than the Bible.' 'Sir,' he said, 'there are seventy-seven volumes.'" Seventy-seven volumes! I counted them

one after the other, and the number was seventy-seven. In fact, the work was so overlaid with notes, that it was like the Tarpeian Maid sinking under the weight of her ornaments: you could scarcely recognise the text, owing to the mass of note and comment with which it was encompassed. The Priest replied to all this: "Well, we HAVE the Bible." I said, "Pray, Sir, have you one in your possession at this moment?" "I have."—"Will you have the kindness to produce it?" He produced what he called his Bible; but what was my astonishment, when I found it to be a Roman Breviary! I immediately said, "Pray, Sir, do you call this the Bible?" "Yes, look at it: here is a reference to the Psalms: here are extracts from Isaiah and Jeremiah, and from one sacred writer and another: surely it is the same thing." I said, "No, Sir: extracts from a book can by no argument of logic ever be considered to be the book itself." But all that I could get from him was the common phrase, "C'est la même chose!" ("It is the same thing: it makes no difference.")

Now, in order to shew what a call there is on this Society to distribute the Bible, allow me to mention the encouraging fact, that, during the time I was in Rome, but a few months ago, there were two Augustine Friars who had received Bibles, I believe from the beneficence of this Society; and the effect had been, that their minds were enlightened—the character of their preaching was immediately changed—and (on the principle, that when a man once perceives the value of Divine Truth himself, he feels a desire to communicate that blessing to others) these Augustine Friars went through different parts of the country, as we should say, preaching the Gospel, and producing a powerful effect. At length they were checked by the authority of the Church of Rome, and were imprisoned for that great crime of reading the Bible, and preaching according to its divine contents. And, further to shew what the degree of persecution is, I would beg briefly to mention, that a Swiss Minister, distributing the Bible in a part of Italy, the name of which, perhaps, it may be more prudent not to disclose, was, in consequence, visited by the police, and commanded to leave the country in forty-eight hours: I may also state, that though he had distributed only a small portion of his books—I think about twenty-three Bibles and Testaments—those who had received

them were actually imprisoned, some for six weeks, some for seven, and one for ten weeks, in consequence of having a copy in their possession. Another individual, who was assisting in the circulation of Tracts, was taken in Savoy: a legal process was instituted against him, for acting contrary to the laws of the country, and circulating bad books, as they are called: he was condemned to twelve months' imprisonment, and to a fine of 300 francs: it was only by the most earnest entreaty that the period of his imprisonment was abridged, and that, at the expiration of eight months, he was once more permitted to enjoy that liberty which is our birth-right here, and which we can associate with a more glorious liberty—the liberty of the sons of God.*

I will not prolong these statements. I will just add, however, one remark; because I think it may be well to know what is the thermometer of public opinion in Rome, and what the estimate which they form of our position at this moment in Great Britain, and how we are regarded in what is emphatically called "the Capital of the Christian World." It is the prevailing impression, then, at this time, in Rome, among the Priests—indeed among all classes that are well informed there—that we are on the very eve of abandoning the principles of Protestantism, and going over to the Roman-Catholic Church. I pledge myself to the truth of that fact: it is no secret: it is the usual congratulation with which they approach you. There is a kind of fraternal embrace which they are willing to give; and the foundation of this regard is, a supposed assimilation of feeling and principle, and that we are on the verge of embracing the Roman-Catholic Faith. I asked the question, and a friend of mine asked the same, "Pray, on what evidence do you ground this supposition?" "We ground it," they replied, "on facts which are too obvious and too well known to require being stated." We requested that they would state those facts. Among the causes which they assigned for this supposition that we are

on the point of joining the Roman-Catholics, some were political, of which their admission into Parliament was a leading feature: another was, the multiplication of their Places of Worship, by means of Protestant money, and with Protestant attendance, and with Protestant concurrence: and then, last of all, they appealed—and, I am sure, with a feeling of triumph on their part, which, on mine, I felt as an insult—they appealed to the state of one of our Universities. I lament to say it—I truly lament to re-echo the remark; but the cause of Truth requires me to be faithful. I impeach no man: I do not impeach that body of men whom I allude to. I candidly acknowledge their claims to piety, and to zeal, probably far superior to my own; though I must as candidly acknowledge, that I do not concur in their interpretation of Truth. But I feel it necessary to state, that our friends at Rome said, "Go to Oxford—go to your seat of learning—not a place in a corner—not a place marked by ignorance, but where Science has established her banner—the place where your youth are educated for all your professions—and from whence your Ministers are to be supplied: go, and look there! they are doing our work so effectually, that we have no need to do it for ourselves!" It was with profound grief that I heard such an imputation; and I am convinced, that the Authors of the writings referred to would repel the charge with indignation. But I would say, in conclusion, If these are the sentiments which they form in Rome, what ought we to be doing in Great Britain? I trust that we shall remember that there once were men called by the honoured names of Cranmer, Latimer, and Ridley; and that one of them said, "Brother Ridley, we are this day lighting a flame, that, by God's grace, shall never, never go out." If Rome thinks that that flame is now approaching the moment of its extinction, I pray that we may add fresh fuel and fresh materials to it; and while, in France, the Roman-Catholic Prelates have met (in those parts of the country to which I have alluded) to inquire what can be done to check the progress of Protestantism, let it be our resolution to inquire what we can do, as Protestants, to resist the progress of Romanism.

[The Same—at the Same.

* The Scriptures thus distributed, and with such powerful effect, were the accredited Roman-Catholic Versions of the country. This remark is applicable also to many of the statements made in the speeches of the Chevalier Bunsen and of the Rev. F. Martin.

BRITISH AND FOREIGN BIBLE SOCIETY.
THIRTY-FIFTH REPORT.

General View of the Year.

YOUR Committee rejoice in being permitted to meet you once again under circumstances full of encouragement. Their work has been prospered on their hands, in the Four Quarters of the World; and considerable means have been placed at the disposal of the Society. Their first duty is, to render a devout acknowledgment to Him, whom the Society is aiming to serve, for that blessing on their labours, of which they believe you will judge the statements that are to follow afford very ample proof. They would say, therefore, in the words of Holy Writ, *Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end! Amen.*

It would be vain, as well as useless, to lead you to suppose that your Committee have had no trials to meet with in administering the affairs of the Society during the past year. They have, however, abundant reason to thank God that those trials have not originated among themselves; but that a spirit of peace and good-will has, through the Divine Mercy, continued to preside over all their deliberations.

Issues of the Scriptures.

The Issues of the Society have been—

At Home 417,276

From Depôts abroad, 240,792

Total 658,068

a larger number than has been issued by the Society in any previous year, and shewing an increase over the Issues of the last year to the extent of 63,670. The total Issues from the commencement of the Society amount to 11,546,111.

Summary of Languages, Dialects, and Versions.

Of 136 LANGUAGES OR DIALECTS, the Distribution, Printing, or Translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly in 68 } 136

Indirectly in 68 }

The number of VERSIONS (omitting those which are printed in different characters only) is 158. Of these, 105 are Translations never before printed.

Auxiliaries and Associations.

The statements of the Report on

this subject will be found at pp. 283, 284, of our Number for June.

Measures for the Supply of the Metropolis.

The Destitution of the Scriptures in London, as ascertained by the London City Mission, was noticed at p. 174 of our Number for March: 121,080 Houses had then been visited, and 35,393 Families found destitute of the Scriptures. In a Circular, issued on this subject by the Bible Society, it is stated:—

The Committee and Officers of the City Mission having entered into a detailed investigation of the state of the Metropolis, as to the actual supply of the Scriptures, have arrived at the conclusion, that there cannot be fewer than 50,000 Families, in which neither Bible nor Testament is at this time to be found. This fearful destitution they have felt it to be their duty to bring before the Committee of the British and Foreign Bible Society, together with plans for more effectually meeting it. A Deputation from the Committee of the City Mission has met a Sub-Committee of the Bible Society; and the subject having been fully gone into, Resolutions were agreed to, and have since been confirmed by the Committee.

The chief Resolution was the following:—

That the City Mission, the District-Visiting Society, the Christian-Instruction Society, the Pastoral-Aid Society, and other Institutions formed for the purpose of visiting the Poor in their own Houses and supplying them with Religious Instruction, be authorised to apply, by their Committees or Secretaries, to the Depository of this Society, for such supplies of copies of the Testaments and Psalters as they may require, for the purpose of LENDING; and that they be requested to furnish a monthly return of the names, places of residence, and other particulars of the parties supplied by them, in order that the same may be transmitted from hence to the Committees of the various Bible Associations in London.

It is added, in the Report—

Several Bible Societies and Associations have undertaken the supply of their own localities: the District-Visiting Society applied for and received 1500 copies: the

Christian-Instruction Society has been supplied with 500 copies; while the City Mission, after concluding their very laborious examinations—conducted, your Committee have every reason to believe, on the whole, in a faithful and judicious manner—presented a claim for upward of 36,000 copies, which have all been supplied. The whole distribution has been 35,548 copies. Want of space will not allow your Committee to dwell further on the fearful evidence which has been collected, of the existing destitution, nor yet upon the good-will with which many copies have been received: they will, and they must indulge the hope, that, while infirmity may have manifested itself in carrying out so vast an undertaking, great temporal, spiritual, and eternal good will result from it.

Grants of Money and Books.

	£	s.	d.
Domestic.....	129	2	18
Europe.....	222	8	11
Asia.....	196	2	1
Africa.....	77	12	2
America.....	158	13	6
West Indies.....	298	14	8
Total....	£39,820	18	5

The conclusion of the Report has been already given, at pp. 229—234 of our Number for May.

Mr. Dudley, having attended 47 Public Meetings, in June and July, chiefly in Somersetshire, thus speaks of the

Increasing Interest taken in the Society.

It was with peculiar satisfaction, at the present moment, that I witnessed the decidedly-increasing interest manifested by our Clerical Friends in the cause of the Society, at most of the Meetings recently held. On several occasions, the great Protestant Principles on which the Society is based were advocated and defended with uncompromising firmness, and in a spirit worthy of the Ministers of the Everlasting Gospel. Throughout this extensive tour, I have witnessed but one feeling, with reference to some recent strictures on the Continental Versions adopted by the Society for circulation among Roman Catholics; and this feeling is one of cordial approval of the line of conduct pursued by the Committee, so clearly explained and defended in the "Conclusion" of our last Report. At several of the Meetings, the subject was

introduced by our Clerical Friends, and treated with a degree of judgment, and force of argument, which left nothing to be desired in order to produce conviction.

The Report of a Collector at Chard furnishes an

Instance of the Anti-turbulent Influence of the Bible.

Having taken shelter from a heavy shower in the open doorway of a house of humble appearance, I became interested in the conversation passing between a father and his son, a Young Man apparently about twenty years of age. The first words which I heard, on entering the room, were—"Can you shew me any thing in the Bible contrary to that?" The son confessed that he had never read the Bible through: on which his father respectfully appealed to me for a confirmation of his own views of the invariable tendency of Scripture Doctrine and Precept. Having given him a general answer, with which he appeared satisfied, I begged to know the particular passage which had called forth his observation; and he immediately repeated, with peculiar but appropriate emphasis—*My son, fear thou the Lord and the king, and meddle not with them that are given to change.* The father was so deeply read in the Sacred Volume, that he required but little aid in shewing his son the perfect accordance of this injunction with the whole tenor of Scripture. The Young Man, who candidly acknowledged that he had been tempted by some profligate and designing companions, seemed deeply affected; and I left the house with a stronger conviction of the imperative duty of giving a still wider circulation to that Blessed Book, whose sacred truths, applied by the Holy Spirit to the heart, will form a barrier against the inroads of infidelity, insubordination, and crime.

CHURCH MISSIONARY SOCIETY.

Constitution and Practice of the Society in Reference to its Ecclesiastical Relations.

INQUIRIES having frequently been made respecting the relation of the Society's Missionaries to the Bishop, when located within the diocese of a Bishop of our Church, a Clerical Member of the Committee was induced to draw up a statement on that and analogous topics, illustrative of the principles and operations of the Society. This Paper so correctly

exhibits the views of the Committee on the points to which it refers, that, with the consent of the writer, they have printed it:—

It is the object of the following Remarks, to shew that the constitution and practice of the Church Missionary Society are in strict conformity with Ecclesiastical Principles, as they are recognised in the constitution and practice of the Church-of-England.

Throughout the system of the Church-of-England there is a recognised co-operation of temporal and spiritual functions in matters Ecclesiastical; that is, the Laity and Clergy have not only their separate and distinct provinces, but, in many important respects, they unite their agency for the accomplishing of Ecclesiastical Acts.

For instance, in supplying a vacant church, a Lay-Patron selects and presents "his Clerk" (as the Clergyman is technically called) to the Bishop; who thereupon invests him with authority to minister in that Church. So, also, there are certain Lay-Officers appointed to every church (the Churchwardens or Sidesmen), whose duty it is, not only to guard, in conjunction with the Minister, the temporalities of the Church, but also to watch over the due performance of Divine Service, the morals of the parishioners, and the conduct of the Minister; and to report, from time to time, on each of these matters, to the Ecclesiastical Authorities. The duty of these officers is implied in the old appellation, "Sidesmen," or "Synodamen"—men summoned to attend and give information at Synods and Visitations.

The distinction and co-operation of lay and spiritual functions in the Church-of-England might be further illustrated in the case of Ecclesiastical Courts, and various relations which arise out of the principle that the Sovereign is the Supreme Ruler of the Church.

Keeping the foregoing distinction in view, the Church Missionary Society may be regarded as an Institution for discharging the temporal and lay offices necessary for the preaching of the Gospel among the Heathen. It is strictly a Lay Institution: it exercises, as a Society, no spiritual functions whatsoever.

Such being the Constitution of the Society in theory—are its Proceedings conducted in conformity with this theory, and with the Ecclesiastical Principles of the Church-of-England?

In order to review these proceedings, they may be conveniently arranged under the FOUR following Heads:—

I. *Collection of the Home Revenue, and Disbursement of it abroad.*

These acts are altogether within the province of Laymen.

II. *Selecting and Educating Candidates for Missionary Employment,*

In this department there is no necessary encroachment on spiritual functions. The Colleges in our Universities are Lay-Corporations; and may, in many cases, be administered and presided over by Laymen.

Yet it may be urged, that, in this department, there is an approach to the peculiar province of Clergymen: because spiritual persons seem the more proper judges of a Candidate's fitness for Missionary Employment; and it is generally admitted, that a Bishop may exercise a controul over the education and training of Candidates to be advanced by himself to Holy Orders. Now, in both these particulars the Church Missionary Society has carefully guarded its proceedings. The examination of Missionary Candidates is referred to a Clerical Sub-Committee; and the General Committee consult and act on the report of this Clerical trial and judgment. In respect of the other point, the education and training of Candidates for Holy Orders, the Church Missionary College at Islington has the sanction and approbation of the Bishop of London; who, in this country, admits to Holy Orders all the Society's candidates; and his Lordship has repeatedly expressed his satisfaction at the results of the system of instruction, as they have been manifested in his examinations for Holy Orders.

III. The Third general head of the Society's proceedings is, *the sending forth, to particular Stations, of the Missionaries thus ordained, or other Clergymen who have been previously ordained.*

Here an objection against the Society has been founded on the use of the term "sending forth":—it sounds like an exercise of Ecclesiastical power. But, Ecclesiastically speaking, the Bishop of London "sends forth" every Missionary ordained by him. The Law of the land has sanctioned the Two Archbishops, and the Bishop of London, in ordaining persons to officiate abroad. The Secretary of the Church Missionary Society requests, by Letter, the Bishop of London to ordain, in conformity with the provisions of the Act of Parliament, such and such persons, whom the Society is willing to support in some Foreign Station. The Bishop, by the imposition of hands, gives them authority to preach the Gospel, with a view to their foreign location. — In the case of persons already in Holy Orders, who may join the Society, they may be said to go forth by their own voluntary act; but their Letters of Orders, given by a Bishop of our Church, are their mission and commission, Ecclesiastically speaking.

Hence, to call the acts of the Church Missionary Society—in selecting the station, paying the passage-money, and agreeing to provide the Missionary's salary—to call these acts a *sending forth* of Preachers, in an Ecclesiastical sense, is to confound names with

things, and to lose sight of all true Church Principles.

IV. The Fourth general head under which the proceedings of the Church Missionary Society may be arranged, is, the *superintendence of Missionaries in their labours among the Heathen.*

Here a distinction must be made between the case of those Foreign Stations which lie within the jurisdiction of a Colonial Bishop, and other Stations, which are not so situated, and may therefore be termed Extra-Diocesan.

In the first case, the Church Missionary Society has expressly determined, that all its ordained Missionaries shall be submitted for licence to the Bishop of the Diocese in which they may be stationed; and that no Missionary shall exercise his spiritual functions in such Diocese without a licence. The Society has further recognised the uncontrolled discretion of the Bishop to grant or withhold his licence, and the propriety of specifying in such licence a particular district as the field of labour; so that a Missionary cannot be removed from one district to another without the sanction of the Bishop.

These principles were stated in a Letter from the Society to the Bishop of Calcutta, signed by the Right Honourable the President (December 17, 1835), in a manner so satisfactory to the Bishop, that he embodied them in the Four following Rules, expressed for the most part in the words of the Society's Letter; which were, at the Bishop's request, entered on the Minutes of the Calcutta Corresponding Committee, as the recognised Rules of their practice:—

"1. The Bishop expresses — by granting or withholding his licence, in which the sphere of the Missionary's labour is mentioned — his approbation, or otherwise, of that location."

"2. The Bishop superintends the Missionaries afterward, as the other Clergy, in the discharge of their Ecclesiastical Duties."

"3. The Bishop receives from those (the Committee and Secretary) who still stand in the relation of Lay-Patrons to the Missionary, such communications respecting his Ecclesiastical Duties as may enable the Bishop to discharge that paternal superintendence to the best advantage: the Archdeacon of Calcutta or Bombay acting under the Bishop's immediate directions, when he happens to be absent."

"4. If the Bishop* or Archdeacon fills, at the request of the Society, the offices of Patron, President, Vice-President, Treasurer, Secretary, &c., he receives, further, all such confidential information, on all topics, as the Bi-

shops officially neither could wish nor properly ask (to receive)."

The Bishop also wrote to the Parent Society in the following terms:—"You seem to me to lay down the principle most correctly. . . . This is to me perfectly satisfactory; as I shall instantly inform the Archbishop of Canterbury, to whom I report all the proceedings of the Diocese."—(8th June, 1836.)

It will be perceived, that the Missionaries thus licensed, stand toward the Bishop in the relation rather of Stipendiary Curates, than of Beneficed Clergymen. For a Bishop in England cannot refuse a licence or institution to a benefice, without assigning a reason which will bear investigation before a Court of Common Law; nor can he deprive a Clergyman of his benefice without a judicial process. But no law has provided any such check in the case of Missionaries: the Bishop has the power of withholding a licence, or, of withdrawing it, at his sole discretion, without assigning any cause, as in the case of Stipendiary Curates in this country.

If it be asked, What are the checks and safeguards against the undue exercise of this discretionary power of the Bishop?—it may be replied, in the words of the Bishop of Calcutta, in a Letter to the Parent Society, April 12, 1837:—

"We are not to take it for granted that discretionary power will be abused; but, on the contrary, to provide, by a cheerful and friendly spirit and conduct, against the likelihood of such an occurrence. If the event of arbitrary conduct should arise, or be supposed to arise, the remedies are — public opinion — an appeal to the Archbishop — and the Society's refusing to make other appointments and locations than those unreasonably objected to. Nothing is the least likely (and probability is the guide of life) to arise to impede or cramp the Committee, since they unquestionably and avowedly possess, The choice of men — The appointment of spheres of labour — The temporal power, including pecuniary support."

But, though the Bishop's licence is at once the pledge and proof that the Society's Missionaries are under Episcopal Superintendence and Jurisdiction, and that the spiritual oversight rests altogether with the Bishop; yet the Society may seem, to some persons, to keep up a kind of spiritual jurisdiction and oversight, by requiring accounts from the Missionaries of all their proceedings, and by giving them directions, from time to time, which may bear upon their spiritual duties. But it must be remembered, that the Society stands toward its Missionaries in the relation of Trustees of the fund out of which their salaries are paid. In the case of a beneficed Clergyman in this country, the Minister is the guardian and pos-

* The Three Bishops of India, and the Bishop of Australia, are the Presidents of the Corresponding Committees in their respective Dioceses.

• Sent, 1839.

cessor of the temporalities of the benefice, because the benefice is an endowment; and the Patron has no further connection with the Minister whom he has once presented to the Bishop. In our case, the office of Patron is in a sense perpetuated by the payment of the salary, and the possession of all the temporalities of the Mission.

This matter has been well explained by the Bishop of Calcutta, in a Letter to the Calcutta Corresponding Committee, May 26, 1837:—"The Missionary Committees," says his Lordship, "have a far greater latitude in India than any Lay-Patrons at home. On presenting his Clerk to the Bishop, the Patron at home is *functus officio*. The Clergyman is removed, on being once instituted and licensed, totally and for ever from the Patron, and is transferred to the superintendency of the Bishop. The Patron has nothing whatever more to do with him. But, in India, the Committee is (1) the continued paymaster of the Missionary, after he is duly licensed; for institution and induction there are none. (2) They correspond with him. (3) They supply him with Catechists. (4) They report his chief proceedings home. (5) They propose removals and changes of station to the Bishop. (6) They exercise, unavoidably, an influence which does not belong to the mere Lay-Patron; and are aiding, in a variety of ways, to the comfortable and honourable discharge of the Missionary's most exalted and most spiritual duties."

It remains to consider the case of those Stations which are Extra-Diocesan; i.e. where there is no Colonial Bishop of the Church-of-England having jurisdiction over them.

In these cases, the Society has endeavoured to procure for such Stations the benefits of the Episcopal Office from the nearest Bishop of the Church-of-England. Application was made by the Committee both to the late and to the present Bishop of Madras, to extend, as far as circumstances would admit, these benefits to the Mission in Travancore; which, as an independent State, not forming a part of the British Dominions, was not included in the Diocese of Madras. A similar application was made on behalf of the New-Zealand Mission, to the Bishop of Australia; who at once acceded to the request, and kindly promised to visit New Zealand as soon as his other duties would permit; stating, in a Letter to the Society's representatives at Sydney, "It is highly satisfactory to me, that our friends at home are taking a view of these things, which proves them to belong, not only to a MISSIONARY, but also to a CHURCH Society." (See *Annual Report*, 1838.)

Such is the General View of the Constitution and Proceedings of the Church Missionary Society.

It is not intended to assert, that errors are not sometimes committed in the application of these principles to matters of detail. It must be remembered, that Missionary Operations are, alas! new and anomalous in the system of the Church-of-England; and that it is not always easy to draw a definite line between the two provinces which belong respectively to the Bishop and the Committee. It has been observed by the Bishop of Calcutta (Letter, May 26, 1837): "The boundaries of the power of Committees, as they approach to those of the Bishop, can be ascertained, in many points, only by time and observation." Perplexities have consequently occurred; and, unhappily, misunderstandings have sometimes arisen between the Representatives of the Society abroad and Ecclesiastical Authorities. But these are the principles by which the Home Committee have endeavoured to guide the proceedings of the Society; and they confidently respond to a sentiment expressed by the Bishop of Calcutta—"The principles of our new relations are now fully recognised: the details will soon find their level."—(Letter, 9th June, 1836.)

In reviewing the Ecclesiastical Relations of the Church Missionary Society, there are two or three points which it seems very important to notice.

1. Missionary Operations, as they are conducted by the Church Missionary Society, though apparently anomalous in the system of the Church of England, are yet in strict conformity with its constitution and principles: they are analogous to many other instances of voluntary exertion for the extension of true religion within the Church, in which Ecclesiastical Authority and Lay Co-operation unite for the accomplishment of the same end: so that these operations may be regarded as the acts of the Church-of-England, putting forth its energy for the Conversion of the Heathen World. For it has been shewn, that the Bishops of the Church, under the authority of the law of the land, ordain and send forth our Missionaries—that these Missionaries are licensed and superintended abroad, in every case where it is practicable, by Colonial Bishops of the Church-of-England; as are the other Clergymen of the Church officiating in the same colony. The Services which the Missionaries perform are in strict conformity with the Ritual and Discipline of the Church. Even in the few cases in which Lutheran Clergymen are employed, this rule is observed; and all the congregations which are gathered into the fold of Christ are trained up as Members of the Church established in this land.

And here it may be observed, that nothing less than the sanction of a duly-assembled Convocation can more fully identify the acts of any Missionary Society, within the Church-of-

England, with the Church.* Without such sanction, all associations of Churchmen must stand in the same position. Still further, not to notice the present abeyance of Convocations, it may be asserted, that even if the Church were to assemble in her provincial Convocations, and to decree and to regulate Missionary Operations, such proceedings could not essentially add to, or alter, those important particulars, which, under present circumstances, entitle the operations of the Church Missionary Society to be regarded as Missionary Operations of the United Church-of-England-and-Ireland.

2. It must be ever borne in mind, that Missionary Operations are, in their very nature, temporary and preparative—that they are to be gradually but eventually superseded by a different order of things, when the Heathen Nations shall have become Christianized. In some cases, as in the West India, this change is further advanced than in others. Now, it must be expected, that, in proportion as this change advances, difficulties and perplexities will arise in our Ecclesiastical Relations, peculiar to this TRANSITION STATE—from Missionary Operations, to that happy consummation when there shall be an endowed and established system of Christian Instruction, and a territorial division of Ministerial Labour. This consummation the Church Missionary Society has ever kept in view, and devoutly desired; and, as far as possible, has prepared for its approach. In an interview with the Bishop of Barbadoes (April 1835), this point was expressly alluded to; and it was stated by the Committee to his Lordship, “that whenever a district should be brought into the state of an organized Christian Community, it should assume entirely the Parochial Form, and cease to be occupied as a Missionary Station. The Bishop entirely acquiesced in this view; and only expressed his anxiety that it should not be so acted upon as prematurely to deprive a district of the Missionary’s services.” (*Extract from Committee’s Minute.*)

3. Lastly, it must be evident, from a review of the whole subject, that our Ecclesiastical Relations depend, in many important respects, on a mutual confidence and good understanding between the Committee and its representatives, and the Ecclesiastical Authorities both at home and abroad. This must be the case, to argue upon no higher grounds, while those relations are governed by Ecclesiastical Laws and Canons, made without reference to Missionary Operations, for an Established Church in a Christian Country; and where so much is also necessarily left to the discretion of both parties. If we look to our Home Operations, the Com-

mittee places confidence in the Bishop of London, that he will continue to ordain the Missionary Candidates introduced to his Lordship by the Society according to the provisions of the Act; and the Lord Bishop of London relies on the Committee’s using every means to select, train, and duly qualify proper candidates to be thus introduced to him.

So also, in its Foreign Operations, the Society places confidence in the Colonial Bishops (as it has been already shewn, in a quotation from the Letter of Bishop Wilson), that they will not exercise an unreasonable or arbitrary discretion, in withholding or withdrawing licences from our Missionaries, or in refusing ordination to our candidates: and the Bishops, by granting licences and ordination to the Missionaries of a voluntary Society, whose income is liable to fluctuations, and whose agents are constantly changing, manifestly place confidence in the Committees, that they will use every endeavour to keep up the Missions once established; and that they will not, on their part, act in an unreasonable or arbitrary manner, or withdraw the salary from a licensed Missionary, without reason sufficient to prove to the licensing Bishop the necessity of the proceeding.

It seems impossible to supersede this Conventional understanding (as it may be termed), till Missions are supported by endowments, or till a code of Missionary Canons be established by competent authority.

This mutual confidence and good understanding now exists, it may be thankfully asserted, between the Committee of the Society and the Ecclesiastical Authorities of every Colonial Diocese in which Missionaries are labouring. And may He, who is the God, *not of confusion, but of peace, and the great Shepherd and Bishop of Souls*, unite together the hearts and hands of those who are labouring in this Holy Cause—“that all and every of these may, in their several callings, serve truly and painfully, to the glory of His Name!”

H. V.

GOSPEL-PROPAGATION SOCIETY.

We extract the following notices chiefly from a recent Circular:—

Labours of the Society —among British Colonists.

As it is the chief object of our Work to record the exertions made by Christians in behalf of the Heathen, we can give only occasional and incidental notices of their efforts among the Colonists of the Empire. The religious state, indeed, of these

*The American Episcopal Church has, in Con-
sion, thus identified itself with a Missionary
etc.

Colonists has a most important bearing on the Heathen among or near whom they are settled. We rejoice, therefore, in the increasing attention now paid to the maintenance and advancement of piety in the British Colonies. The Society prefers a very strong claim to the gratitude and support of the country on this ground, as the following statement forcibly attests :—

The Society has now been engaged for more than a century in promoting religious instruction and education throughout the Colonies and Dependencies of the British Empire. It is conducted on the principles of the Church-of-England; and the Missionaries whom it employs are subject to the Ecclesiastical Authorities of the country in which they are placed.

During the earlier period of its existence, the labours of the Society were principally devoted to the building of Churches—the maintaining of Clergymen—and the gathering together of congregations in the NORTH-AMERICAN COLONIES: and since the separation of the United States of America from the British Crown, the same operations have been carried on in the Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward's Island, Cape Breton, and the Bermudas. By planting branches of Christ's Holy Catholic Church in each of these Settlements, the Society has endeavoured to extend the Redeemer's Kingdom upon earth, and to communicate the saving truths of the Gospel to the population springing up in these immense territories.

The cost of the American Missions was defrayed during many years from Annual Subscriptions, and from the interest of some considerable Legacies. From the year 1813 to the year 1833, the Society undertook the management of a Grant annually voted by Parliament for the support of Clergymen of the Church-of-England in the North-American Colonies. But this Grant is now discontinued; and, for the future, the Colonists can expect no aid from the Mother Country, except such as arises from voluntary contributions.

The expenditure of the Society under this head during the year 1838 amounted to more than 13,000*l.*; and there is an urgent demand for additional Clergymen

in every one of the Provinces, more especially in Upper Canada and Newfoundland.

In the year 1837, the spiritual destitution of the AUSTRALIAN COLONIES having been represented to the Society by the Bishop of Australia, it has engaged to contribute toward the outfit and support of thirty-two additional Clergymen, to be employed as Chaplains in the Provinces of New South-Wales and Van Diemen's Land; and it has much pleasure in announcing, that no fewer than twenty-seven of the number have been appointed, and nineteen have already sailed. The dreadful state of wickedness, into which the great body of the people throughout these Colonies were falling, must plead the Society's excuse for entering at the present time on a new field of labour and expense. It rejoices at having been enabled to induce so considerable a body of Clergymen to devote themselves to the service of their Heavenly Master, under circumstances of much discouragement; and trusts that the appalling accounts recently published by authority, respecting the moral and religious condition of our Convict Settlements, will awaken the attention of the country, and produce an attempt to wipe out this foul stain on the national character.

It is distinctly understood in the Colonies, that the permanent maintenance of the Colonial Clergy cannot be defrayed by the Mother Country; and that when the Society has succeeded in planting Missionaries in places hitherto unprovided with them, it will proceed from time to time to other districts, until the whole of every Province is supplied with the means of religious instruction. Much more is now done by the Colonists themselves for the maintenance of Clergymen, and the erection of Churches, than was attempted or even thought of in former times; and their demand on the Mother Country for assistance should be met by a corresponding increase of exertion. As fellow-countrymen, and still more as fellow-Christians, they call upon us to come over and help them; and our help, to be effectual, must proceed from every corner of the kingdom, and be in some measure proportionate to the vast field before us, and to the sacred interests by which it is called forth.

—among the Heathen.

In the year 1820, the Society founded a Mission College at CALCUTTA, for the

education of Missionaries and Catechists, whether European, Indo-British, or Native, to be employed in ministering to the Native Christians of Hindoostan, and in preaching the Gospel to the Hindoos and Mahomedans throughout that country. The number of Missionaries and Catechists educated in this Seminary, and now serving in India, is 21; and the number of Students, at the date of the last Report, was 21, including seven Native Converts. Missions in connexion with the College have been established in the neighbourhood of Calcutta and at Cawnpore; and the number of Ordained Missionaries in the Bengal Presidency is 4.

The care of the extensive Protestant Missions in SOUTHERN INDIA, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this Society in the year 1824; and the number of European Missionaries in that Presidency is 18, besides Catechists and Native Teachers. Large Native Schools are carried on in connexion with these Missions. There is also a Seminary for the education of Catechists and Teachers established at Vepery; and a Grammar School has been recently brought into operation, the number of pupils at which was, in May last, 46. It is hoped that this number will be gradually increased, as well as the general efficiency of the institution further promoted, by the appointment of an English Clergyman as Head-Master, who has recently departed for Madras.

These are the portions of the Society's labours which fall most exactly under the description of Missions to the Heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the Gospel to be preached among the Idolaters and Mahomedans of the East.

The expenditure in India during the year 1837 exceeded 17,000*l.*; and steps have been taken for the opening of a new Mission in the Presidency of BOMBAY, which will necessarily create a further demand for pecuniary aid.

—*in the West Indies.*

Another scene of extensive usefulness was opened in the year 1833, by the Act for the Abolition of Slavery throughout Her Majesty's dominions. On this interesting occasion, the Society resolved to take an active part in providing for the religious instruction of the enfranchised

Negroes; and a Special Fund was raised by Subscriptions and Donations, to be expended in aid of the cost of building Churches and School Houses, and of maintaining Clergymen and Schoolmasters, in the BRITISH WEST-INDIES. In pursuance of this plan, large grants of money have been made toward the erection of Churches and Schools; and the number of Clergymen, exclusive of other Teachers, now in connexion with the Society, and deriving a portion of their income from its funds, is 42. The vital importance of communicating moral and religious knowledge to the Negro Population, and the feeling of the country in favour of that class, encourage the Society to persevere in this branch of its operations. The present annual charge, independent of grants for buildings, is 6000*l.*

Appeal in Behalf of the Funds.

From the foregoing statement, it will be seen that the recent extension of the Society's labours commenced at a time when, by the discontinuance of the Parliamentary Grant, the whole expense of the North-American Missions was cast on its funds—an expense which they were barely able to meet. And while the Society thankfully acknowledges, that, in the years which have elapsed since that period, its Annual Income arising from subscriptions, donations, and collections, has increased by no less a sum than 7335*l.*, it would call attention to the fact, that its permanent Annual Expenditure, during the same time, has been augmented by a still larger amount—11,032*l.* In 1833 it was, exclusive of the sum paid on account of Government, 23,857*l.*; in 1838, 34,889*l.*; and, in the latter year, a further sum of 8059*l.* has been laid out in the West Indies from the Special Fund. The excess of Expenditure above Income in each year has been defrayed by sales of Stock bequeathed to the Society as Legacies, or purchased with money collected under the authority of King's Letters.

The existence of such a state of things can only be accounted for by supposing that the circumstances of the Society—the rapid extension of its operations, and the heavy additional charge incurred thereby—are not generally known; and the object of the present Address is to promote the more general formation of Committees, parochial or otherwise, for the circulation of Reports of the Society's

Proceedings and Extracts from the Correspondence of its Missionaries, and for the increase of its funds.

Successful Exertions for the Increase of the Funds.

The Bishop of Nova Scotia and other friends have pleaded the cause of the Society, in Sermons and at Public Meetings, in various parts of the country. In reference to Parochial Associations which the Committee are endeavouring to form, it is remarked—

The great object proposed is, to enrol every member of the Church in support of a Society whose aim and endeavour it is to publish the Gospel of Christ in all lands, but especially (as we are most bounden) in the Colonies and Dependencies of our own Empire. So great a work can never be effected without a general and united effort. The aid, therefore, of all who would take part in it is earnestly solicited—the aid both of their labours and of their prayers.

There are in England about 1,600,000 Families in communion with the Church. If each family gave on the average 2s. 6d. a year (which is rather more than one halfpenny a week), the amount contributed would be 200,000*l*. The rich may be reasonably called upon to give much more liberally of their abundance; but surely there is hardly a single Church Family in the country which cannot afford to contribute, though it be of their poverty, one penny a-week toward the propagation of the Gospel in Foreign Lands.

These and other exertions have not been in vain. The contributions from January to August of last year amounted to 9007*l*.—those for the same months of the present year have risen to 13,801*l*.

WESLEYAN MISSIONARY SOCIETY.

The Committee thus announce the *Early Embarkation of nearly Forty Missionaries.*

The Conference of the Wesleyan Methodists, which recently assembled at Liverpool, has accepted, and confirmed, the proposal of the Committee of the Wesleyan Missions, to send out nearly FORTY MISSIONARIES in the course of the present Autumn. Some of these are re-

quired to supply vacancies occasioned by the death, or return to England, of Missionaries formerly appointed: but the greater part of the number are ADDITIONAL, for the enlargement of existing Missions, for the formation of new Missions; especially in Western and Southern Africa, and in Australasia and Polynesia.

The Committee have been encouraged to undertake this increased responsibility, from the striking Providential circumstances connected with those regions to which these Missionaries are about to proceed; and by the assurances made to them, from most respectable quarters, of the certainty of that liberal and augmented support which the additional expenditure will render necessary. They have already had substantial proofs of the disposition existing to afford them the necessary aid: but they must remind their friends, that it is not a few instances of liberality, however gratifying, which can suffice for the exigencies of the Society; and that, unless there be a general effort in the way of enlarged Subscriptions and Contributions, and renewed diligence on the part of the Collectors and other Officers of the Society, they will not be able to proceed on their present scale of operations for the salvation of mankind, and the advancement of the Divine Glory, without danger of distressing embarrassment. The EXTRAORDINARY SUCCESS AND ADVANCE OF THE WORK, recorded in Letters which they continue to receive, encourage the hope that it will meet with EXTRAORDINARY SUPPORT; and that, in this Centenary Year of Methodism, they shall be enabled to sustain its long acknowledged character, of being *zealously affected in the good cause of Christian Missions.*

LONDON MISSIONARY SOCIETY.

Letter from Six Madagascar Refugees.

THE Madagascar Christians, whose reception by the Society is detailed at pp. 287—292 of our Number for June, reside, for the present, at Walthamstow. The B. F. Bible Society having presented them with copies of the Scriptures, they wrote a Letter to the Committee in acknowledgment of their kindness: the following translation was made by the Rev. J. J. Freeman:—

TO THE MANAGERS OF THE AFFAIRS OF
THE BIBLE SOCIETY.

May you reach old age, Gentlemen—

We address you, Gentlemen, respecting your present of Bibles, sent to us through Mr. Freeman. Blessed be God, the Father of our Lord Jesus Christ, the Father of Mercy and the God of all Consolation, who hath given to you a heart which loves to circulate the Bible among those who dwell in darkness, without the knowledge of God, the Lord of Life! *For the grace of God which bringeth salvation hath appeared therein, and teacheth us, that, denying ungodliness and worldly appetites, we should live soberly and righteously.* May Jesus, the Lord, ever be with you, to establish you in circulating the Bible throughout every unenlightened country! and your labour in the Lord shall not be in vain. You are purposing to extend the Gospel, and to reconcile men to God. Happy are the people who possess the Bible, and the pleasure which it brings! The wilderness becomes like the beautiful garden which the Saviour hath blessed. And therefore may your affection for those who are yet in darkness be perfected; for it is God that worketh with you. And with regard to your having given the Bible to Madagascar, although there is persecution there at present, from the Sovereign of the country, that shall not render the work void. Affliction has overtaken that country; but people there still seek to read the Bible, even in caves and deserts. They love the Law, and meditate in it through the day. *The word is a lamp to their feet and a light to their path.*

We entreat of you, pray for us, that *the Word of the Lord may have free progress, and may be glorified, even as it is among you.*

And may you, Gentlemen, reach old age, say the Six—

(Here follow their Christian and Native Names.)

*The Bible a Medium of Christian
Converse.*

The Rev. J. J. Freeman, in relating, at the above-mentioned Meeting, the voyage of the Six Refugees to this country, made the following striking statement:—

From the Mauritius they proceeded to Algoa Bay; and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. The Hot-

tentots received them as brethren and sisters, with intense delight; but there was this difficulty—they could not understand one another's language. However, they devised a medium of intercourse. Each possessed their copies of the Sacred Volume. The Madagasee found a text, such a chapter, such a verse—*All one in Christ Jesus*. The Hottentots turned to their Bibles, and found the same chapter and same verse—*All one in Christ Jesus*; and they mutually expressed their sentiments of love and faith toward the Lord Jesus Christ, by respectively pointing to texts in the Holy Volume.

Continued.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. Carr Glyn, who lately returned from the Continent, gives some particulars of the

Progress of the Bible Cause in Belgium.

I cannot refrain from writing a few lines to you, to express how deeply interested I have been in witnessing the great work going on in Belgium, through the Bible Society. I went with our valuable agent, Mr. Tiddy, to the village of Genoalo, about nine miles from Brussels; where we met twelve persons at an evening Meeting: which twelve persons had been brought out from Popery through the instrumentality of those Scriptures which had been sent thither by the Bible Society.

At Pâturages, we attended a Meeting, which was crowded to excess—170 people inside the room, and 31 out. There were three Ministers of the National Protestant Church present—the Rev. Messrs. Maton, Derisone, and Kugler. They all allow that the Protestant Revival in the villages of Pâturages and Labouverie is to be ascribed to the circulation of God's precious Volume, through the Bible Society. At Labouverie, three years-and-a-half ago, there was not a single Protestant; and now there are about 55. I never attended a Meeting in which there were more fixed attention, deeper interest, and warmth of feeling in the Bible Cause: the Ministers and the people shewed the greatest affection for Mr. Tiddy.

At Mr. Maton's, I witnessed the working of our Colporteur System in a remarkable manner. The Colporteur, Derbeck, a most respectable and pious man,

went into a café with his sack, to sell his Bibles: there were a number of Officers of the third regiment of the line: they flocked around him; and, in a very short time, he sold seven or eight Bibles to the Officers, who appeared most anxious to possess them.

I was very much struck with the respectability and intelligence of the four colporteurs I had the great pleasure to meet—men who are doing the work of Missionaries in as eminent a degree as any in the world. Many anecdotes which they mentioned, shew that the priests felt that the greatest impediment to their work of error and delusion was the circulation of the Scriptures through the means of our colporteurs. It appears that the greatest part of Belgium is traversed by these indefatigable men, who with so very small an allowance are indeed most essentially doing their Master's work. I do not know when I have been more gratified than on seeing such blessed results from our Society in Belgium, which is the very seat of Popery. The greatest enemy of our Society, if a Christian, would rejoice in what has been done and is doing in Belgium—fifty-seven thousand copies, in three years-and-a-half!—and, from the returns now received, very likely to be thirty thousand copies this current year! We must render thanksgiving to God for His mercy in furthering the great cause through His Word; and I am sure His Word is witnessed to, and that there are MANY SOULS BLESSED BY HAVING IT.

South Africa.

UNITED BRETHREN.

Bishop Hallbeck's Visit to Enon.

THIS visit was noticed at p. 21 of the Survey, and some account of it promised. The narrative here follows, and furnishes an exemplary instance of patience and perseverance under many discouragements.

We arrived at Enon on the 10th of October, and were welcomed with much love by the Missionaries and their flocks.

The activity of the Missionaries has been necessarily restricted, in externals, by the long-continued drought. The mill stands idle, and its wood-work plainly shews the ravages of time; and gardening and tillage are suspended. We were the more thankful to find that the various

trades were going on briskly. The joiner's shop and carpentry, and the smithy and cutlery, employ nine or ten hands, under the superintendence of Brn. Halter and Stoltz, besides supplying occupation for the rest of the inhabitants in felling timber, charcoal-burning, &c. The currier's business could only be carried on on a small scale, for want of water: still it furnished a profitable employment to the poorer class, in gathering bark.

With regard to the spiritual progress of the congregation, there are many discouraging circumstances. Those inhabitants, especially, who have to earn their livelihood at a distance, are exposed to numerous temptations: in others, the want of employment, and consequent poverty, lead to idle habits and a discontented spirit. There are, however, many, especially among the communicants, who have made solid experience of the grace of God, and are intent on remaining faithful to it.

It cannot be denied, that the prospect of our Hottentots, and consequently of the Missionaries also, as to temporals, is dark and disheartening. Not only is the cultivation of the land and gardens frustrated by the drought, but the cattle more liable to disease than formerly. Many families do not possess a single cow; and the whole number belonging to Enon scarce exceeds that of the population. The best and most accessible timber in the neighbourhood has already fallen under the axe; and bark and charcoal are less profitable than heretofore. Most of the poorer class are obliged to live on wild fruits and beans. As these hard times are continually recurring, it is no wonder that Enon falls off, rather than increases, in the number of its inhabitants. It is no easy task for the Missionaries to maintain the almost incessant struggle with these difficulties; which impede them in every department of their labours, both among young and old. I was thankful to find them still willing to prosecute their efforts, in hopes of better times; though this hope must, to human calculation, appear a very faint one. May our Saviour, to whom all things are possible, Himself devise a way for their relief, and grant our people wisdom and grace to lessen their difficulties by frugality and diligence!

On the 12th we visited all the Hottentot Dwellings, sixty-five in number, of which ten are of brick: many of the rest

being built of wood, are hastening to decay, and afford little protection against wind and rain. We found about 200 of the inhabitants at home, or about half the whole number; the rest being employed at Uitenhage, Grahamstown, and Port Elizabeth, where, however, wages have been lowered, since so many Fingoes have found their way into the Colony.

On the 13th I was engaged in conversing with the Hottentot Brethren, at their special request, on their temporal difficulties; in which they seemed to expect help from me, though they well knew that the true cause of them, the failure of water, was beyond my power to remedy.

The only relief which appeared at all practicable was, to grant them access to a certain wooded hollow, hitherto reserved for the use of the Mission; and I promised to take their request to this effect into consideration. Accordingly, a few days after, I visited this kloof, which lies five or six miles to the north-east. The "Johannenthal," as it is called, is a strikingly romantic glen, through which a slender streamlet was still trickling. We met with many traces of wild hogs, goats, and baboons; and had the pleasure to see numerous beautiful paroquets, without, however, being able to capture one of them. The elephant and buffalo, which formerly tenanted this valley, appeared to have entirely abandoned it; and we saw nothing but an old bleached skeleton of the former. In a subsequent Mission Conference, we resolved to allow the Hottentots to fell four or five-waggon loads of timber in this kloof, under Br. Halter's direction, and sell them to our joiners at the market price. It was further agreed, in consideration of the present distress, that they should receive 100 dollars, Cape currency (about 7*l*. 10*s*.) from the fund for the relief of the Hottentots, as a payment for their services in enclosing the burial-ground with palisades, and repairing the neighbouring roads, though they had offered to do these works gratuitously. They were thankful for this assistance, when the result of our deliberations was announced to them; but appeared not so well satisfied with the partial grant of wood in the Johannenthal, where they had hoped for unrestricted liberty. This, however, was more than we could, in prudence, concede to them; as it was evident that, at this rate, the whole glen would be soon laid bare; and no more wood

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being left in the neighbourhood, there would be a difficulty in carrying on the existing trades of the settlement.

In an excursion with Br. Halter up the river, I observed with regret the havoc caused by the inundation of 1832; which had swept away great part of the trench leading to the mill, and seemed to render nugatory all further attempts at irrigating Enon. It was some consolation, however, to see the channel cut on the left bank of the river, to a most productive plot, called Gerar, a full mile from the place, still in good condition. Still, as long as there is no flowing water in the river, the large gardens laid out there can be made no use of. Some heavier falls of rain occurred, during our visit, than had been the case for two years; but, refreshing as they were to the meadows, they left no trace on the parched bed of the Witte River.

The Conference determined to take in hand the repair of the various buildings of the Mission, without delay; but the case of the mill seemed hopeless. Leaving the walls, therefore, as a barrier against future floods, it was resolved to devote the iron and timber, which could be removed, to other purposes.

On the 14th was the examination of the Infant School, commenced two years ago; which has here, as everywhere, a happy influence on the whole congregation. Upward of 60 children belong to this school, of whom about 40 are regular attendants. When they had gone through their various exercises, a small piece of linen was distributed to each, which proved a very seasonable gift. The means were supplied by the beneficence of an English Lady. From this school, which is conducted by Br. Stoltz, assisted by his wife and Sr. Halter, the boys pass on to one under Br. Genth; though, as they are taken at an early age to tend the cattle, their attendance is far from being regular. The Girls' School, under Br. Halter, is more numerous: of the 44 pupils, I heard 27 read well in the Bible, and there were a dozen absent. The elder girls are taught sewing, by Sr. Genth, four times a week. Lastly, a Sunday School has recently been opened for all the adults, which is attended by about 70 persons, half of whom can read the Bible. The zeal with which several old people, in spectacles, applied themselves to their spelling, was interesting to behold.

I preached, on Sunday the 15th, to an attentive auditory. On the 19th, I and my wife conversed with the communicants, of whom 66 called on us for the purpose, rather more than half of the whole number on the list. We were, in general, much gratified by their declarations. "Every tree," said a brother, "bears but one and the same sort of fruit: but with my poor, depraved heart it is quite different; for it brings forth good and bad, sweet and bitter, wholesome and poisonous; and the latter, alas! in greatest abundance. It is, however, my wish and prayer that my heart may produce such fruit as may be pleasing to my Saviour; and for this I hope to derive strength from the enjoyment of the Holy Communion, though I am not worthy to partake of it."

Sunday the 22d, Br. Halter preached; and in the evening I had the favour to administer the Holy Communion. The Lord our Saviour was in the midst of us, and gave us a heart-reviving perception of His peace.

Next morning we took leave of Enon, for the present; and pursued our journey to Shiloh.

WESLEYAN MISSIONARY SOCIETY.

Increasing Demand for Missionaries.

THE Committee state—

It is a remarkable feature in the present condition of the Heathen World, that the willingness and anxiety of the Heathen to receive Christian Missionaries exceed the ability of Missionary Institutions to send and support them. This is especially the case in Southern Africa. During the late war, the great advantage of Christian Missions was felt and acknowledged by all parties; and the Native Governors of extensive Districts, beyond those to which the Missionaries had penetrated, have expressed earnest wishes that the Gospel, and the humanizing influences which invariably accompany it, may be introduced into their countries. Eleven additional Missionaries are about to sail for the regions of Southern Africa, for the supply of some of those tribes who are most urgent in their application.

An illustration of this statement is given by the Rev. Thomas Jenkins, in writing from Buntingville, among the Caffres:—

As Capai is so urgent in his requests for a Missionary, and has sent so repeatedly

to me to know when he is to expect one, I have promised to forward his request to the Committee.

You will see, that for several years the name of this Chief has stood on the list of Stations, and the Albany District have often requested a Missionary for him. He is the Chief of a large body of people, consisting of the broken fragments of many tribes; and is becoming constantly more powerful, by new accessions from the Zoolahs and other tribes. Indeed, he is now not far inferior to Faku, who, without exception, is the most powerful Chief in Caffreland.

This large tribe of people are entirely without the means of religious instruction, and are in the grossest darkness, *without hope and without God in the world*; and hundreds are yearly carried into eternity, while they are as ignorant of eternal things as the beasts that perish. They are the most warlike and savage of all the tribes of Caffraria, and are more dreaded by their neighbours than any other people. Indeed, they are so intent on war and plunder, that they are seldom quiet for four months together without making their savage attacks on other tribes, in which they are too often successful—plundering all whom they meet with, murdering the old people, and taking the young into captivity. Accumulating large herds of cattle by these horrid means, their conquered and impoverished neighbours go and unite with them; when generally they are well received by Capai, as he is always ambitious to augment his power.

Yet, under all these circumstances, the door is open for the Gospel of our Redeemer, and the Chief is anxiously waiting to know when he can have a "Teacher, to teach him and his people the great news from Heaven." A short time ago, he sent to me, in a very formal manner, stating—"For a long time I have asked for a Teacher, but to no purpose: all the other Chiefs have Teachers, but I have none. It is true, I know I am born a sinner, and I have a wicked heart; but still, only give me a Teacher, and I am sure I will take care of him."

Mediterranean.

CHRISTIAN-KNOWLEDGE SOCIETY.

Christian Researches in Kurdistan.

THE following notices on this sub-

ject appear in the last Report: see, also, p. 77 of the Survey:—

In a communication made by Captain Washington, R.N. Secretary to the Geographical Society, the chief objects of that Society in sending an Expedition to Kurdistan were stated to be,

—To explore the whole of the country extending in a semicircle to the northward, from Mosúl, as a centre, to the distance of about 150 miles: also to trace the valley of the Eastern Euphrates from Mount Ararat westward, and the great Western Branch of that river to its junction with the main stream—these being two extensive and well-peopled valleys, of which we have no exact account.

—To examine the hitherto inaccessible Jawar Mountains, inhabited, it is said, by about 80,000 Nestorian Christians; and to ascertain their condition with regard to civilization, and the probable means of giving them instruction.

—To examine their Monasteries for MS. copies of the Scriptures, or other MSS. which may throw light on the history of this people.

—To collect coins, medals, &c., and to copy any inscriptions that may be met with.

—To acquire statistical information, as well as to gain intelligence as to the manners and customs of the people.

—To collect objects of Natural History.

—To open a communication between the Church-of-England and the Nestorian Christians, through the Patriarch at Mosúl.

It was considered that this Expedition would afford a favourable opportunity for promoting the objects of the Society for Promoting Christian Knowledge in some of the most interesting regions of the East: steps were therefore taken toward carrying it into effect.

Dr. Ainsworth and Mr. C. A. Rassam, both of whom had accompanied Colonel Chesney in his expedition to the Euphrates, and who were strongly recommended for the task, agreed to undertake this mission, and were appointed by the Geographical Society.

The following were the Instructions given on behalf of the Society for Promoting Christian Knowledge to these Gentlemen, previous to their leaving England:—

1. To make inquiries into the general state and condition of the Chaldean, Nestorian, Jacobite, and other Christian Communities, and especially of the Independent Nestorians in Kurdistan. To take notes of these inquiries in the principal towns, and to transmit them to the Society.

2. To enter into communication with the

Bishops and Clergy of those Communities; and to ascertain their views as to the present state of Religion, and the means of improving it.

3. To ascertain, as far as may be practicable, the number of the Bishops, their names and places of residence, with the number of their Churches and Clergy, and the amount of the people belonging to them.

4. To inquire particularly into the state of Education, both of the Clergy and Laity; the number of Schools, the places where they are situated, and the books which are most commonly used.

5. To consider what may be the best means of improving the existing Schools, or of establishing others; and to confer with the Bishops and Clergy on this point.

6. To give an account of the Liturgies used in the Churches, and to state the forms used in the administration of the Sacraments, and in the Services generally; taking care to note down whatever appears superstitious, and not consistent with the usages of the Primitive Church.

7. To purchase any ancient manuscripts of the Holy Scriptures, of Liturgies, or books relating to the History of the Church, or of any subject which may be interesting to Religion; or to have copies made of such as the possessors may not be willing to part with.

The following Letter was also addressed to Mr. Rassam; to whom, as a Native Chaldean, the duty of making these inquiries more particularly belongs:—

Lincoln's Inn Fields, Feb. 20, 1838.

DEAR SIR—As you are now about to leave England, I send for your guidance a short statement of the views and objects of this Society, as connected with your journey to Kurdistan. This statement you are at liberty to shew to such of the Bishops and Clergy of your Church as you may think proper; or to any other persons whom you may deem it advisable to consult for the object of your journey.

The Society is an Institution formed for the promotion of Christian Knowledge on the principles of the Church of England, under the Presidency of the Archbishop of Canterbury, the Primate of all England. It has constantly endeavoured to spread abroad the knowledge of the Gospel of Christ in its primitive purity in every part of the world, chiefly by the circulation of the Holy Scriptures, of the Liturgy of our Church, and of Books of religious instruction.

In consequence of your representations of the want of printed books among the Chaldean Christians, the Society has agreed to print an edition of the whole New Testament in Chaldean; and it will be ready to send copies for circulation, wherever they may be acceptable and useful.

The Society does not seek to interfere in any way with the affairs of the Chaldean Christians, or of any of the branches of the Church of Christ existing in the countries of the East: but it is very anxious to afford them such assistance as it may be able to do, consistently with its own principles; in order that they themselves may be able to improve their own condition, and become once more flourishing branches of the Heavenly Vine.

On this subject, therefore, you are to endeavour to obtain for the Society all the information which you can, respecting the state and condition of the Christians in general in those countries which you are about to visit, but more especially of those of your own Church. You are also to inform the Society what are the opinions and wishes of the Patriarchs, Bishops, and Clergy, as to the means by which spiritual knowledge may be increased, and as to the kind of assistance which they would be willing to receive.

The Society will then take your statements into consideration, and will inform you whether they can render the assistance required.

The best wishes of the Society attend you in your undertaking; and for myself, I pray that this work of the Lord may prosper your hands.

I am, &c.

G. TOMLINSON, Sec.

TO MR. C. A. RASSAM.

CHURCH MISSIONARY SOCIETY.

EGYPT.

FROM a Journal forwarded by the Rev. William Krusé, we select the following passages, describing a visit made by himself and the Rev. C. F. Schlienx to some parts of Lower Egypt, in the month of May of last year.

In our Volume for 1834, pp. 402—406, some account was given, from the Journals of the Rev. J. R. T. Lieder, of the Convent visited subsequently by Messrs. Krusé and Schlienx. As there are many additional particulars in the present Journal, we here give them.

Visit to the Convent of Sette Gemiana.

May 16, 1838.—The nearer we approached to the convent, the more beautiful the view of it appeared: and our eyes were constantly directed toward it; as we could not see any other building, nor any tree or plant, to attract our attention. But when we arrived close to the convent, we were surprised at the bad appearance of the building: we scarcely

trusted our eyes, and sought in vain the fair fabric which we had seen from afar off. The outward walls form an irregular and somewhat oblong square; but the inner building is constructed without any plan, and ill formed. It has two doors: the principal door is toward the N.E.; and the other, a by-door, toward the north; from which the water is given out, and before which it is continually wet. This building has partly one story, but in some parts two; and above, on the irregular terrace, there are thirty-six cupolas, constructed of brick, without order or symmetry, and of different sizes, being from nine to fifteen feet in diameter. The whole length of the convent appears to be about one hundred feet, and its breadth sixty feet. On our arrival, the heat of the day was considerable; and as our effects, among which was the tent, had not yet arrived, we entered the convent; where we found at least a shelter from the sun; though they could not offer us any room or cell, because they were already filled with pilgrims. The Principal of the convent, Abuna Girgia, an agreeable middle-aged man, received us in a very friendly manner. He ordered some mats to be brought, and spread in the passage of the upper floor, just before the door of the room in which the Bishop Abram was to lodge; and which was kept for the Bishop, who had not yet arrived. There we sat down to rest, in the midst of the people, who passed to and fro, and who inhabited the cells round about us. There were in them many women and children, of whom the greater part appeared to be sick, who had been brought hither for the restoration of their health. In however retired a manner the oriental women live, and however afraid of being seen, yet they cannot conceal their inquisitiveness, as soon as they see strangers: they continually went in and out, in order to view very minutely the Europeans who had just arrived.

After dinner, the Principal introduced to us a priest of Tankee, who, he said, was his brother. This man seemed to hesitate whether he should consider us as priests. During our short conversation, he asked us several times whether it was indeed true that we were priests; and he would not trust our words, until he had applied the touchstone generally used by the Coptic priests; consisting in the following words, *Χριστός ἀνέστη*, "Christ is risen;" and when we replied, *Ἀληθώς*

ἀνέστη, "He is risen indeed," he broke forth in raptures, because we had stood the examination, not only *non male*, but *bene*; and he was now convinced that we were priests.

Gross Superstition at the Convent.

They then led us into the *Chobetes sakoor*, "Capola of the Apparition"; which is a space of nearly fifteen feet broad, eighteen feet long, and about thirty feet high. It has a very small door; and in the upper part of the wall two small apertures, the one toward the north-east, and the other toward the south-east, through which a little light falls into it. This little place was so filled with women and children, that we could hardly find room enough to stand; but our guides made room by force. Some boys, most of whom were blind, sung psalms and hymns in Coptic, at the conclusion of each invocation in honour of the saints, "Come, appear, O holy Gemiana!"—instead of Damiana. "Come, O Mar Girgis!" (St. George): and great and small joined in the chorus. As soon as any of the shades appeared on the wall above the door, the whole multitude began to raise loud acclamations, as they do at weddings: then they saluted the saint, whose shade they imagined they saw, calling, "Sette Gemiana" (Virgin Damiana)! "Sette Mariam" (Virgin Mary)! "Mar Girgis" (Saint George)! "Mar Macarius" (Saint Macarius)! At the same time they stretched out their hands toward the apparitions, and kissed them, as a sign of respect. We could not, at this moment, perceive the least shape in any of the shades; they had no real colour, but one was rather darker than the other: they waved on the wall above the door only, and passed from the left to the right: sometimes they returned; and always appeared on one and the same part of the wall; which naturally led us to think that these reflections must be cast in from without, through one of the apertures exactly opposite; and I could not help turning my head toward the aperture, to find out this juggling. The priest, however, did not allow me: he always directed my head toward the apparitions; and hinted, that I must look on the wall above the door, not toward the aperture. When I perceived that we were not suffered to examine this matter, I made haste to get out: moreover, the heat was so great, that we could scarcely stand it for more than a quarter-of-an-hour.

On our going out, there was shown to us a large massive wall, behind which, they said, there was a staircase which led down into the tomb of St. Damiana and the thirty-nine virgins. The priest knocked at a grave-stone which was placed within an old door-way, and said, "Some centuries ago, when the faith in St. Damiana began to relax, there came a man who would be convinced of the truth that this saint was not corrupted. He stepped down; and there he saw the holy Damiana in reality, and incorruptible; but he fell dead to the ground. Since that time the door has been shut up with this stone; and no man dare to go down, lest he be punished for his unbelief."—A pretty invention, to keep people in superstition!

Deference of the Copts to the Scriptures.

Toward evening we received some visitors, with whom we conversed on Religion; which afforded us much pleasure, as we could in this manner do something at least toward the end for which we had come hither. First, there came a priest of Tokh, a town in the Delta; and a Shemās (deacon). The first had only the appearance of life; but the other was a cunning Coptic character, who, notwithstanding his agreeable outward demeanour, and desire to learn, could not conceal that he had come to examine us. Such a character can only be found out, when one, through many years' intercourse and experience, knows with what sort of people he has to do, so as to be on his guard. In order to place ourselves on safe ground, and that we might not be caught in their snares by fallacious tricks, we resolved, at the commencement, to take up our position in the Holy Scriptures, and to await in this fortress all crafty wiles, and to defend ourselves against them; and this precautionary measure was of great use to us, in the course of our conversation. We otherwise should have been in constant danger of being conquered; or certainly, through a great many superstitious opinions, traditions, and controversies, have been led into a labyrinth of religious views, from which we might not have been able to extricate ourselves, if we had not firmly maintained this our station: and this we could do the more easily, as the Copts value the Word of God, and receive proofs from the Sacred Scriptures more than any other of the Oriental Churches: though they may be directly against

their errors, yet they do not venture to contradict, at least not for the moment, as will appear from the following conversation. But our many years' experience has taught us, we regret to say, that they yield only for the moment.

Inquisitiveness of Coptic Ecclesiastics—

Our visitors had probably learnt that we were the English Priests of Cairo; and they seemed to have come to convince themselves of the same, and then to examine us very inquisitively. No sooner had we told them who we were, and satisfied their curiosity in this respect, than they began to attack us with their questions; just as if they had a right to do so; or as if we, being priests, were obliged to answer all their questions, and to give an explanation to all their curious inquiries.

—whether Adam was a Priest.

Their first question was, "Who instituted the office of the priesthood?" Answer, "God himself."—Then, whether Adam had been a priest. We replied: "How can Adam have been a priest, in the usual sense of the word, as long as there was no Church? The priests of the Old Covenant, in the proper sense, were, as it were, mediators between God and their congregations: they prayed, sacrificed, propitiated, and taught the people. But such a congregation did not exist at the time of Adam; and, consequently, no such office as the priesthood, according to the usual idea. However, we are willing to be instructed, if you can bring us proofs, from the Sacred Scriptures, that God instituted Adam a priest." One was ready immediately; and the man said, "This is written in the first chapter of Genesis." We handed him a Bible; and he read to the 28th verse, which he adduced as his proof. But we could not receive this as proof, because this passage does not treat of the priesthood; but God blesses our first parents, and in them the whole of mankind, and gives them power to rule over all living creatures upon earth. Yet we know, from the Sacred Scriptures, that Noah, Abraham, &c.—and perhaps Adam as well—exercised the office of priests; since they themselves offered their own sacrifices to the Lord for themselves and their own families, because each head of a family was, as it were, their father, priest, and king: but it was not till the time of Melchisedec—Genesis xiv—to whom this word was first applied and used, who was a type of Christ, the Son of God, the king of righteousness and

of peace, and a high priest without beginning and without end—Psalm cx. Heb. vii.: and the proper institution of priesthood by God himself, through Moses, happened long after that; as we find in Exodus xxviii. xxix. and xl.—They had nothing to object, and yet appeared not to be well satisfied; and probably would have liked to ask what weight we put on the evangelical priesthood, but did not venture to ask such a question so soon.

However, in order not to withhold the Truth from them at the present opportunity, we endeavoured, with respect to their practical opinions, to give them a correct insight into the literal service of the Old, and the essential worship in spirit and in truth of the New Covenant. We shewed them what we know of Adam, as the Apostles of our Lord have received this matter—that through him all corruption has come into the world; and that he can be compared with Christ, the second Adam, only in so far as, that in the first all men must die; and in the second, all who believe in Him shall obtain eternal life; according to 1 Corinth. xv. 21, 22; confirmed and explained by Rom. v. 12, 18, 21. Now, whether Adam was a priest, is not declared in the Word of God, and would not serve us for anything. It is enough for us, that we know, from the Sacred Scriptures, that Christ is our High Priest for ever, who has redeemed us with his most precious blood. To Him refer the sacrifices, &c. of the Old Covenant; which ceased when Christ had offered himself for our sins, and entered into the Holy of Holies, where he sits at the right-hand of the Father—Heb. viii. ix. x. Now, there is no more any need of such priests as those of the Old Covenant, who serve the Tabernacle; nor must we put too high a value upon whether we are considered priests, and thought of as such by men: but this should concern us, that we may be found faithful Ministers of Christ—1 Corinth. iv. 1, 2—who preach the word richly, teaching and admonishing all men—Coloss. i. 25—29; confirmed by iii. 16. and Rom. xv. 18—20; and, in short, make full proof of our Ministry, doing the work of an evangelist in sincerity—2 Tim. iv. 1—5: and, especially, that we endeavour to be an example in word and deed—1 Tim. iv. 12—16; not seeking our own honour, but the glory of Him who has called and sent us; not to convert to ourselves the flock confided to us, but to

lead them to Christ, the only Chief Shepherd and Bishop of souls.—They appeared to be pretty well satisfied; yet they requested one explanation more; viz. they wished to know our opinion, whether we did not consider Adam as a prophet. We would also in this point give our view only according to the Word of God; and said, that nothing of this nature was written therein. One of them replied: "Yes, it is written in the third chapter of Genesis;" and when he had looked for the passage, he wanted to prove his assertion by the 15th verse. We then explained to them this passage; and shewed, that it was not Adam, but God himself, who speaks; who indeed said these words to the serpent; which, however, contain a very consolatory promise for our first fallen parents, that the seed of the woman should be Christ, the Redeemer.

They received our explanation, and were pleased. They would have liked to ask other questions; but the night had come on during our long conversation: they left us, requesting to be permitted to come again next morning, which we readily granted.

—concerning the Trees in Paradise.

May 17, 1838 — Our first endeavour this morning was to dispose of the Sacred Scriptures and Tracts among the people. We opened our boxes, took out a selection of all sorts, and sent with them our lads, Hanun and James, who rejoiced to be useful in this way, by selling the books at the entrance of the convent. And in order that their undertaking might not fail, we this day resolved not to give away any books gratis, nor to sell any in our tent below the price which we had fixed for them.

The priest came into our tent: "Have you brought something for the holy Sette Damiana?" We, not knowing what to say, replied: "We are unpacking; and when ready, we shall send it." One of our servants fetched from his travelling-bag three pounds of wax-candles, value four shillings; which he delivered to the priest, who gave them to the sack-bearer, to carry them. Then we observed that they went to all the tents of those newly arrived, from the inhabitants of which they had not yet received any thing; and thus they went about every day, to gather the offerings for St. Damiana. Highly disagreeable to our feelings was the conduct of the priests, who

endeavour thus to keep up superstition: and as to the poor people, we could only pity them, that they suffer themselves to be led astray by their blind guides, and who believe that their offerings are acceptable, and even meritorious, with the holy Damiana. Instead of an offering for this saint, we sent a Bible, and some good Tracts, as a present to the Principal of the convent, who so hospitably received us on our arrival; and a similar present we sent also to the Bishop Abram, who had now arrived: by both they were well received. The Bishop sent his respects to us, and promised to visit us in the afternoon. We thought it our duty to call on him first, and fixed an hour in the afternoon; but we did not get out of our tent this day, because the people began early to visit us, and these visits continued until the evening; so that all the day we had not a moment for ourselves. There were often so many people of all classes present, particularly priests, deacons, monks, and schoolmasters, that our tent could not contain them all: many were sitting outside, listening to what was spoken; and before we had finished with one party, another was standing ready to enter the tent.

Almost all our visitors appeared to have come solely for the purpose of examination, and to question us on the most difficult points of Religion. The first thing they desired this day to know was, our opinion with regard to the trees in Paradise, Gen. ii. 9. We told them directly and plainly, that it had not pleased God—and certainly from the wisest design and the best reason—to reveal more on this point, than what we read in the history of the Fall of Man; and it cannot but be displeasing to God, if we, with our understanding, wish to comprehend the nature of those trees: we should, by our curiosity, manifest but too clearly that we are the offspring of the same mother, who, when looking at the tree, desired to eat of it, in order to know more than she ought to know, and thereby brought sin, with all its consequences, to her posterity. Enough has been revealed to us, that we know whence death came into the world; and also, how we can again be delivered from it, and obtain eternal life. However, we are persuaded that the tree of knowledge of good and evil cannot have brought forth deadly fruit; for it is said, after every thing which God created, *And God saw that it was good*: and when the

whole creation was completed, we read, *And God saw every thing that he had made, and, behold, it was very good.*

As to who it is that has brought all the mischief and corruption into the perfect creation of God, we clearly perceive that it was Satan; who, according to chap. iii. 1—5, used the serpent as his instrument, to speak to Eve—2 Corinth. xi. 3; and he, by his subtlety and falsehood, caused them both to fall; so that, by their disobedience and transgression, they lost the likeness of God, and therewith also eternal life. Therefore Satan is called a liar, and the father of lies; and, in another place, the old serpent—Rev. xii. 9. xx. 2, 3. What kind of a tree this may have been, concerns little: it is also manifest, that the fault was not in the tree itself: but, alas! we experience the consequences of the transgression against the prohibition, as our first parents experienced it, when, after the Fall, their eyes were opened, and, through their disobedience, they learnt to know also what was evil—Gen. iii. 7—22; whence this tree may have received its name; for now, alas! they know both good and evil. Before that, they knew only the good, as long as they were obedient and submissive to the perfect, righteous, and holy will of God.

On their inquiring what was the nature of the tree of life, we replied, that no human intellect was able to find out, or explain it. The more a true Christian is enlightened by the Holy Spirit, and the more he is transformed into the divine image in the communion of Christ, the more satisfactory will be the ideas given him by immediate revelation from God respecting the mystery of this tree; yet he will not be able to give a clear explication of it to the world; for to those who are without is this mystery altogether sealed up. It appears, that this tree was not merely a means to preserve the health and life of man, but rather, also, an earnest and seal of immortality or eternal life. As long as Adam and Eve fulfilled the will of God, they enjoyed the fruit of this mysterious tree, and remained in communion with God, in true wisdom and the knowledge of God: in possessing and knowing the only one good thing, they thought only of doing good, and possessed therefore a life of perfect happiness. Is it not the same great presumption on our part, if we, with our natural understanding, desire to obtain a conception of that tree of life, as, at the

Fall of Man, our first parents desired to be like God, and to know good and evil? "Yes," they said, "but cannot we apply this mysterious tree, or take it as a type of the Lord's Supper?" We willingly conceded this, with further explanations of the passage, John vi. 54—56; yet we said that we would rather consider Christ himself as the Tree of Life: He, who is *the way, the truth, and the life*, and who hath said, *Because I live, ye shall live also*, John xiv. 19. It is, therefore, now our duty to lay hold on eternal life in Christ—1 Tim. vi. 12—19; who *hath abolished death, and hath brought life and immortality to light through the Gospel*: 2 Tim. i. 10. Jesus Christ is the *true God and Eternal Life*—1 John v. 20: *He that hath the Son hath life, and he that hath not the Son hath not life*, verse 12. *He that believeth not God, hath made him a liar*, verse 10.—Conf. Gen. iii. 1: *Yea hath God said, &c.*; and, verses 4, 5: *Ye shall not surely die, &c.* Yet, as certain as those words of God—Gen. ii. 17: *for in the day that thou eatest thereof thou shalt surely die*—have been fulfilled in all mankind, so certainly will be fulfilled the words of our Saviour, in Mark xvi. 16: *He that believeth shall be saved, but he that believeth not shall be damned.* Therefore, *he that believeth on the Son hath everlasting life*: John iii. 36. How grateful, then, ought we now to be toward God, who, from pure love and mercy, has opened again the access to the Tree of Life in Christ Jesus, His Son, who is our wisdom, righteousness, sanctification, and redemption: 1 Corinth. i. 30. *For as in Adam all die, even so in Christ shall all be made alive*: 1 Corinth. xv. 22; confirmed by Rom. v. 1, 12, 17, 18, 21. *For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord*: Rom. vi. 28.

—concerning the Intercession of Moses.

None of them could object to our explanation; but, on the contrary, all seemed to receive it willingly, and to be desirous to hear more; but we thought it best to drop this subject for the present. When our visitors perceived this, they brought forward immediately another passage, on which they requested our explanation. It was the passage in Exod. xvii. 10—16, when the Israelites were assailed by the Amalekites, and the former obtained the victory by the lifting-up of Moses' hands. They wished particularly to know whether this position of Moses was a prophecy of

Christ's praying in Gethsemane: Matt. xxvi. 36—45. Luke xxii. 39—46. We could not exactly assent to their opinion, that this was a prophecy; but said, as we have in the Old Testament many types relative to Christ and to his believers, so we can find here, in this history, a great similarity. The Israelites were still inexpert in war; and would have been defeated, if God had not fought for them, through Joshua their captain, and Moses their intercessor: even so, in the New Covenant, can the believers in their weakness, in wrestling against sin, gain the victory only through Jesus Christ, the Captain of their salvation: and what Moses, in this passage, was to the children of Israel, such is Christ our Intercessor in the sanctuary of God: Heb. viii. 1. vii. 25. Rom. viii. 33, 34. Remarkable, also, is this, that although God himself gave the victory through the lifting-up of Moses' hands, yet it is said, *And Joshua discomfited Amalek and his people, &c.*; for he was also a type of Christ, who spoiled principalities and powers, &c.: Coloss. ii. 15. And in Him, and through Him, who has loved us, we are enabled to say with the Apostle, Rom. viii. 37, *In all these things we are more than conquerors*: confirmed by 1 Corinth. xv. 57. Important for all believers, and to the strengthening of their faith, is, further, this—that God so decidedly commanded Moses to write this defeat of Amalek and the victory of Israel by the extraordinary aid and interposition of God in a book; which may teach us, that, finally, all the enemies of Christ will suffer such a discomfiture as Amalek, and will not be able to stand before the Lamb: Revel. xvii. 11—14. xix. 16. vi. 16, 17: while his believers can joyfully triumph, and exclaim with the Apostle, Rom. viii. 31: *If God be for us, who can be against us?* Thus we may consider that history as a pattern and type of our age, and even to the end of time; but it is not a direct prophecy. —We endeavoured further to explain to them the nature of a clear prophecy, which may be received as such without doubt: for instance, when Moses says, Deut. xviii. 15, *The Lord thy God will raise up unto thee a prophet, &c.* We find this prophecy to have been fulfilled in Christ: Acts vii. 37. Further, the prophecy of Balaam, Numb. xxiv. 17—19, which also clearly refers to Christ, confirmed by Matt. ii. 2. Our visitors assented, and showed that they also knew something of this matter; reciting some

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Psalms which they had committed to memory, and which refer to Christ, or contain prophecies of him; as, the second, forty-fifth, seventy-second, &c.

Toward evening, Bishop Abram called on us, and brought with him a number of people, priests and deacons, &c. Our old acquaintance Abuna Hannein, and another priest, were with us, and remained while the Bishop conversed with us in a very amiable manner: he evidently endeavoured to avoid all controversial points. He spoke and asked questions concerning the books which we had presented to him; and praised the noble design of the English in printing books for foreign nations, by which means so much good is done, both in a literary and religious respect. Abuna Hannein felt constrained also to say something in our favour; and related to the Bishop all that we are doing in Cairo, and particularly what he had heard and seen himself, while he was teacher in one of our schools. The Bishop showed, in his conversation, that he was a well-informed man, and knew how to comport himself. His visit was to us very agreeable. It was remarkable, that none of his attendants asked questions: they all listened to what was said, probably from respect to their Bishop. At last, the night came on: the Bishop arose, and, with him, all the others, and most of them went away with him. We used this opportunity, and went for a quarter of an hour to take a walk, to refresh ourselves from the tiresome continual sitting during the whole day.

Our pupils came back this evening, both highly gratified with their good success in selling books.

Later in the evening, we sat by ourselves together in our tent, not knowing what to say, from astonishment, thinking on the labour of this day: we partly repeated what had occurred during the day, in the various conversations with the many visitors; and neither of us could remember ever to have passed a day which had been so distinguished, and filled up with direct Missionary labour, as this day.

—concerning the Office of the Priesthood.

May 18, 1838—Soon after breakfast, we again sent our lads with books and Tracts into the convent, to take possession there of their former position, and to offer them for sale. Then we prepared ourselves to pay a visit to the Bishop, before we should be surprised again by visitors,

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and by them prevented from going out. The Bishop received us in a very friendly spirit; and conversed with us in a very amiable manner, in the presence of several respectable people: but he endeavoured, it appeared purposely, to avoid touching on points in which we might have differed in opinion: therefore nothing of much interest was spoken.

Scarcely had we arrived in our moveable habitation, when the visits began again, by which we were kept in until night. First of all came a deacon, who had already, the day before, given us much trouble with inquisitive remarks. Then came a blind Areef (schoolmaster), a striking character. As we say in German, he falls with the door into the house, *i.e.* he blusters out at once. Such a character I had never found among the Copts. Their common character is this, that they often sit and talk for many hours, and sometimes repeat a visit several times, without making known for what purpose they came; until at last, when they think to have prepared their way well, then they come forward with their solicitations. But this schoolmaster said at once: "I am come to hear what kind of spirit you are of. I have, indeed, heard of you many things; but I thought it best to convince myself." We could not immediately commence the conversation, because all present at once began to praise us, and to speak every good thing of us: the one wanted to know how to extol, more than the other, our good deeds and sentiments: in short, they all endeavoured to surpass one another in mere encomiums. This is again a true feature of the Coptic character, with which we have had continually to struggle from the beginning, and which has caused us so many pains and anxieties. The blind schoolmaster was sitting all the time quite speechless, as if he heard nothing; yet it soon appeared that he had taken up a topic on which he would proceed to make his observations and inquiries; and when the others had ceased to relate what important explications we had given them, he began by saying: "You have already conversed on priesthood; and I should now like to know when Christ entered upon his office as Priest." We took the Bible, and read to him the passages in Psalm cx. 4. Hebrews v. 6. vii. 17 and 21. on the Priesthood of Christ, and made our remarks upon them. But the schoolmaster, readily granting what we endeavoured to

prove to him by these passages, still insisted on his proposition, to learn when Christ, while he was on earth, entered on this office. And when we declared, that, on this point, no time had been fixed, he replied: "It is written in Luke iv. 17—20." This passage was read; and we remarked, that although we gave full credence to the passage, yet we believed that he was mistaken in supposing that it was intended to shew that Christ had just then entered on his office as Priest. "Herc our Lord asserts," we continued, "that the prophecy in Isaiah lxi. 1. was literally fulfilled in him, and that he was the promised Messiah, the Saviour of the world."—One of the priests now asked us what we thought concerning the priesthood, and what persons we considered as priests. We did not think it seasonable to give him a direct answer; but asked him whether he meant a temporal or a spiritual priesthood. They thought this a strange question, and desired to know what difference we made between the two kinds of priests. We replied: "The temporal priests are ordained by men; *i.e.* they have been made priests by the imposition of hands by a Bishop. This ordination is valid in this world, so long as a priest behaves in such a manner that no cause is found to prohibit him. The other class, or the spiritual priests, are the true believers; who, by regeneration and renewal of heart and spirit, walk in newness of life, and are therefore chosen and ordained of God himself. Though they have not all a formal appointment as priests here on earth, yet they, in reality, are a royal priesthood for ever, according to 1 Peter ii. 9. This step was too high for them, and they were surprised that we did not put a greater value on the office of a temporal priest—we were speaking to Coptic priests, who are apparently without spirit and without internal life;—and they asked us whether this office, which they had received by the imposition of hands by the Bishop, by which means they also had received the Holy Spirit, would not continue the same in the world to come. We replied: "You must first convince us that a priest, by the imposition of the Bishop's hands, receives the Holy Ghost." They were soon ready, and said: "The Apostles did this."—We said: "We also believe, and are convinced, that they could communicate the Holy Spirit; but we cannot believe that this most impor-

tant matter is to be compared to a channel, by which this holy gift has been communicated, pure and infallible, through all these centuries, without having ever been troubled or disturbed. Here we must have proofs from the life. If we meet with priests who love brandy more than water—who, on fast-days, prohibit pure milk, and, on the contrary, permit brandy—priests, who not only out of church speak lies, swear, and use abusive words, but even in church, during service, abuse the people, and often strike them with their crutches, which they use in church to lean upon—priests, who are generally selfish, and seek only their own interests, being alienated from the life of God—how can we believe that such priests have the Spirit of God? Will it not come to pass in that day, and will not such priests experience, what is written in Matt. vii. 21—23?" They replied: "It is true that there are bad priests, though the Patriarch and the Bishops do their utmost to choose such persons as lead a modest and sober life: but if, after all, the priests conduct themselves in a bad manner, this has nothing to do with their office: their works are separate from their office."—We replied, "There is very much to be said concerning this: but we will only say thus much: The priest, who stands as leader and teacher of the people, should know and do the will of God better than the people; and if he do not, he will receive a severer punishment than the ignorant layman, according to Luke xii. 47, 48.

—concerning Monasticism.

Some monks were present, who would ask some question. They wished to know whether there were convents in England. We answered, that the Catholics still had convents in various places; but that our Church had none: we had found those habitations of idleness quite useless, and had converted them, long ago, into academies, colleges, universities, and other institutions, in which youths are instructed and trained up as useful men for the Church and State, which is far more to the purpose. We referred them, also, to the Alexandrian School in the first centuries, from which solid men had gone forth, who were able to maintain the Church in a flourishing condition. The priests confirmed what we said; but the monks asserted, that the former literature of Alexandria having been transplanted from thence to Europe was the fault of the

government of the Mahomedans. This they always do when they are convicted of their defects and errors, without at all perceiving or granting that their many controversies principally laid the foundation of their ruin, and that even their incessant quarrels were the cause of the Mahomedans obtaining the dominion.

—concerning the Person of Christ.

We now thought that they at last would cease to ask questions; but although we had so often dispatched their principal objections, still the schoolmaster wanted more distinctly to know what we thought of the two natures and two wills in Christ. This is, as it were, their Shibboleth and touch-stone—their principal heresy, which sets them at variance with the other Churches. We answered, that we believe Christ to be truly God and man in one person. "This we also believe," they said; "but has he two natures and two wills?" We answered: "These are words of human invention; and whatever subjects we do not find clearly and plainly written in the Bible, on such we do not like to dispute. If you had kept more strictly to the Word of God, there would never have arisen so much quarrelling among you; and if you had not so often quarrelled about mere words and insignificant opinions, so much schism would not have taken place." However, they thought that this was an essential doctrine, and that it was their duty to maintain the faith of their fathers. The schoolmaster would prove this doctrine from the Bible; and said that his proof would be found in Ephesians ii.; and as he did not know the verse exactly by heart, he caused this chapter to be read, from the beginning until the fourteenth and fifteenth verses, in which he thought to find his proof for one nature, &c. We again read these verses in connexion with the preceding and the following verses, and said, "We cannot find in this chapter your evidence: on the contrary, it contains an argument against you. You will find in it a reason for defending your schism, which you have maintained so many centuries: and the Apostle shews, that Christ, by His death on the Cross, abolished the enmity, and broke down the middle wall of partition between Jews and Gentiles. You endeavour to maintain your old controversy; and Paul says, that Christ is the Author of our peace, through whom we *all have access by one Spirit unto the Father*. You

imagine that you find in the words, *one new man*, verse 15, the declaration of the one nature of Christ; but these words have a far different signification. The Apostle speaks, in this chapter, of a new, holy, and spiritual Church, in which all true believers, of different nations, are reconciled to God by the blood of Christ, and fallen men, near and far, also reconciled to Him. He compares this holy universal Church to a house in which all the members belong to the great household of God; to a holy temple, in which the Spirit of the Lord dwells; and to a city, in which Christ is the chief corner-stone, and all the inhabitants of which, truly converted sinners and enlightened saints, constitute the chosen people of God. We believe, therefore, without any partiality, in one holy Catholic and Apostolic Church, and in a communion of Saints, according to Eph. iv. 4—6. But those who seek, by vain disputings about words, to disturb this blessed communion, do not yet belong to the fellow-citizens with the saints and household of God, but are still strangers, alienated from the life of God—Eph. iv. 18; as far off from the kingdom of God; and must first learn to take to heart the exhortation of the Apostle in Eph. iv. 1—3, and to exercise the same; viz. *called in Christ Jesus, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace*, i. e. by brotherly concord and love, to maintain this holy communion." The schoolmaster did not know what to reply, and abandoned his argument.

Right Meaning of Peter's Confession of Christ.

That we might not, in the mean time, be still more questioned on such matters by them, we tried to turn the leaf; and began to ask questions of them. We asked the schoolmaster how he understood Matt. xvi. 18, 19. The verses we read to him, but he did not know what to say. Then we explained how the Catholics take this passage; and asked them—the Copts—whether they also believe that Jesus Christ put all power into the hands of Peter? They all answered, with one voice, "God forbid!" The schoolmaster was embarrassed, and seemed to doubt whether we might not be Catholics ourselves. The Bishop tried to help him, and explained to him our question, and shewed him what we intended by it; but

he could not answer. We then declared our faith—that Christ did not speak these words to Peter only, but to all the Apostles, according to Matt. xviii. 18; and that he would build His Church, not on Peter's person, but on his confession of the true foundation of faith. And this might easily be seen on comparing this passage with the 22d and 23d verses of the same chapter.

Peculiar Mode of Discussion among the Copts.

But the schoolmaster had now been brought out of his usual way of controversy, and could not go on further; so that now he himself was schoolmastered. These people have their own particular way, which they continually carry about in their memories, and do not think of any thing else, as it were, especially when they meet with such as ourselves: so that it seems almost as if they had marked every thing on their beads, which they continually turn round in their hands while they bring forward their curious inquiries; and when one thinks they have finished, they begin anew. It is, therefore, sometimes necessary to supplant them in some way or other, in order that they be put to silence. If we had not stopped them in their usual course, they would have brought forward many other controversial questions; as, for instance, the saints, the holy Mary, fasting, &c.

At last, when no one had any thing to say, the Bishop turned to the schoolmaster, and asked him, "Do you not understand that Jesus Christ here means the faith and confession of Peter, when he says, On this rock I will build my Church? Christ is the Alpha and Omega; the beginning and the end of our faith; and whosoever believeth in Him shall be saved." All assented, and yielded the question to their Bishop.

Opposition to giving the Gospel to Mahomedans.

Here we thought that our conversation would end, and the meeting break up; but a monk, who had hitherto listened, was now desirous to know why we, thus believing in Christ, did not better keep His Word. "He has said, *Give not that which is holy unto the dogs, neither cast ye your pearls before swine*—Matt. vii. 6; but you do just the contrary: you give your books to the Mahomedans, and also instruct their children in your schools." We inquired what they under-

stood by the expression *That which is holy, and the pearls*. Some said, "The Gospel;" others, "The Lord's Supper." We willingly granted, that the Holy Supper was not to be administered to Mahomedans; and expressed our hope that they, the Copts, would give us credit for not doing such a thing: they ought, moreover, to know, we said, that no Mahomedan would apply for this Sacrament, as long as he remains attached to his own religion. We continued, "But concerning the Gospel, we believe that it is a prime duty to make the Mahomedans acquainted with it, according to the precept of Christ in Mark xvi. 15. Matt. xxviii. 19. and Mark xiii. 10. And you cannot, or ought not, to be displeased because we instruct Mahomedan children in the Christian Religion. They read the Word of God and other useful school-books; they have committed to memory the Lord's Prayer, the Ten Commandments, and the Apostles' Creed; and they daily learn by heart a portion of the Christian Catechism and the Bible Catechism; all which, in appointed hours, are explained to them. Further, they sing Christian Hymns, and pray together morning and evening; and they eat, sleep, and study together with the Christians, like brethren in one family." This report appeared to make an impression on them: they all listened very attentively; and the scruples of the monk were thereby removed. The sun having now set, the Bishop rose, and said to me, on taking leave, "Take courage, and continue to win souls for Christ." With him all our visitors went away; and thus, at last, came the hour for our recreation.

We heartily thanked the Lord this evening for His help during this laborious day, in which we had quite as many opportunities of making known the Word of Truth as the day before.

At last, our lads came back from the convent. They were as much delighted in selling the Holy Scriptures and Tracts, as we were with the many opportunities of religious conversation, and of proclaiming the Word of Life.

Captious Spirit of the Copts.

The preceding conversations exhibit some of the principal topics of religious interest among the members of the benighted Coptic Church. They painfully illustrate the expressions of St. Paul, foretelling the

corruptions of the Gospel in such terms as these: *Questions and strifes of words—perverse disputings—fables—profane and vain babblings—vain jangling*. Discussion gives an intelligent Missionary many opportunities of making sparks of the true light visible in the midst of the dense surrounding darkness. It may reasonably be hoped, as it is most earnestly to be made the subject of our prayers, that the servants of Christ, thus *speaking the truth in love*, may leave impressions, the blessed result of which shall be found *after many days*.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

At this Station, besides the Rev. John Tucker, who continues abundant in labour, as Secretary to the Corresponding Committee, there are two Ordained Missionaries and one Catechist, Europeans; namely, the Rev. J. H. Gray, and Mr. J. J. H. Elouis, who are engaged in the duties of the Madras Church Missionary Institution; and the Rev. J. C. Barclay, who is employed in the Tamul branch of the Mission.

From an early Journal of Mr. Gray, dated June 26, 1838, we extract some passages, describing his view of the

State of the Population in Madras.

In this city I am surrounded by a population of 300,000: they consist partly of professing Protestants, and partly of Roman Catholics and Armenians, who seem scarcely to know more of the Truth than the Heathen; but the population is chiefly composed of Mussulmans, for whose eternal interests no attempts seem ever to have been made by Christians; and of Heathen, for whose spiritual welfare a very few indeed, of any denomination of Christians labour. As far as the Church Missionary Society is concerned, I may be said now to stand solely in charge; and yet I can do nothing on their behalf; and even were I perfectly acquainted

with the Tamul language, and wholly disengaged from other occupation, it is impossible that I could, with any degree of efficiency, take the charge of our three congregations here, or strive to lengthen the cords of the Church. But this is not the only charge which devolves upon me: besides the city of Madras, there is attached to this Mission a number of villages, wherein schools are established, in one of which a congregation is assembled weekly for Divine Service: these villages are situated from twenty to thirty miles distant from Madras, and require at least a monthly inspection: rather, I should say, they require that a Missionary should live in the midst of them, and give up his whole time to them; for it is a subject, perhaps, not sufficiently considered, that in these villages the Tamul language is scarcely at all spoken or understood, but that theirs is the Teloo-goo language: and in one of our Mission Villages the Canarese tongue also is spoken; so that ample labour, even under present circumstances, seems to await any Missionary sent thither.

There is much labour in the Lord carried on silently: the kingdom of God cometh not here by observation; yet I have some reason to believe that it is coming; for when we look at the progress made in the education of the Young—when we find the high and low caste boys in the same school, receiving instruction from the same Teachers—and, above all, when we see the progress made in an acquaintance with the Sacred Scriptures—we cannot but hope that better days are at hand, when Jesus shall be received as the Lord and God of this people: yet such must be a work of patience and faith—a work in which we may expect many disappointments; so that often the weapons with which we furnish others may be turned first to our own wounding: yet in the end the Lord will have mercy, and save some.

At a late period, December 1838, Mr. Gray thus reports on the

State of the Mission.

Congregations—Of these, there are five in Madras, and two in the villages: three assemble in the churches, both on Lord's Days and during the week; one meets at Perambore Barracks on Tuesday evening, and another at Mackey's Garden on

Friday evening. Of their spiritual condition I can say nothing encouraging. When I have met with them in the congregation, it has always been a painful sight to me. The carelessness and apathy of the people, and their great ignorance of the plainest truths, often have compelled me to inquire what inducement they had to become Christians, since their conduct seemed to bespeak so little feeling of the importance or apprehension of the real difference between the Christian and all other religions: but I am not surprised, when I look back upon the state in which they have been left for the last five years, being, indeed, sheep without a shepherd: I am rather surprised that they have so long borne even the name of Christian.

Catechists—The desire of my Catechists to carry out whatever plans I have suggested, and the willingness of some to labour earnestly and zealously in a work which, I trust, they love, have been sources of encouragement to me. Once a week they have met at my house; and often I have been refreshed with the symptoms of spiritual life, and sometimes of love, in them: but even with them my pleasure has been by no means unmixed: the mercenary spirit which some have displayed, and the obstinacy with which others have adhered to many of the evils of caste, notwithstanding the plain scriptural proofs which have been adduced as opposed to their doctrine and conduct on this question, have given me much concern. I trust, however, that the spark of life exists in some, and that, with many defects, they are still the children of God; and therefore I desire grace not to *break the bruised reed, nor quench the smoking flax.*

Institution—With the Youths residing at the Institution I have had daily intercourse, and with some, more especially, I have had close private conference. I am able, therefore, to speak with more confidence concerning them; and can sincerely say, that I entertain good hopes of several, though not of all, and believe that God hath called them out of darkness into His own marvellous light. I rejoice in being able to testify this, for the consolation—if it be such—of my Brethren in the Mission, who have had the labour of sowing the seed in their earlier years, for the comfort and encouragement of the Committee, and our friends at home.

Mr. Tucker states, under date of Feb. 16, 1839—

Our Institution is going on, in a religious and moral point of view, in a way to call forth our thankfulness to God. Both Mr. Gray and Mr. Elouis appear to delight in their work; and the Students have hitherto conducted themselves as we could wish, in every respect. Our Bishop takes a deep and unfeigned interest in its prosperity.

Mr. Gray continues—

Schools—There are, at present, six schools in connexion with the Madras Mission; and one is about to be opened in the district of John Pereira. Of these, only one is in Madras; the remaining five being situate in the Mission Villages.

There is one pleasing feature which appears in all the schools—the breaking down of prejudice in regard to female education. Twelve months ago there was scarcely a school in which a girl was seen; and now very many flock to the schools, and some have even become proficient in learning.

We add some passages, by Mr. Gray, descriptive of his

Feelings in the midst of a city wholly given to Idolatry.

Now, when twelve months of my residence here have been completed, I am led to view the idolatry and superstition of this land in a yet more awful form than even at first. The system has been, and daily is, opening to me in its more detestable forms, while I behold the instances of self-torture which these wretched men have invented, to pacify their idol gods; such as, swinging on hooks inserted into the fleshy parts of their back, or the thrusting of iron rods into the flesh which covers the ribs; or while I learn concerning the midnight scenes of abomination, in which the chief actors are their sacred men—the Brahmins—and unhappy young women, who, from their very infancy, are reared up to this most loathsome of all lives. The knowledge of these and the like facts has served to give me an idea of the abominations of this polluted city, such as I could scarcely have believed: so that, instead of the scenes seeming to affect me less, as they become more familiar, every day they seem to affect me with greater horror and deeper commiseration. It can be, therefore, only ignorance of the true condition of this sin-abounding land which would make any of

our countrymen look on with indifference at the processions which daily pass, or regard, with any degree of complacency or composure, the sensual ringleaders of all these fiendish ceremonies.

In the following passage Mr. Gray very graphically exhibits the

System of Idolatry wrought into the earliest habits of Children.

The adaptation of the system of idolatry to the end kept in view is most striking. In the month of May, for instance, it is customary for the people to drag about the great car, decked with flags, accompanied with musical instruments, and attended by those who have arrived at maturity of life: and again, three months after, a procession exactly similar is formed for the younger branches of the family: the car then is small, but resembling the larger one in every respect, and is drawn entirely by children; as though the Brahmins were determined, that, from their earliest years, these children should be imbued with a sense of the religion of the land; knowing well, that if they make the system one of amusement to them in the days of their playfulness and mirth, they have secured their countenance and support when they shall have ripened in years.

The same policy and craft on the part of the priests appear in another feast I have observed, in which the boys under ten years of age are seen dragging along a small car with their Pulliar—or, as they term it in English, “Belly-god,” on account of the great protuberance of this part of his body—seated in it. This pitiful image of clay is, I believe, possessed by every family, and kept for the sake of the children. On two or three days in the month of August the boys are to be seen drawing their deity in their little cars—a few of which seem to be kept as common property, for this purpose—to the sea-shore; and there they deposit their god in the waters. As they passed along, I observed the boys playing and singing, occasionally also quarrelling, with all the buoyancy of youth; but at no time manifesting any feeling of devotion:—and how could they? for they know it is only a mass of clay, formed by the hands of man into a certain shape, which soon the waters will totally disfigure; and then his place will be supplied by another, the work of the potter. As soon as the deity is consigned to the deep,

one of the boys seats himself in the car ; and the others draw him along, with much apparent pleasure, till they reach the house of a neighbour, whose Pulliar they then put into the car ; and in the same manner draw him also, till he, too, has been committed to the mercy of the surf, and so reduced to his former state. So proceeds the work throughout the day. Thus accommodating do we find Satan and his emissaries to men of different nations, ages, and estates.

From the Journal of Mr. Elouis we give the following passages, descriptive of the superstitious practices of the idolaters by whom he is surrounded.

Modes of Idolatrous Worship.

Aug. 3, 1838—As I was walking through a bazaar this evening, I met a procession, with tom-toms beating, &c. A man, bearing on his head a pyramidal frame covered with flowers, was wheeling round ; and another had on his head an earthen pot containing flowers, which hung in wreaths over the sides: he appeared to be incapable of standing erect, without the aid of two men, who supported him, as he leaned alternately from side to side. I was told that there was nothing in the pot but flowers and a small quantity of water ; and that it was believed, that, so soon as these were put into it, "the god came upon the man," and overpowered him.

A little further on, I found several Natives worshipping before an idol, round which, as usual, many small lamps were burning: these are commonly little oval dishes of red baked earth, with oil, in which is laid a wick that slightly projects over one end: in the native houses they are placed in triangular niches in the walls: sometimes the shape of the lamp varies ; and it is contrived to admit water beneath the oil, but not in contact with it.

The Natives worship before their images, standing, with the head reverently bowed, and the palms of the hands placed together, the fingers pointing upward, after the manner of the recumbent figures on many ancient tombs in England.

I have seldom heard any words audibly repeated, although there is often the appearance of mental prayer. This evening, however, a Hindoo placing himself before the idol, struck his hand repeatedly on his mouth, as he uttered a string of words, in which I could only distinguish Tamul

appellations for "god" and "lord": another Native stretched himself at full length, with his face downward, on the step of the swamy-house, now and then lifting his head, or touching the stone with his lips, and pronouncing like expressions in a supplicating tone: others, joining their hands, extended them as far as possible over their heads, and bent themselves nearly to the ground.

When a cocoa-nut is brought as an offering, the priest breaks it in two, by striking it on the pavement before the idol, to which it is presented; afterward to be returned to the person who offers it. A piece of camphor is then kindled on a brass dish, and held before the idol, after which it is thrown upon the pavement: sometimes a bell is rung when the camphor is about to be lighted. While this is going on, the worshipper generally stands on one side, with hands joined, and downcast eyes, waiting for the ashes of cow-dung which the priest puts into his hands; sometimes, also, casting a small portion into his mouth: the forehead is constantly marked with these ashes. Many of the worshippers walk round the swamy-house, before entering, and on quitting it. A small piece of money is given by each for the priests; who, I understand, retain half the cocoa-nut offered to the idol, if the worshipper be too poor to pay money. Two out of three of the priests of the idol in question were counting their gains at the very feet of the worshippers, and jingling the pieces of coin against the sides of a small brass pot into which they were put. The whole scene gave a strange idea of the mingled superstition and avarice exhibited in these disgusting places. Again passing by, I put, through a Native, some questions to one of the priests. These were replied to: but when his inquiry, as to whether I would give him any money, was answered in the negative, he retreated as quickly as possible, leaving us to solve all difficulties alone. Women are occasionally seen worshipping at the pagodas; and in passing before an idol, they will join their hands, and bend the head in token of respect, without stopping: this is very frequently done by men and boys passing in the streets before the pagodas, when the image is visible. I inquired the other night, of an intelligent-looking boy, the name of the idol to which he paid this mark of respect; when he told me that he did not know what god it was.

Ceremony of Walking on Fire.

Aug. 6, 1838—Hearing that the superstitious ceremony of walking upon fire was to take place this afternoon, near the Mount Road, I repaired to the spot indicated, in company with the Rev. J. H. Gray. After some inquiries, we found that the pagoda was situated behind the buildings, with a communication by a narrow street. Passing through this, we entered the court of the pagoda. Here was an idol in a sitting posture, very gaudily painted, and at least fifteen feet high. It was the figure of a man, with large staring eyes, and two tusks protruding from the upper jaw: a black, sharply-pointed sword was placed vertically in the right-hand: at the left leg was a small figure, in a fighting posture, with a shield in one hand, and in the other a weapon something in the shape of a battledore: the whole had the appearance of brick. Some of the attendants broke cocoa-nuts at the feet of this monster; and we perceived, on the pedestal, flowers, and a mess like a mixture of barley-meal for a dog-kennel. We proceeded directly to the gate of the pagoda, where a crowd was assembled. Our appearance seemed to produce confusion among the attendants, one of whom inquired what brought us there. On our replying that it was the desire to see what was going forward, he said it was not permitted to us to come so near. We accordingly withdrew to a position which commanded a view of the pagoda and the space in front, and which the very urgent entreaties of the attendants could not induce us to quit. They were anxious to explain that the walking on fire would not take place for nearly two hours; but on our giving them to understand that we had resolved to remain, we were rather surprised to see two arm-chairs brought for us, and placed in the shade: the object seemed to be, to have the vehicle in which we were seated taken out of the court; but although we availed ourselves of the chairs, we would not allow this; as, to reach it again, we must have walked some distance, under a burning sun.

We soon observed a Native ascend the pedestal, and take from some part of the body of the idol a large knife; with which he returned, followed by a crowd, to the middle of the court, where a circle was formed round three fine sheep, which were killed in succession. A rope, held by a Native, was attached to the head, and drawn tight; and at the moment when

the animal drew back and stretched its neck to the utmost, a single stroke of the knife severed the head from the body, and the creature fell on its side, struggling convulsively for a few seconds. I saw the head of one of these sheep lying at the gate of the pagoda: it appears that this is the portion of the priest, and that the body is taken away by the person who offers the sheep.

A very large fire, fed with green branches, was burning fiercely in the centre of an excavated parallelogram, about twelve feet long by six broad, at one end of which, and of the same breadth, was a hollow filled with water from a channel: the whole was surrounded by a fence of stakes and ropes. About an hour after the sheep had been killed, two idols on stages, supported on men's shoulders, were brought from the pagoda, and paraded, first round the court, and then through the narrow street: a man astride on an ox was thumping furiously on a pair of tom-toms slung over the shoulders of the animal: the sound, with that of other instruments, was quite stunning. Indeed, nothing can be more discordant than the music at these festivals and in marriage processions: as much noise as possible, and as little harmony, would seem to be the objects aimed at. One of the figures was adorned with flowers, and seated on a green peacock larger than life: it was shielded from the sun by a faded pink parasol. Although quite close to the other idol, I could not make out what it represented. In the mean time, the boughs which were not consumed were taken away, and the ashes of the fire, forming a large heap, were spread over the excavated space, so as to present a level surface. At first we found it difficult to maintain our position, on account of the heat; but its intensity was much diminished before the re-appearance of the idols, which returned in about half an hour, and were stationed at the edge of the water: no live coals were then perceptible. Ten or twelve persons, with necklaces of white flowers, and led on by a Native, on whose head was a pyramidal frame covered with flowers, rushed twice over the ashes, passing through the water to the idols before which they assembled. The man with the frame on his head began, as usual, to wheel round; and several individuals addressed him in a kind of chaunt, keeping time with a sort of rattle, one grasped in each hand. Near this man was a Native with a large earthen

pot of fire on his head, the flame issuing from the mouth and through the apertures in the upper part: he also was decked with white flowers; and I perceived some strings of these between his fingers and the pot, as if to protect them from the heat.

Although the votaries were barefoot, not having any clothing but a piece of cloth round the middle, it was certainly no great exploit to pass over these ashes at full speed, especially as any embers which might adhere to the feet would be instantly extinguished in the puddle of water. Indeed, there was manifest deception throughout the whole affair. When the ceremony was concluded, many of the spectators drew near, took some of the ashes in their hands, and rubbed them on their foreheads: some did not choose well; and it was rather ludicrous to see them dropping the ashes from one hand to the other, and shaking their fingers.

I observed one man pray, with great apparent fervour, to the idol on the peacock; but only one.

Having taken shelter from the rays of the sun under a palm-tree which almost overshadowed the spot where the idols were placed, I was much struck with a curious tissue of fibre, which closely embraced the lower extremity of the fan-like leaves at the point where they issued from the stem: it was evidently designed for protection; and it would have formed an excellent model for cloth, where the art of weaving was unknown. It was quite a relief to turn from the sad spectacle of idol-worship before me, to this and numberless proofs of the existence and providence of the one only true God in the works of His creation; and it was with no ordinary feeling of delight that I joined, that evening, at Family Worship, a little band of Native Youths, who—rescued, through Missionary effort, from the miserable, soul-degrading superstitions of their countrymen—have long been instructed in the way of salvation through faith in our compassionate Redeemer.

Bishop Corrie's Grammar School.

At this school, which is found to be peculiarly suited to the wants of the population at Madras, the Corresponding Committee, from time to time, place a number of Youths. Of the first fourteen boys, at the close of the last year, ten were connected with the Church Missionary Society. Mr.

Tucker thus reports concerning the half-yearly examination, which took place Dec. 17, 1838:—

The Lord Bishop of Madras, who has kindly accepted the office of President, had engaged to preside; but being prevented by indisposition, His Excellency Sir Peregrine Maitland, K.C.S. took his place. The rooms were, as usual, entirely full: and I believe almost every Clergyman in the Presidency was present. The real trial of the actual progress of the boys was made in the preceding week by a written examination, and was much to the satisfaction of the examiners. It will be gratifying to the Parent Committee to observe how large a proportion of the highest boys—ten out of fourteen—are placed at this important Institution by the Church Missionary Society: and I have every reason to believe that nearly the whole of them are leading Christian lives.—Our friends in England will, I am sure, not forget the Church Missionary Institution, or Bishop Corrie's Grammar School, in their prayers and thanksgivings.

In reference to Madras, Mr. Tucker writes, Feb. 16, 1839—

I cannot close this Letter without adverting to the large arrival of Romish Priests, with their Suffragan Bishop, from Ireland; who are beginning to put forth all their energies in preaching, opening a College and Seminary, &c. Let it be our continual hope that the Lord Jesus Christ will move his Church to put forth all her energies, in His strength, that she may be able to meet and defeat her unchangeable foe. We need much help in Madras.

Summary of the Madras Station.*

3 English Clergymen; 1 English Layman; 7 Native or Country-born Laymen; 95 Communicants; Schools, 6; Scholars—sexes not distinguished, 126.

TINEVELLY.

Location of Labourers.

This Station was reported, at the commencement of the present year, to be divided into Five Districts; to which the following Missionaries are respectively assigned:—1. Palam-

* Although this is regarded as only one Station, yet there are villages twenty or thirty miles from Madras, at which Schools, in connexion with the Church Missionary Society, and under the superintendence of the Madras Missionaries, are in operation.

cottah District, the Rev. Messrs. Pettitt, Devasagayam, and Dent. 2. Northern District, the Rev. P. P. Schaffter. 3. Shenkoollam District, the Rev. H. Harley. 4. Satankoollam District, the Rev. C. Blackman. 5. Meignanapooram District, the Rev. J. Thomas.

From the Journals of several of the above-mentioned Labourers, the following passages are selected.

Low, but Improving, State of Professed Christians.

Mr. Pettitt thus describes the circumstances of his Missionary visits in various places. The ignorance and the fickleness of many of the professing Christians are clearly exhibited: yet some ground is manifestly gained; and to the Lord of the Harvest we are constantly encouraged to look, both for an increase of Labourers, and for His blessing on their toil.

May 29, 1837: *Veeranum*—This is a large and pleasant village, with about 200 houses in it: the Mahomedans form one street of it, and are very numerous. There are only five families under instruction, who are of about two years' standing. They met with much opposition at first, and were obliged to build up their Prayer-house in the night time: since that, they have gained courage; and we have also succeeded in establishing a good school, to which both Heathen and Mahomedans send their children; and a good school-room has been built near the Prayer-house. I brought the school children into the open street, and, before a good number of spectators, examined them in reading the Scriptures, and in the Doctrinal Catechism. After putting to them various questions concerning God; and shewing to them and the spectators the folly of idolatry, the omnipresence, omnipotence, and goodness of God, from the works of creation; seeing several Mahomedans in the crowd, I asked one of them whether he did not assert that there was only one God. "Yes," said he; "there is but one God, and Mahomed is his prophet." I told him to leave out the latter, and tell me how he knew there is but one God. He asserted it, and said he knew it, and so on; but I shewed him that was not proof, and that he could not expect the Heathen to believe him, without the same sort of

proof by which we believe all matters of fact, viz. either by witnesses or reasons; and that, as there were no witnesses, he must prove it by reasons. He tried again and again; but at last admitted that he could not prove it by reasoning. I then shewed the impossibility of the existence of two Gods, because neither of them could have the attributes necessary to God; such as omnipresence and almighty power. He was satisfied; and the others listened to what I further said to the children on the knowledge of God; after which I gave Tracts to such as could read, and assembled the people for Service.

Aug. 16: *Sivilasamuttiram*—Assembled the people for Evening Prayer. The church was not so full as when I was here before, nine or ten families having returned to heathenism, or, at least, given up entirely the Means of Grace. At this I cannot wonder, as they were, before, such a careless and worldly-minded people. Not long ago, when something had been stolen from the village, they all came together, and made a sort of ordeal, passing over a fire, and taking an oath upon the ashes of the fire, just as the heathen do, to detect the thief: some did not wish to do so; but, afraid of being suspected, they consented.

On examining the people who had assembled, I found they had made little or no advance, during the last two years, in knowledge, and were as listless as before. I endeavoured to arouse them, by telling them this, and by reading and expounding to them the solemn description of the Day of Judgment in the twentieth chapter of Revelations; urging them to the inquiry, whether their individual names were likely to be found in the Lamb's Book of Life at that day. After Service, I sent for some of the people above mentioned, and also for a heathen who is endeavouring to persuade two of our people who are sick that they are tormented by the devils whose worship they forsook.

Aug. 17: *Tulukapetty*—The people here are very negligent: they became so careless and idle, that I was obliged to take away the Catechist. There used to be eight families under instruction: four have gone back to Heathenism, and I should not be surprised if the rest do. However, they ask very earnestly for a Catechist again, and make promises to be more diligent, one man especially; and it is pleasing to see that he has profited more by the opportunities he has had than the others.

Aug. 21: *Ellattoor*—This is about eight

miles from Courtallum. It is situated in a kind of bay formed by the mountains, which run about three miles to the west, and is thus exposed to fierce winds, which produce such a noise in the little Prayer-house, that it is almost impossible to hear the people say their Catechism, of which, unhappily, they have not much to say; and it was only by shouting that the people within two yards of my chair could hear what I was saying. This place has been under instruction about seven years, and is in a very lamentable state. Many families have returned to Heathenism; and the six families who remain are very negligent. Only six persons of those under instruction came to Service; but some Heathens came, and sat down with them.

Aug. 23, 1837: *Vallam*—This is a tolerably large village. Before Service, I walked, with the inspecting Catechist and the head-man of the congregation, to see the devil-temple. On our way, we fell into a discussion with some Heathens on the subject of their religion. The principal speaker said they merely went and worshipped the god Courtallum, bathed in the sacred water, and offered to their devils: that was their way to heaven, and it was good enough for them. I told them that their way was much easier than the Christian way; and that if their's was a true one, it must be much better than ours, because so much easier; and if he would prove his to be true, then it would be wise in me also to become of their religion. When asked for proof, he said all that they knew was, that it was their ancestors' religion, and that was enough for them. I then asked him whether his religion shewed the way of expiating sin. He scarcely knew what sin was, and seemed never to have thought of it before; and this is really the case with the Heathen generally: some think that their bathings, and penances, and austerities are done by them to remove the feeling of the guilt of sin. This man, and the others standing round, did not consider that their religious ceremonies were for removing sins, but because it was their custom to offer them; and expected prosperity and freedom from temporal evils by them. I endeavoured to make him understand the Christian doctrine of atonement, and the great love of the only true God in sending his Son Jesus Christ to die for sinners: but, after all our conversation, he said they were contented to go on in their old way; and if they went to hell, they would bear it.

I asked him if a tiger had ever come to the village. He said, No; but they came very near it, down from the mountains: upon which I said, that some who had not seen a tiger might talk very bravely about killing him, and boast of their courage to face him; but only let them see him in their village, and their valour would fail in a moment. This being assented to, I compared with it the folly of pretending now to bear bravely the terrors of Hell.

Aug. 31: *Two miles from Pavanasum*—Near the temple is a pool formed by the stream, which is full of a good-sized fish, accounted sacred. These fish are considered as a kind of gods; and people who have sick or diseased cattle come here and throw boiled rice to the fish, believing that this will drive away the devil from their cattle, and restore them to health. One of the people under instruction came and offered rice for this purpose some time ago, for which he was suitably reproved. Last night, while I was in the porch, a man who wishes to be made schoolmaster at one of our villages, and who came here with me, brought me two of the fish, which he had just caught in native fashion; viz. by spreading his cloth under the water, and throwing rice in at the same place, and when the fish came for the rice, he lifted his cloth and caught them in it. He brought them, saying, "See, Sir! they say if you catch these fish, your eyes will fall out, your ears become deaf, and great troubles will come; but, knowing the Christian Religion, I did not fear, and you see nothing has happened to me." This I was a little surprised at, as he is still a Heathen; but almost any degree of Christian knowledge shakes the superstitious dread which the Heathen have of such things.

Dec. 5: *Rengasamuttiram*—About eight o'clock the congregation assembled again; when I made the Catechist examine them in the Catechism. Many have made good progress: some I had to reprove. I then explained the Commandments, and instructed them how to examine their hearts by them; and warned them, by the fearful examples in the Bible, of the consequences of living in the violation of God's laws. Afterward I recapitulated the exposition at Morning Prayer, and the Sermon in the middle of the day; and, on examining, found they had remembered much that I had said. They almost always remember the similes and stories taken from their own customs;

but, like children, with fables, they do not always remember the application of them.

Dec. 10, 1837, Lord's Day: Kuppapooram—Began this holy day by early Morning Prayer, about seven o'clock. Many of the men were absent; and, on inquiry, I found, that though they had not gone to their daily work, they were feeding their cattle, and other such things, some of which, at least, they might provide for on Saturday better than they do. Many repeated the Catechism well; but some were deficient, whom I reproved.

The Catechist having read the eighty-fourth Psalm, I addressed them upon the ninety-second, the Psalm for the Lord's Day. "Till this morning, the verse, *The righteous shall flourish like a palm-tree*, never seemed so applicable to the people, who are climbers of palmyras, because I never thought of the palm as a palmyra: the Tamul word immediately brought it to my mind, and it furnishes an excellent figure; for the palmyra, in its season, affords a delicious juice, which they are obliged to extract twice a day, it being so fruitful; indeed it is incessantly oozing out, into a vessel which they tie under the stem whence it oozes; and unless they ascend morning and evening, and cut the stem afresh, it is injured, and requires several days to recover the damage: so that it is a fit emblem of the fruitfulness of the true believer, and of those acceptable fruits of righteousness which are daily bringing forth to the glory of God. Besides, too, the erect and lofty stature of the tree marks well the uprightness and boldness of the consistent and holy Christian.

Feb. 22, 1838: Pansivilei—Walked out from the village, and fell in with a young man, who, though still a Heathen, seems disposed to embrace the Gospel. He says he is convinced of the folly of idolatry, and that Christianity is the true religion; but he has not yet made up his mind to embrace it, but intends to do so. While walking with him, I accosted an old woman who belongs to a neighbouring Heathen village, and offered her some Tracts to take and give to her neighbours, as she could not read herself. She was perfectly frightened, and thought I was going to bewitch her with the Tracts, or do some such evil; and would not take them. I told the young man to read that containing the Ten Commandments to her; and after hearing them, and some explanations of them, she gained courage, admitted it was good, and was prevailed upon to take two.

May 2—Went, in company with Mr. Thomas, to spend the day at *Tinnevely*.

Assembled five schools for examination. We had time to examine only the first and fifth classes of all the schools, as we entered into a strict scrutiny of the schoolmasters' books of attendance and progress of the boys: after which, we spent some time in drilling the boys into order, with which they were much delighted. Order is the last thing learned in a native school, or, rather, it is never learned: "every one does what is right in his own eyes:" the consequence is, great inattention. After concluding the examination, which lasted till half-past three o'clock, we dined, and went to give Tracts in the bazaar; but stopping to give some Tracts, and speak to some people on the steps of a choultry, we soon found ourselves surrounded by a 'god number of people. As the crowd increased, I stood on the steps, and addressed them on the subject of Christianity; reading and explaining a hand-bill of the Ten Commandments, and the hand-bill, "Questions to the Wise." Many heard attentively, and, when I ceased, a forest of hands were stretched out for Tracts; and, as we walked away, we were hemmed in by boys, youths, and men begging for Tracts.

May 9: Alvar Tinnevely (or Tirunagary)—As we crossed the river, a procession of boys and men of all ages was just coming down to the river, with banners and music and shouting, carrying their Swami to the river, with an elephant in its train. When they saw a European crossing in a palanquin, their attention was directed toward me: they sent me a bunch of the Swami's flowers, as a mark of respect; and one old man with a white beard, with all the fire of youth, ran about, first pointing to the image, and saying, "There is a Nayan," and then to me, saying, "There is a Nayan also." A Hindoo, accustomed to worship three millions of gods, finds no difficulty in using the same epithets to his fellow-men as to his gods. The old man no doubt was sincere in his compliment, as he had nothing to gain by it. I sent them some Tracts, in return for the flowers; and as soon as the boys saw I had Tracts to give away, many of them left their Swami, and ran after me, swarming around the palanquin, thrusting out their hands for "A book, Sir, a book, Sir." I gave to several who could read, and hastened on to the school.

Recent Miscellaneous Intelligence.

Church Miss. Soc.—The Rev. Samuel Ridsdale, with Mrs. Ridsdale and their family, left Allepie, the 14th of March, on account of ill health, on board the "Lord Lynedoch." They touched at the Cape and the Azores, and safely arrived in London on the 17th of September.

Gospel Propag. Soc.—The Rev. Alfred W. Street, of Pembroke College, Oxford, and Craven Scholar in that University, has been appointed to the Junior Professorship in Bishop's College, Calcutta.

London Miss. Soc.—The Rev. Alex. Leitch, and the Rev. E. Lewis, with their Wives, and the Rev. John Hay, embarked, on the 24th of August, in the "Mary Anne," Capt. Tarbutt, for Madras.—The Rev. John Smith and his family arrived in London from Madras, chiefly on account of health, on the 17th of September.

Wesleyan Miss. Soc.—The Missionary Ship "Triton" (see pp. 292, 293) sailed from Bristol on the 14th of September; having on board the following Eleven Missionaries: James Archbell and John Appleyard, with Mrs. Archbell, for *South Africa*; Thomas Biddle, Henry H. Turton, and John Skevington, with their Wives, and Gideon Smale, George Biddle, and John Aldred, for *New Zealand*; Francis Wilson and George Kevern, with their Wives, for the *Friendly Islands*; and Thomas Williams and Mrs. Williams, for the *Feejee Islands*. We annex some notices of the ship and her departure:—

The "Triton" is entirely freighted with stores and presents for the various Missions which she will visit: indeed, the liberality of our friends has so far exceeded the capacity of the vessel, that many packages, intended to be sent by her, will have to be forwarded by some other conveyance. It deserves especial mention, that the crew are chiefly pious men, who have engaged in the service, especially from love to the Cause of Missions.

The Secretaries of the Society and other friends accompanied the "Triton" in another vessel, a considerable distance down the Channel; and it is stated—

The occasion will not readily be forgotten; nor will any one of the party who returned in the Steamer cease to recur with emotion to the moment when they received the last parting cheer from their friends on board the "Triton"; and saw that beautiful vessel hasten away from them, on her voyage of mercy, with sails set, and with two large flags floating in the breeze—one having a union jack in the corner, and for a motto, *Gloria to God in the highest*; and the second bearing the inscription, "The Wesleyan Missionary Society's Centenary Ship, A.D. 1839," beneath which was written the triumphant exclamation of the dying Founder of Methodism—"The best of all is—God is with us."

Additional-Curates' Soc.—The Grants for the year 1838-9, were 97 in number, and the sum appropriated was 6915l. Of these Grants, which all expired at Easter last, 5 only have been relinquished: all the rest have been re-

newed for the year 1839-40. The Society is now pledged for an amount nearly equal to its annual income; that income being at present 6700l., and the aggregate of Grants 6600l. The Committee state—

While the resources of the Society are thus unavoidably devoted to the continued wants of former applicants, no less than Fifty-one New Applications have been made for Grants. Many of these cases are of a nature which renders it more than ordinarily painful to the Committee to be unable to assist them: in some, a New Church is actually built, and its consecration and use only delayed for want of funds to maintain a Curate: in others, external aid is asked for only a limited period, till local funds can be raised.

Church Pastoral-Aid Soc.—A Summary of Proceedings in the Society's Fourth Year was given at p. 251 of our Number for May: the following *General Results of the Society's Proceedings* have since appeared:—

The Statistics of the Parishes and Districts before said was rendered by the Society showed 263 Incumbents, 287 Officiating Clergymen, 254 Churches and Chapels, Population 1,598,458, of whom there was Church Accommodation for only 245,329.

The aid rendered by the Society has added 185 Curates; 24 Lay Assistants; 40 Churches or Chapels opened, built, or proposed; 80 Rooms in which Clergymen are licensed to officiate; 234 Fell Services on the Lord's Day, and 139 on Week Days, besides Cottage Lectures. Grants have, also, been made, 33 in number, for various miscellaneous purposes in aid of the Clergy and Places of Worship.

Church-of-Scotland Education Committee.—The Committee applied to the Lords of the Treasury for a Grant of a portion of the money placed at their Lordships' disposal, by an Act of the 1st and 2d of Victoria, cap. 87, for the support of Highland Schools; but the application was by them transmitted to the Committee of the Privy Council for Education. The interference of this New National Board of Education was resisted by the applicants, on the ground that the Act of Parliament under which they claimed expressly vested the funds for the endowment of the Highland Schools in the Lords of the Treasury. This was conclusive; and their Lordships have, in consequence, apprised the General Assembly Education Committee, that they are prepared to administer the funds entrusted to them by Parliament for the endowment of these Schools, without reference to the Education Committee of the Privy Council.

Home and Col. Infant Sch. Soc.—The Establishment in Gray's-Inn Road is now considered as, in a great degree, complete, and well deserving a minute inspection. Teachers have been lately supplied to Liverpool, Bristol, Wolverhampton, Canterbury, Ipswich, and Wicheach; and others have been trained for Birmingham and Southampton.

Colonial Bishops.—On Sunday, the 4th of August, the Ven. John Strachan, D.D., Archdeacon of York in Upper Canada, was consecrated, at Lambeth, Bishop of Toronto; and

the Ven. Aubrey George Spencer, D. D. Archdeacon of Bermuda, was consecrated Bishop of Newfoundland. The New Diocese of Toronto comprises the whole Province of Upper Canada; where "employment would be found," the Bishop of Montreal states in a Report to Lord Durham, "for 100 Clergymen beyond the present establishment." The New See of Newfoundland is, perhaps, the most destitute portion of the Colonial Church; 40 churches having the services of only 9 Clergymen.

Colonial Grants for Ecclesiastical Purposes.—From a Parliamentary Paper of last Session, it appears that the Grants made by Government for the support of Religion in the Colonies and Dependencies of the United Kingdom have been as follows:—Church of England, 134,450*l.* 10*s.* 11*d.*; Church of Scotland, 9967*l.* 6*s.* 8*d.*; Dutch Church, 6886*l.* 4*s.* 6*d.*; Church of Rome, 14,763*l.* 11*s.* 4*d.*; Wesleyan Minister at the Cape of Good Hope, 75*l.*; Wesleyan Chapel in Jamaica, 500*l.*; Baptist Chapel in Jamaica, 600*l.*; Jews' Synagogue in Jamaica, 1000*l.*—Total: 168,242*l.* 13*s.* 5*d.*

FRANCE.

Grants for Public Worship.—It appears from the Budget, that the appropriations for 1840 in support of Public Worship amount to 34,491,300 francs to the Roman Catholics, 959,000 to the Protestant Communions, and 90,000 to the Jews. The Roman Catholics have 35,271 Ecclesiastics in active service; among whom are 3 Cardinal Archbishops, 11 Archbishops, 66 Bishops, and 174 Vicars General. The Protestants have 397 Pastors of the Reformed Communion, and 232 of the Lutheran. The Jews have 103 Rabbis.

It is remarked, in reference to the Protestant Churches, in the "Archives du Christianisme"—

The appropriation for Protestant Worship in 1825 was 675,000 francs; 850,000, in 1834; and will be 959,000 in 1840. We acknowledge with pleasure these successive augmentations; and see in them the pledge of future. We have not yet reached our due proportion; and the Chambers are so sensible of this, that they have never made any objection to the successive augmentations requested. Let the Commissions shew the necessities of the Churches, and the Administration provide for them in the Budget, the Chamber will not refuse their concurrence. The population amounted, at the census in 1836, to 33,540,910 souls: in placing the Protestants at 1,800,000, we are below the mark; and in this proportion, if the Roman-Catholic Worship receives 34,491,300 francs, that of the Protestants ought to receive about 1,280,000, that is, 321,000 more than it now receives.

No Sabbath at Paris.—A Member of the Deputation from the Church of Scotland to Palestine (see pp. 173, 270) makes a melancholy remark on Paris:—

We spent the Sabbath at Paris. But poor Paris has no Sabbath! It is the Day of the God of this World among the Parisians; and the pleasures of the Champs Elysees seem to be the only heaven that day sought after. We heard a precious sermon in English in Marbeuf Chapel; and a Lecture in French from M. Monod, in the evening. There are about two thousand Protestant Hearers in Paris, and fourteen faithful Sermons preached there every Sabbath Day. But, *What are these among so many?* There are also Sabbath Schools, attended

by eight hundred children, two-thirds of whom are Roman Catholics.

WESTERN AFRICA.

Wesleyan Miss. Society.—The Rev. Henry Fleet and Mrs. Fleet, of the Sierra-Leone Mission, have both departed in the Lord. They left England (see p. 10) in November. Their deaths are thus spoken of, in the Minutes of the late Conference, in the Annual Obituary of Deceased Ministers:—

Henry Fleet died at Sierra Leone on the 30th of May 1839. He was a deeply-pious and devoted man, and a zealous Minister of Jesus Christ: he was willing to make any sacrifice, and to venture into any climate, that he might be instrumental in bringing the souls of men to a saving acquaintance with the truth of God. The vessel in which he sailed to Sierra Leone met with much tempestuous weather. The health of Mrs. Fleet failed under the sufferings of the voyage, and she died within fifty miles of their destined port. Mr. Fleet bowed with humility to this afflictive dispensation; and entered on his work with a zeal more ardent, from the many sorrows of which he was the subject. His last illness was brief, but accompanied with much consolation. His confidence never failed in the prospect of dissolution; and with a full and blessed hope of eternal happiness, he entered into Rest, in the twenty-second year of his age.

NEW ZEALAND.

Church Miss. Soc.—The Rev. Richard Taylor (p. 197) arrived at Paihia in March of last year, with the view of labouring at that Station. Mrs. Taylor and their children remain in the Colony for some time longer.

POLYNESIA.

London Miss. Soc.—Mahine, the aged Chief of Huahine, died in peace on the 2d of February.—The Rev. W. Howe, and the Rev. George Pratt (see p. 556 of our last Volume) had arrived, with their companions, in the beginning of April, at Sydney, on their way to the Navigator's Islands.

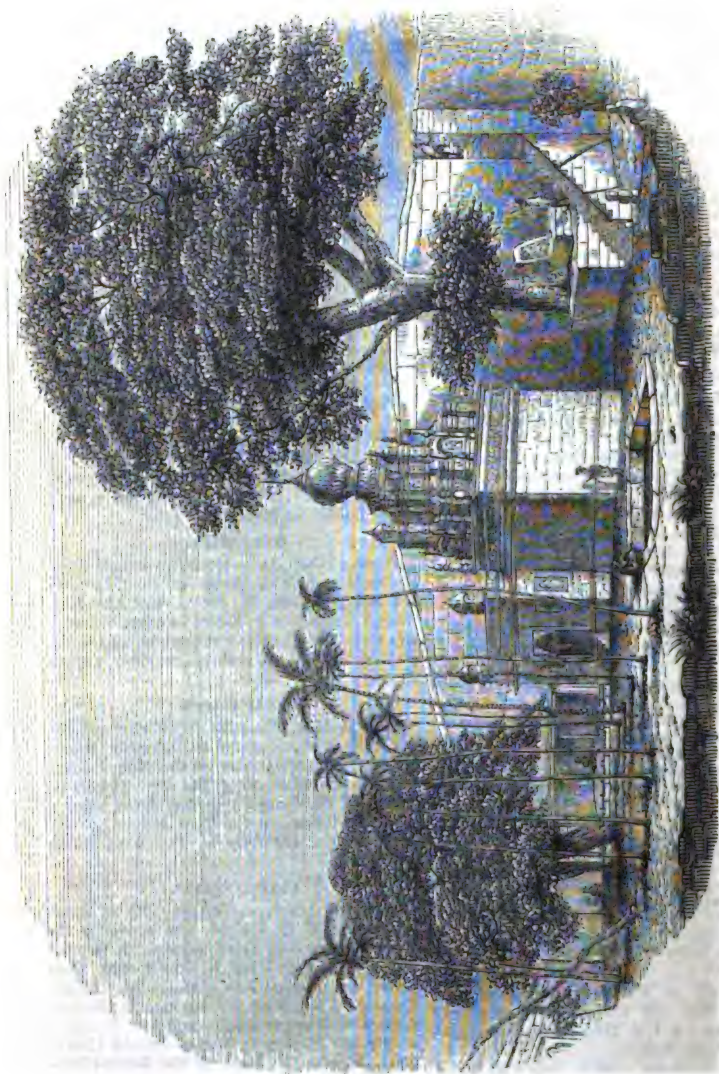
WEST INDIES.

Church Miss. Soc.—Mr. W. Forbes and Mr. W. Ashby were admitted to Deacon's Orders, by the Bishop of Jamaica, on the 26th of June.

Wesleyan Miss. Soc.—The Rev. Robert H. Crane, of St. Vincent's, died of fever, after a few days' illness, on the 3d of February. He had laboured faithfully in the West Indies since 1832.

UNITED STATES.

Board of Missions.—On the 14th of June, the Rev. H. G. O. Dwight, who arrived in the United States from Constantinople in October last, and the Rev. Elias R. Beadle, with their Wives, embarked at New York, in the "Elisha Denison," Capt. West, for Smyrna. Mr. Dwight returns to Constantinople, and Mr. Beadle is to join the Mission in Syria.—On the 19th of June, the Rev. W. Todd, of the Madura Mission, having been induced to leave his Station, in part owing to impaired health, arrived at Philadelphia.—On the 6th of July, the Missionaries, N. S. Benham, J. Caswell, H. S. G. French, A. A. Hemenway, and L. B. Peet, with their Wives and Misses Mary E. Pierce and Judith M. Taylor, embarked at Boston, on the 6th of July, on board the "Arno," Capt. Nott, for Bankok.



PAGODA, OR HINDOO TEMPLE, IN NORTH INDIA.

THE Temple is in the centre. In front of it is a Tank or reservoir of water, in which the Idolaters perform their ablutions. On the right, steps lead up to a high wall which passes behind the Temple: on these steps is a Hindoo, standing with out-stretched arms, in the act of worshipping his god: this god is an image on a stone before him, placed at the farther end of a small altar; on which altar are usually deposited presents of flowers, or any other offerings to the false god. Above this worshipper is the Peepal Tree, accounted peculiarly sacred by the Hindoos. On the left of the Temple is a Chooltry, or resting-place for Pilgrims, a kind of open small inn: a pilgrim is seen sitting within it: thousands each come, from hundreds and even thousands of miles, to worship these false gods which are most popular among them.

Missionary Register.

OCTOBER, 1839.

Biography.

OBITUARIES OF BR. AND SR. LIGHT,

OF THE UNITED BRETHREN'S MISSION IN TOBAGO.

THE death of these devoted Labourers, within a few weeks of each other, in August and September of last year, was stated at p. 64 of our present Volume. The following particulars are communicated by several Members of the Mission.

Br. Light was seized with fever on the 9th of July of last year. His Wife wrote on the 24th:—

My dear husband is very low this morning. *O Lord, I am oppressed: undertake for me!* He twice asked for Br. Coates, saying it must be done now, meaning, I believe, some little matters which he wished to be settled. From the first week he was anxious to have all the books and accounts put in order, saying repeatedly, "If I should be taken away, there will be no confusion." He several times spoke to me, about what I should do if he should go home; but this I could not bear. He was much in the Spirit on the Lord's Day; and it was both delightful, and as affecting, to hear him speak of his former enjoyments on those sacred seasons. When Br. Coates asked him, for the first time, if he thought he should recover, he answered, "You know what you have been praying for, and so have I; but it is not clear to me yet. At first, I had a great desire to live, and work a little longer; but now I am patiently waiting the Lord's will concerning me. I am in His hands, He will do all for the best." He then said to me, "If it is the will of our Saviour, I should like to live a little longer for your sake, and the Cause in which we are engaged: but if my work is done, my Lord and Saviour knows best; and though you will be a poor one to be left alone, you know the Lord is peculiarly kind to such, and He will take care of you, and provide for you."

Br. J. Coates adds—

Aug. 1.—When I went into the room, he said, "This is the day, Brother, that is to decide the Lord's good pleasure concerning me." Oct. 1839.

cerning me:" and so it proved to be. He became much worse, and medicine appeared to have no effect on him. He said, "I shall not die, but live to praise my Saviour." His mouth overflowed with praise to the Lord for all His goodness toward him: he was strong in faith, and not a cloud ever disturbed his bright prospects.

Aug. 2.—Toward noon, it became evident that our dear brother's end was fast approaching. He breathed very heavily, and with difficulty. We prayed with him, and sung some verses. He was all the time perfectly sensible; and when he was blessed for his departure, he tried to join in the response, and almost immediately breathed his last.

Thus ended, on the 2d of August, at half past 3 o'clock P.M., the mortal life of our dear Br. Light, in full assurance of hope.

It is impossible to express what a severe stroke this has been to us, and to the Mission at Montgomery. Our loss is, indeed, great. This is a critical time in the Mission, and the great and well-matured experience of our dear departed brother would have been of essential service. We feel as if we had lost our parent, our counsellor in spiritual and temporal affairs. Meanwhile we wish to follow our brother's example of resignation to the Lord's will. Sr. Light has experienced the gracious support of our Saviour, on occasion of her late painful bereavement, being enabled to attend to her husband to the last moment of his life.

Aug. 3.—The funeral of our venerable brother was attended by a great many White Gentlemen; including the Rector and his Curate, the Wesleyan Minister and a large concourse from Scarborough. 3 L

of Negroes. We could well apply the words to him—*Blessed are the dead who die in the Lord.*

Br. Coates subjoins a mournful relation of the departure of Sr. Light: he wrote, on the 4th of September:—

The occasion of my writing to you this morning is truly mournful. Sr. Light was taken ill with fever on August 27th. From the 29th, she grew worse, and began herself to think that this would be her last sickness. The violent pain in her head was relieved by blisters: still she could get no rest, night nor day; for the fever was so powerful, that she continually tossed from one pillow to another. The Doctor was in the house four nights, and often remained with us the greater part of the morning; but it was not in the power of medical skill to arrest the progress of the malady.

In the midst of suffering she was quite collected, and resigned to the Lord's will. Saturday evening, September 1st, she made a great effort to arrange her personal affairs. To Sr. Coates and myself she said, "Do not be distressed about me. I belong to our Saviour. There are many things which I could have wished to settle, but I have secured the better part. I hope the Lord will be your comfort." No murmurings nor repinings escaped her lips; but her mouth overflowed with grateful acknowledgments of the goodness of the Lord, and His gracious dealings with her. She was confident that He would not forsake her in the hour of death; often exclaiming, "He is mine, and I am His."

On Sunday Morning, Sr. Coates having read the texts for the day, she requested to have them read a second time, and then said, "How precious! they are enough for me to think upon for the present." Many, very many, were her expressions of hope and full assurance of faith in the Lord. It was evident that she took a great interest in her last Sabbath on earth, though she could say very little. Monday Morning, the Doctor told us that medicine was now useless, for her pulse was sinking fast. She spoke no more; but lay composed like a person taking a comfortable sleep, till ten o'clock, when her spirit gently and peacefully took its flight to the regions of endless bliss and glory.

Br. W. Heath, under the same date, adds some further particulars:—

Our dear Sr. Light suffered much during her short but severe illness. On Saturday, September 1st, the fever was at its height. She often complained of heat, and a sensation of burning in the chest. Her face, hands, and feet, were continually bathed with water acidulated with lime juice, by which she obtained considerable relief; though it was truly distressing to observe the disease baffle every remedy, and our dear friend wasting before our eyes. She turned from side to side with feverish restlessness, frequently crying, with impassioned earnestness, *How long, Lord! how long!*—*Come, Lord Jesus, come quickly!* On being reminded of the words, *He, that shall come, will come, and will not tarry*—*Behold, I come quickly, and my reward is with me*—she said, "Do I injure the Cause by this impatience?" adding, with reference to her body, "Not one pain too many." On my inquiring, if she felt Jesus to be a very present and all-sufficient Help, she replied, "Oh, yes, very present and all-sufficient. If He were not, what should I do?" When the violence of the fever had subsided, it, of course, left her very weak and exhausted, so that she spoke but very little through Sunday: her uplifted hands, however, and moving lips, together with the sweet smile which occasionally passed over her intelligent brow, conspired to testify, that while the outward man was perishing, the inward man was being renewed, and her soul was rejoicing in God her Saviour. I shall not soon forget the warm affection with which she pressed my hand; and her expressive look, which seemed to repeat what she had before said in words, "*I am GOING HOME: to me, to die is gain!*" She lingered in the body till ten o'clock on Monday Morning, September 3d, when her ransomed soul passed into glory. Her death was remarkably easy—like taking rest in sleep: neither groan, nor sigh, nor motion could be perceived, which indicated either pain or struggle.

This afternoon, at three o'clock, the remains of our departed Sister were deposited by those of her beloved husband, in our little burial-ground. Br. Light, had he lived, would have completed his 62d year this very day.

The narrative, in the "Periodical Accounts," is accompanied by the following reflections:—

After three successive years of sore

bereavements, we had ventured to indulge the hope, that the year 1838 would be permitted to reach its close, unmarked by any additional trial of a similar nature occurring within the borders of our West-Indian Field. Our wise and gracious Lord has, however, seen fit to ordain otherwise; and we have again to invite our brethren and friends to mourn, with us, the loss of a Servant and a Handmaid of Jesus, who have long laboured cheerfully and faithfully as Messengers of the Churches to the Negro Race.

By the translation to eternal rest of our dear Br. and Sr. Light, the Mission in Tobago has experienced a severe stroke; and our Missionary Band in the West Indies has been deprived of two of its most valuable and generally-esteemed members.

Of our venerable Brother, it may, indeed, be said, that *he has come to his grave in a full age, like as a shock of corn cometh*

in his season. After thirty-four years of diligent and successful toil in the islands of Antigua, Jamaica, and Tobago, he has been permitted to enter into the joy of his Lord; leaving to his younger fellow-servants an example of faith, and hope, and love, which they will do well to follow. His just appreciation of the calling, and cordial attachment to the principles of the Brethren's Church, were only exceeded by the overflowing affection which he cherished for all who love the Lord Jesus Christ in sincerity, and by the earnestness of his desire that the work of his Blessed Master might be duly wrought on earth, whatever servants He might condescend to employ for its performance.

The departure of his estimable Wife, within a month after his own decease, though doubtless a happy event for herself, has added greatly to the affliction of the survivors of the small Mission Family at Montgomery.

BRIEF NOTICE AND OBITUARY OF RIPI BROUGHTON,

A NEW-ZEALAND CHIEF, WHO DIED IN PEACE IN FEBRUARY 1838.

Ripi received in baptism the Christian Name of *Broughton*, after an active and well-known friend of the New-Zealand Mission. We collect the following account of him from the "Christian Guardian;" it was furnished by one of the Missionaries at Kaitaia, in the Bay of Islands.

Broughton was born in the most northern part of the Island. His original name was *Makau*: he was, I should think, about 38 years old; but the New Zealanders do not keep any account of their age. In height he was about five feet nine inches, and had a pleasing appearance and manner: he was fully tattooed.

When he was a youth, he had a quarrel with his brother; which he thought of in so serious manner, as to induce him to leave his tribe, the Aupouri, and to live with the Rarawa, the tribe which inhabits these parts: and in the battles which were afterward fought between the Aupouri and the Rarawa, he always fought against his own relatives: with them he, at length, became reconciled, and returned for a short time to live with his own people.

At this period he married his wife *Marianne*: he had two wives before, but left all except *Marianne*. When he came to live at Kaitaia, he was the father

of four children.

I was much struck at the open countenance and good-humoured manner of Broughton when I first saw him. After his baptism, he continued to walk consistently with his profession till his death. His wife died in June 1837: his second son died, I believe, in September; and he died in the beginning of February 1838. He had much hope in the death of his son. They all died of consumption. Broughton was taken ill before his wife died.

In conversation with me he said, "When I was well, I could think of God, and pray—now, my thoughts are all swallowed up in pain. I do not think that I shall recover; and I know not how to die. I do not mind the pain of death—it is appearing in the presence of God. I have been so very sinful. I cannot make up my mind to die!" Satan was then assailing him—filling him with doubts and fears; but a faithful Jehovah, according to His gracious promise, succoured him, and finally delivered him out of all his trouble.

One night, a short time before his death, in the midst of great suffering and delirium, he was heard to quote a verse of a Hymn, which may be translated thus—

And can I bear to think
Of thy great love to me,
And still be disobedient,
And never bow to Thee!
O Jesus, hither come,
Into this peaceful heart:
Make it the Holy Spirit's home:
May evil all depart!

On the day of his death I saw him. His pulse beat with difficulty. The soul was striving to burst from its earthly tenement. He was happy, for he was longing to depart, and to be with Christ. When the mortal struggle took place, he said to his friends, "Why do you tie me here to this sinful world? Let me go." A Christian Native, standing by, asked him if he wished to go, and if he believed that he should go to heaven. "Yes," he replied, "I long to go: I am going to heaven." A few more minutes, and the conflict was over! Thus Broughton died!

The following Letter to his friend and namesake was dictated by him when on his dying bed:—

Kaitaka, Feb. 1, 1838.

FRIEND BROUGHTON—

Here am I, on the point of death. It is through the graciousness of God that I saw your Letter. Friend, I had a wife once, but she is gone to God: her name was Marianne: she died believing in God: our union on earth has been rent asunder; but I am going to her: she will not come to me, but I shall go to her. Friend, perhaps I shall not see the things which you sent me: it is through the

graciousness of God sparing me to those days that I shall see them, or shall not see them. Two of my children are gone before: I had five once: there are three now living, two boys and one girl. Friend, I am now dying, and shall leave my land. We native men do not cultivate flax: it grows spontaneously; but I have people (to work, he means). If I should die, I have three children living; and if you should not die soon, it will be a good thing if you will remember my children. I have an elder brother, who also possesses land: I have often persuaded him to turn to God; but he will not hear. From the coming of the Missionaries, I first began to think of God: it will soon be four years. Yes, God, in His great mercy, called me out of ignorance and darkness, that I might know and rejoice in His Son. My friend, I can both read and write; but I am too ill to write now: another person writes my words. Friend, God can restore me if He will; but it is good to die: then you will see me when we are both dead. The Missionaries will let you know how I am. Friend, your Letter brings the love up in my heart, because you are an old man: it was an old man's hand which wrote it. I should like you very much if I should live: yes, it is very great even now. My thought says, "Leave thy heart in the hands of Jehovah." If I die, I will in my dying moments praise Jehovah for His great mercy. Yes, I know that He can subdue a heart of stone, for He has subdued mine. It is my sincere desire that my heart may be filled with love to Him.

From your loving Friend,

FROM BROUGHTON.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 405.)

Benefit of the Scriptures to the Prussian Army.

MORE than 100,000 copies of the New Testament have, with your aid, been distributed in the last eight years in the Prussian Army; which receives, in succession, by equal law, the flower of our youth, from all classes of society. Generally, you are called upon to sow your seed beside the waters; being prepared to learn that wind and water have carried away the greatest part of it: and as nature, in this season of bliss and blessing, sheds innumerable blossoms on the earth, thus you strew the face of the globe with the Written Word of God, not expecting that the greater part can possibly fall on

a grateful soil and bear abundant fruit. But let me assure you, that scarcely anywhere could you have found a more fertile ground, than in that great training-school of the Prussian Nation; where the instruction of our youth in the art of defending their country against the aggressor, goes hand in hand with the moral and religious training which is to enable them to fight the good fight of faith, and to learn the path to the abode of eternal peace. There, Soldiers and Officers are called on, by solemn signal, at their guard-post, to greet the dawn of day, and the approaching night, with silent prayer; and to lift up their hearts to Him who alone keeps watch over the children of

men. There, they are taught to keep sacred the Lord's Day, which perhaps they had not learned in their homes. There, the united voice of precept and example calls their attention to the contents of that Blessed Book which you disseminate among them.

[*The Chevalier Bunsen—at B F Soc. Ann.*

Great Benefit of Colporteurs.

I have to offer you more especially the tribute of my gratitude, that you are continuing to use, in preference, where you can, those wandering evangelists, called Colporteurs. I do not side with those who maintain that the greatest part of your labours must be in vain, because the Bible should not be distributed but by Teaching Missionaries. I would say to such objectors, that your Society is essentially a Missionary Society. Is not the very existence, the unparalleled thriving, of your Society, a fact that preaches faith? Does not each of the members of this numerous Society join that holy work of propagating the Faith in Christ, by the very act of becoming a member? Does not the zeal and sympathy of the great assembly I see around me, from different lands and of various tongues, professing in harmony the living and common Faith, accompany in sounds of thunder the Sacred Book you send? Does not the success of the Labourers, who in your name go over the wide face of the earth, testify of the Faith which sends them, and bear witness of the Spirit of Life which is in you and with you?—But I will say, and I do say, that I never have seen your work so eminently blessed, as where it is carried on by those WANDERING EVANGELISTS, whose successful operations in France call forth admiration as much as rejoicing. They do not set themselves up as Teachers, but as sincere Confessors. They say, "The book which we bring you is that which teaches the Way of Salvation; and we have found it there:" but they also know how to render, simply and humbly, an account of the faith which is in them, when asked or attacked.

We have heard to-day, in the Report, that you have not been encouraged to follow the same course in Germany—that you have not found there such Colporteurs. At this I am not surprised. You never will find such, unless you train them, or have them trained. No Colporteurs acting singly, and without training, can ever benefit your Society. But let me also tell you, that you may easily find

in that country the means of attaining that end. Let me point out to you in particular, for that purpose, a mighty and most blessed engine, which exists there already—that Society, which, deeply rooted in the Ancient Church, connected with the witnesses of truth in the dark ages, has, from a small corner in Germany, within a century, spread itself over the globe, and carried the good tidings, and established the faith in Christ, and all the arts and blessings of peace which accompany it, in the remotest corners of the earth; I mean, the Moravian Brethren, or the Society of Herrnhut. They have already travelling preachers; and they would, and could, with more safety and success than perhaps any other body, supply you with wandering evangelists, such as you require.

[*The Same—at the Same.*

Growth of Christianity among the German Jews.

It has been said in Germany, by those not friendly to our labours, that we cannot furnish proofs of the conversion of the Jews to Christianity. Now, my native country of Prussia furnishes, in its history, the strongest evidence against this assertion; for where we have been able to relieve them from the oppression and persecution of their own people, they have come over to us, not in ten or a hundred, but a thousand; and, throughout the vast dominions of Germany and Poland, there is a general movement of inquiry, and a longing expectation abroad, that something will shortly take place to restore them to the land of their fathers.

It is, moreover, a living and wonderful miracle of the power of the Lord, that, in our Universities, there is scarcely any branch of literature or science taught, where the Professors are not either converted Jews, or the sons of those who were Jews. I am prepared to state that some of those Jewish Christians are among the most eminent men, who have by their labours, their wonderful research, and great talents, contributed to the support of that Faith into which they have been received. I might instance Dr. Neander, the son of a Jew; a man who has dedicated the whole of a long life exclusively in defence of Christianity.

[*The Same—at Jews' Soc.' Ann.*

Romanist Worship of the Virgin.

One of the most striking features of the Church of Rome, which I observed on the Continent, is the homage paid to the Virgin Mary.

In Rome, every house is furnished with a figure or picture of the Virgin, before which is a lamp kept continually burning.

At Constance, there is a handsome pillar erected, on which stands a representation of the "Virgin and Child," with these several inscriptions:—"To Mary, the patron of men"—"To Mary, the most august patron of the Diocese of Constance"—"To Mary, the refuge of sinners"—"To Mary, the Virgin of virgins"—"To Mary, the Queen of Angels"—"To Mary, the mother of mercy, the most powerful protector of the city of Constance." The people are taught to look to a creature like themselves—a blessed saint, doubtless—but still a creature; and taught to apply to her terms which those acquainted with the Bible know well only belong to Him whose *blood cleanseth from all sin.*

In a wall near Florence, there is a figure or painting of the Virgin, represented as speaking language which it shocks me to repeat—"I am Mary, the Daughter, the Wife, and the Mother of God, the Omnipotent and Eternal God." The term "Mother of God," is of frequent use in the Romish Vocabulary. But here we have the blasphemy rising still higher! Oh if we had these statements of the Church of Rome continually impressed on our minds, we should never rest, in the use of all lawful and scriptural means for the subversion of that Antichristian System.

This homage to the Virgin Mary is remarkably shewn in the Prayers which are inscribed on various buildings, and offered up in the Church of Rome for deliverance from plagues, pestilence, and public calamities.

In the Church of Santa Maria della Salute, at Venice, there is a statue of the "Virgin and Child," with the figure of Venice in a praying form, supplicating for mercy on one hand—and, on the other hand, a figure of the Plague in human form, apparently terrified, and flying from the presence of the Virgin and Child. You might imagine, however, that because the Child is in the Virgin's arms, the representation might bear reference to Him who is the Son of God, and who has power to save the people from these calamities. But it is not so. On the contrary, there is an inscription, saying, that a splendid chandelier which hangs in the centre of the church, and which is of gold and silver, was suspended there, and

presented as a gift to the Virgin, because she had delivered the citizens from the awful plague that devastated that city during the year 1630.

In the Church of Santa Maria della Grazie, at Milan, is a painting in which is a procession of monks, and the Virgin appears spreading her mantle over the city, being held up by two angels, and the inscription is—"The city of Milan, being oppressed by a cruel plague in the year 1630, was saved by the efficacy of the oil of the lamp of the Virgin of Grace, the same with the lamp of silver which always burns before her sacred effigy." One does not know how to characterize such language as this; but here is a testimony that oil is burnt to the Virgin's image as it was by the Idolaters of old to their gods.

In the town of Dezenzano, on the borders of the Lago di Garda, in the north of Italy, at the upper part of the town, is a fine ruin of a castle, inhabited by several people, and on the archway is a figure of the Virgin looking down on the Infant Saviour, who is lying on the ground; and, to shew that there is no mistake in the matter, on either side of the gate is written, "Dedicated to the Mother of God;" and she, the Virgin Mary, is represented speaking to the people in these words, "Stop, passenger! salute my name. I am the Mother of the Son of God." Above the painting, already described, is the following inscription—"This most ancient image renewed on the 4th of August 1836, by the devoted care of those in the castle preserved from the dominant rage of the cholera."

The Report has stated the surprise of an agent in seeing a picture of the Trinity in the Jesuits' Chapel at Wigan. But there is no one picture more common in the Roman-Catholic Churches abroad, than the representation of the Trinity. The Father is represented under the image of an old man, the Son in his human form, and the Holy Ghost in the form of a dove; and this is the representation of the Trinity presented to the people! And what is more startling still, not unfrequently, perhaps, it represents the Coronation of the Virgin; that is, the Trinity is represented as being engaged in putting a crown on the head of the Virgin, thus crowning her as "Queen of Heaven," which is a title given to her in the Roman-Catholic Vocabulary.

On the front of a Church in Rome is

the following inscription:—"O holy Mary! free us from the pains of hell!" Now if you speak to almost any Roman Catholic on the subject of the invocation of saints, he has his reply ready—"We do not worship the saints, but we ask them to pray for us." To meet this, then, we must have recourse to authentic documents of his Church, in order to prove that he does not state its doctrines aright. Point him, for instance, to this inscription, "O holy Mary! free us from the pains of hell!" which is not asking her to pray for the supplicant, but praying to her. Then she is called "that great mediatrix," in the book entitled the "Sacred Heart;" and in the prayers in that book the worshippers are made to supplicate her to deliver them from all evil. The books of the Church contradict the assertions of the Roman Catholics; and we must believe the Church rather than the statements of individuals.

[Rev. John Canning—at Brit. Reform. Soc. Ann.

Affected Humility of the Pope.

I was present at Rome during what is called the Holy Week, and I saw almost all the Services which then took place. The Pope is represented as being a very humble person, notwithstanding all his claims to be the Supreme Pontiff, deciding all causes and controversies in the Church. One of his titles is, "Servant to the servants of God:" not unfrequently are we directed to Passion-Week for an example of his humility; and it is said, "Does he not shew his humility when he washes the feet of twelve pilgrims on a given day; and when he acts as a waiter, attending them while they are dining, and handing the dishes and cups?" It is true he does this; but there is more of pride and display than of humility in all this. He comes forth in one of the transepts of St. Peter's to perform this work, on a raised stage, and crowds are attracted to see this wonderful sight. This is not very favourable to humility. But furthermore, as he advances, he is attended by princes, who carry a silver jug of water, a silver basin, and a towel. One holds the basin, and another pours water into it, and then the Pope slightly wets and wipes the feet of each successive pilgrim. Then, at the dinner, he hands the dishes, it is true, but how does he get them? There is a great concourse of bishops, and they each in succession walk with the dishes to the other end where the Pope is, and prostrate themselves

before his Holiness, presenting the dishes, which he then presents to the pilgrims. If this be humility, then all the notions which we have formed of it from the Word of God have been wrong. There is more of ostentation and of pride, than of any thing approaching to Christian Humility.

[The Same—at the Same.

Extraordinary Activity of the Romish Church.

The Secretary of the Society yesterday put into my hands a Pamphlet, which shews to what extent the activity of the Roman Catholics reaches; not only in France, but all over the world. This Pamphlet is entitled "A Glance at the Institution for the Propagation of the Faith, and at the Motives which should induce all good Catholics to support and extend it." This Pamphlet states—

The object of this Institution for the Propagation of the Faith is, to impart the knowledge of our [the Roman Catholic] Holy Religion to Infidel Nations of the Old and New World. Founded at Lyons, on the 3d day of May, 1822, it has, since that epoch, been considerably extended. It is not to France, alone, that this Institution addresses itself. At the present day all Italy is moved; in the north, Turin and Piedmont; in the centre, Modena and Lucca; Florence and the whole of Tuscany contain associates, whose numbers increase daily. Many provinces of Germany and of the Northern Kingdoms are united in the same object with France, Belgium, Switzerland, and Savoy; and, even in the Levant, Smyrna, and the Archipelago, the faithful send, in token of their union, the little sum which an industrious piety has contrived to take from their own wants.

The Pamphlet further states that—

To co-operate with this great Institution only two things are necessary:—1st. To apply, once for all, to this intention the Pater and the Ave of morning and evening prayer, adding each time this invocation, "St. Francis Xavier, pray for us!" 2dly. To give, in alms for the Mission, one half-penny every week.

As far, however, as France is concerned, there are two Societies, one at Paris and the other at Geneva, on the borders of France, which I doubt not will strike a balance against any ill effects which this Institution may cause. Those Societies have upward of 100 Missionaries in France, and are selling their publications in great abundance; in consequence of which, there has been a Meeting of Roman-Catholic Bishops on the subject, and there is nothing which has not been

attempted to destroy the efforts of Protestantism in that country.

The book to which I refer also states, with regard to the best modes of aiding and promoting Institutions, the system on which the Protestants in England act with that view, and the great sums which they annually raise. The chapter in which this subject is discussed is headed with these words, "Incredible Ardour of the Protestants to propagate their errors," and proceeds as follows:—

With the aid of numerous Associations, established not only in England, among the seventy-four sects which exist there, but also in Germany, Holland, Prussia, Sweden, Switzerland, and America, they have collected enormous sums:—First, for the Society for the distribution of Bibles, adapted to the dissemination of their errors; and, secondly, for the Missions. The first of these works has cost them, since its commencement, at least one hundred millions of francs: the second has required much more considerable expenditure; since, according to the testimony of a well-instructed Missionary, they have succeeded in having 5242 Ministers employed in what they call the Foreign Missions, to whom they give annually more than thirty millions of francs. But how, it will be asked, have they been able to amass such a prodigious sum every year? The Catholic Missionary, above cited, will inform us: "It is a curious thing," he says, "to remark the different expedients resorted to, in order to increase the sum. The Boxes for the benefit of the Missionaries placed in the manufacturers' shops and private houses, similar to the boxes for the poor in churches, are of no small avail. The schools and associations among Youth produce still more. The associations among Women bring in much. There are some who sell pincushions and other articles for ladies' use, for the benefit of the Missions. From the sale of matches, twenty-eight francs have been received; from the loan of religious tracts, fifty francs; from the Sunday-schools, eight francs; from the sale of mouse-traps, twenty-nine francs! A little street hawker puts by for the same purpose the odd halfpenny which he receives from his day's sale, and he recommends his companions to follow his example: others reserve for it the odd farthing. The wife of a Greenwich Pensioner brought to one of the last assemblies of the Methodists about 100 francs. One person gives annually the product of a cherry-tree. Sometimes the girls of the Sunday-schools bring a part of their week's savings; at others, the workmen of a manufactory will unite and furnish abundant contributions; and servants also frequently give considerable sums. A donation of 2500 francs,

and another of 3750 francs, were given by persons who had an unexpected increase of fortune. Another gave 250 francs, by way of gratitude for the recovery of a sick child. A lady gave 850 francs, the price of her jewels. A blind girl, who earned her bread by making baskets, gave 36 francs; having calculated that if she had the use of her eyes, candles, during the winter, would have cost her that sum."

This extract may occasion, at the same time, both joyful and painful reflections—joyful, inasmuch as it shews how much a spirit of Divine Love can do, even in the breast of a little child; and painful, when it is found that it had not been discovered by the writer that all this was the result of the operation of such a spirit of Divine Love on the human heart.

The Resolution assumes a fact; but I should be sorry that this Meeting should separate, without having that fact deeply settled in their minds. I have no other object in view, than to establish the fact of Extraordinary Activity on the part of the Romish Church; because, if I can succeed in convincing the Assembly that such is the case, I am sure that you would all go away resolved to extend your exertions, your liberality, and your prayers in behalf of the Society. One thing is evident, in connexion with all this extraordinary activity of the Church of Rome; viz. the manner in which, in the midst of her activity, she enters into details—a circumstance which, I trust, will operate as an incentive and an example to others. It has been my lot to reside many winters at Rome, in the capacity of Chaplain to the English residents there: their worship was permitted, or rather tolerated, there; and I believe I have ever carried it on, in a manner which evinced a due regard to the toleration allowed in that City. In the year 1834, I left Rome to make a tour of Greece; and, on coming to Athens, I had the privilege of seeing there the admirable School of the American Missionary, Mr. Hill; and, afterward, another at Syra, established there by one of the Missionaries of our own Society, Mr. Hildner. I made inquiries as to the success of the Syra School, and was told, that although it had been much favoured, it had, nevertheless, many difficulties to contend with, and that there had nearly been a riot in the island about it. I published, on my return to Rome, a short account of this tour, for the guidance of future travellers in the same track; and, on the day previous to my

leaving Rome for this country, I was surprised to see large placards posted on the walls of that city, announcing a "Letter addressed to the Rev. Rich. Burgess, B.D., Protestant Chaplain at Rome. By the Rev. C. M. Baggs, D.D., of the English College, Rome." And still more was I astonished to find that my own little volume had been the cause of great offence at Rome. The offensive passage in it was one in which I had spoken as follows:—

The work which is now in progress is to print and circulate the Scriptures in the Greek and Turkish Languages; and there is every reason to expect a revival of true Christianity in those regions where it first flourished, but where it has been blasted by the powers of darkness for so many generations. The greatest obstacles to this great work appear to be the partisans of the Latin Church and the Jews. Mr. Hildner (Agent of the Church Missionary Society) has already experienced trouble from a priest who suddenly appeared in the island (Syra), and began to stir up the people against him and his flourishing school. The uproar seems to have resembled that which Demetrius caused at Ephesus, and the arguments of the priest were exactly those of the silversmith, putting the Panaghia of Tinos for the great goddess Diana. And when the Syriotes heard these sayings, they were full of wrath, and cried out, "Great is the Panaghia of Tinos!" Mr. Hildner ran some risk of personal injury, and his school for a time stood in jeopardy; but the Word of Truth had taken too deep root to be moved by the instruments of Satan. It was subsequently discovered that he (the malicious priest) was not of the Greek but of the Latin Church.

And for this it was that I had to endure the thunders of the Vatican—the gentleman who wrote the book against me well knowing that I should have no chance of answering him, as they would never have allowed my answer to be printed. I afterward heard that this book had been translated into Greek, and that it had even been for some little time industriously circulated among the schools in that part of the world. Nay, I even found it exposed for sale at Chelsea! This, then, is some little proof of the extraordinary activity of the Church of Rome; and, in it, we again have an example set us of watchfulness, which it will be well to imitate.

[Rev. Rich. Burgess—at Church Miss. Soc. Ann. *Awakening, but Encouraging, View of the Hostility of Romanism.*

For twenty long years I have seen—I have been called on to observe, the most Oct. 1839.

complete reverse of what I have found and hailed here, and which I bless with all my heart at this moment. I come to you from the very centre and seat of that Power*, which not only keeps the Word of God from the people placed under its temporal sway, but which, with still greater tyranny, uses its unlimited spiritual power over hundreds of millions of immortal souls, bearing the Name of Christ, in order to destroy the seeds which you sow—to take away what you give—to blast what you do. I do not speak uncharitably. I have seen there too—and it is my happiness to say so here publicly—Christian Brethren in that Church—Christians living in faith, charity, and hope. But the more I thank God for having known and seen such Christians there, the more I must abhor that system of oppression, which sinks the greater mass of the people continually deeper into superstition, and forces the rest into infidelity. From that darkness and oppression I am restored to the light of the Gospel, and admitted to participate in the freeness of this day. And should I not join in the thanks and blessings of those, whom on this day I see around me—Christians, freely united by the true Catholic spirit of faith in charity?

Your Report states the ever-increasing difficulties with which your messengers have to contend, in those countries which are almost hermetically sealed to you: it states also, that you are not discouraged; that you will not relax in your efforts; and that you will continue to distribute the Old Versions—the only Versions which you can give them. For that, most particularly do I thank you.

I will not withhold from you what I have too well seen—what I know only too well: you must not expect that those difficulties will diminish: you have to expect, from that quarter to which I have alluded, opposition far greater than at first, and even more than at the time of the Reformation. And why?—I will tell you the reason. At the time of the Reformation, they said and wrote—and you may read their false prophecies—that the Bible, given to the people, would create anarchy, and revolution, and disorder of every kind; and that then the Nations would throw away that book, and return

* The Chevalier Bunsen was Prussian Minister at the Court of Rome, until the proceedings of the Pope in reference to Mixed Marriages in Prussia broke off the relations of Prussia with that Court.

to THEM. Now, what has happened?—that the Bible has made, not only individuals wise, but nations great; and that most of those nations, from which they kept the Bible, have crumbled down, and are crumbling into ruins! Therefore they say now openly, everywhere, that the Bible is their most formidable enemy; and they see, in the Bible, that Power under which they are to sink. They hate you, as the greatest organ of that Power; and they have vowed to destroy that organ, if they can.

For there is, besides, at the present time, a peculiar motive for that hatred. The fathers of those who live now in those countries, were led, about fifty years ago, by that very system of tyranny, to a mad craving after works of infidelity and immorality. But their children now are sighing for the Word of God: in the midst of their ignorance and of their anguish, they look up to the Gospel, as the only means of bringing on better days for themselves and their children. They do not want Apostles of Anarchy; but they want to see the Messengers of Evangelical Truth, to whom they will say, Blessed are the feet of those who bring peace!

Redouble then your noble efforts: concentrate your power more than ever; not trusting in yourselves, but in the help of Him who is all in all: return love for hatred: bless those who curse you, and shew the strength of your faith in the

ardour of your charity. Give them the Word of Life, in that form in which alone they can take it from you. Night is around you, but the day is dawning before you. Two hundred years ago, the prospects of the Church of Christ were darker still. Then, too, many pious and holy minds looked with fear and trembling to the things to come. But their faith inspired them with hope, and they foretold the brighter days which should be.

Let me then conclude with the dying words of one of Christ's most faithful servants, who, in my native country, almost 200 years ago, immediately before he restored his spirit to its Creator, lifted his head from the bed of death, after long meditation on the state and prospects of the Church of Christ—then raised his venerable voice, for the last time, and uttered these words, which have been faithfully preserved to us:—

“From the East and from the North, the Lord hiseth, and calleth with His might and power: who shall resist? Hallelujah!

“Into all lands looketh His eye of love, and His truth endureth eternally. Hallelujah!

“We are redeemed from the yoke of the oppressor, and no one shall set it up again: for thus hath the Lord decreed, in His wonders. Hallelujah!

“The Lord's Name be praised!”

[*Chas. Bunson—at B F Bible Soc. Am.*]

LONDON MISSIONARY SOCIETY.

FORTY-FIFTH REPORT.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 554 Stations and Out-stations—151 Missionaries—39 European and 382 Native Assistants—101 Christian Churches—8287 Communicants—634 Schools—and 41,792 Scholars; being an increase during the year of 16 Missionaries, 8 Churches, 940 Communicants, 66 Schools, and 4818 Scholars, but a decrease in the number of Native Agents of 68.

There are 15 Printing Establishments, the details of whose operations are embodied in the Reports of the respective Stations to which they belong.

The number of Students, who are at present pursuing a course of preparatory study with a view to Missionary Labour, under the auspices of the Society, is 31.

Changes among the Society's Missionaries.

Deaths—One beloved Missionary, the

Rev. William Miller, of Nagercoil, has finished his earthly course; and the Directors have been called to sympathize affectionately with four of their esteemed Brethren, from whom God has been pleased to remove the companions of their toil and the sharers of their joys—Mrs. Charles Miller, Mrs. Drew, Mrs. Taylor, and Mrs. Heath.

Returns—During the past year, Mrs. Johns, from Cape Town, Mrs. Lowndes, from Corfu, and Mrs. Slatyer, from Jamaica, have returned to this country with a view to the restoration of health. The connection with the Society of the Rev. Robert Yuille, late of the Siberian Mission, has terminated.

Sailed—On the 8th of July, the Rev. Henry Calderwood and Mrs. Calderwood, Rev. Richard Birt and Mrs. Birt, per the “True Briton”, for South Africa—on the 31st of July, the Rev. W. H. Medhurst, Mrs. Medhurst and family, Mr. William Lockhart, Medical Missionary, and the

Chinese Christian, Chootihlang, per "George the Fourth", for Batavia and China—on the 18th of August, the Rev. Henry Nott and Mrs. Nott, per "Eweretta", for Tahiti—on the 28th of August, the Rev. John Lumb and Mrs. Lumb, per "Mary Anne", for Madras—on the 15th of September, the Rev. George Gogerly, Mrs. Gogerly and family, Rev. Dr. Sommer and Mrs. Sommer, Rev. Dr. Roër and Mrs. Roër, and Rev. James Kennedy, per "Duke of Buccleugh", for Calcutta—on the 8th of November, Rev. William Howe and Mrs. Howe, Rev. George Pratt and Mrs. Pratt, Mrs. Pitman, and Mr. John Barff, per "Lord William Bentinck", for the South Seas—on the 26th of January, the Rev. Holloway Helmore and Mrs. Helmore, and Mr. William Passmore, per the "Emma", for South Africa—on the 4th of February, Mr. William Milne, per "Dale Park", for Jamaica—on the 22d of April, the Rev. William Clarkson and Mrs. Clarkson, Rev. William Flower and Mrs. Flower, per the "Bombay", for Bombay; making, exclusive of children, thirty individuals.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
Contributions	44774	2	10
Ditto from Missionary Stations, 8117	8	8	
Ditto for Special Objects, 5158	1	8	
Legacies	6455	2	0
Dividends	985	15	3
Total ...	£ 65,490	10	5

Payments of the Year.

Missions—			
Continent	1000	0	0
South Africa	10407	13	11
Mauritius	1530	9	9
Corfu	143	7	10
Siberia	1473	3	9
China	389	15	9
Singapore	799	8	10
Pinang	1094	17	8
Malacca	1340	4	4
Northern-India	10695	0	1
Southern-India	14072	13	8
Java	1309	19	3
South Seas	5148	15	2
Demerara	2579	3	10
Berbice	7555	12	7
Jamaica	6513	7	9
Missionary Students	2767	8	2
Missionary Families	2362	5	9
Publications	457	5	8
Salaries	1737	15	1
Sundries	2477	9	1
Total ...	£ 75,855	17	11

Grants received.

The Directors gratefully acknowledge the following grants from the British and

Foreign Bible Society:—111 Tahitian Bibles, and 47 Testaments chiefly Tahitian; 250 reams of paper, and a quantity of ink, for the printing of an edition of 4000 copies of the Sitchuana New Testament at Cape Town; 50 Bibles and 550 Testaments, in Dutch and English, for the South-African Mission; and, for the schools at Mauritius, 100 Bibles and 100 Testaments, in English and French.

The Directors likewise offer their cordial thanks to the Religious-Tract Society for the following:—Grant in money, 100*l.*, to be expended at Pinang; 1632 reams of paper, for printing Tracts and religious books, chiefly in the East Indies and Ultra Ganges; 153,400 Tracts for distribution in India and South Africa; amounting in all to 1532*l.*

General Review of the Year.

The year now brought to a close has not been characterized by many events of a remarkably exciting nature, in relation to the holy and arduous enterprise which this Society commenced nearly half-a-century ago: but, viewing the great Field of Missions in its collective expanse, though parts of it may appear in a state less encouraging than in some former years, it is believed, that, during no equal interval has the Divine Blessing been vouchsafed on the labours of the Society to a greater, if so great, an amount; nor has any similar period in its history produced a larger accession to the obligations resting on the Churches, or to the powerful incentives with which they are provided, to employ to the utmost possible extent the means entrusted to them for the Conversion of the World.

Unmarked by any stupendous displays of Divine Power and influence among the Nations immersed in spiritual darkness, that kingdom which cometh not with observation steadily approaches its glorious consummation; and, in this brief period alone, decisive proof has been afforded, that the power which sustains, advances, and directs it, is sufficient to accomplish its ultimate and complete supremacy.

Not dissimilar from the character of the work abroad has been the prevailing aspect which it has worn among its friends and supporters at home. Familiar to the public ear and eye, the Missionary Cause has obtained a place among those objects, which, from their intrinsic worth and grandeur, command a homage at once unchanging and universal; and it has

consquently ceased to be regarded with that flushed and eager interest, ever attending the appearance of any extraordinary novelty, whether in the mental or material universe.

By those who have been the latest to notice its achievements and to confess its claims, it is now regarded with an attention already beginning to display itself in open advocacy and practical support; while, among its friends in general, there is evidently a growing conviction that efforts must speedily be put forth for its advancement, with which the best exertions hitherto made shall bear no comparison. It may, therefore, be hoped that the offerings devoted to its support will soon bear a more just proportion to that enlarged scale of Missionary Operations so urgently required by the existing state of the Heathen World.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1838-39.

Summary View of the Society.

MISSIONARIES: in Ireland, 22—Sweden, 1—Germany, 1—France, 17—Gibraltar, 3—Western Africa, 13—South Africa, 23—Malta, 1—South India, 21—North Ceylon, 8—South Ceylon, 14—New South-Wales, 6—Van Diemen's Land, 8—Southern Australia (Port Philip), 2—Western Australia (Swan River), 1—New Zealand, 10—Friendly Islands, 8—Fejee Islands, 7—West Indies, 80—Demerara, 4—Honduras, 2—British America, 89. *Total*, 341; of whom, 191 are principally connected with Heathens and Converts from Heathenism, and 150 chiefly labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 2230 Catechists and Readers, and 292 salaried and 3498 gratuitous Teachers; of whom, 5198 labour in Missions among the Heathen, and 822 among Professed Christians.

Members in Society: Stockholm, 11—Winnenden, in Germany, 445—France, 731—Gibraltar, 77—Gambia, 594—Sierra Leone, 1940—Cape Coast, 600—South Africa, 1571—Malta, 80—South India, 368—Ceylon: Tamul, 134; Singalese, 669—New South-Wales, 308—Van Diemen's Land, 557—Southern Australia, 13—New Zealand, 1000—Friendly Islands, 8749—Fejee Islands, 353—West Indies, 40,953—Demerara, 1798—Honduras, 177—British America,

11599. *Total*, 72,727: being an Increase of 5998; and consisting of 58,906 chiefly from among the Heathen, and 13,821, from among Professed Christians.

Scholars: Ireland, 4800—France, 1091—Gibraltar, 214—Gambia, 235—Sierra Leone, 1035—Cape Coast, 175—South Africa, 3722—Malta, 120—South India, 2059—Ceylon: Tamul, 1845; Singalese, 3735—New South-Wales, 589—Van Diemen's Land, 936—Friendly Islands, 9709—Fejee Islands, 604—West Indies, 17,757—Demerara, 837—Honduras, 90—British America, 6959. *Total*, 56,512: being an Increase of 6974; and consisting of 51,803 chiefly from among the Heathen, and 14,709 from among Professed Christians.

Missionaries sent out in 1838-39.

To *Cadiz*: Mr. Dowty—the *Gambia*: Mr. and Mrs. Moss, Mr. and Mrs. Parkinson, and Mr. and Mrs. Peard—*Sierra Leone*: Mr. Edwards, and Mr. and Mrs. Fleet—*South Africa*: Mr. and Mrs. Richards, and Mr. Impey—*India*: Mr. Squarebridge, Mr. Garrett, Mr. Arthur, and Mr. G. U. Pope—*Van Diemen's Land*: Mr. and Mrs. Waterhouse, and Mr. and Mrs. Egglestone—*New Zealand*: Mr. Bumby, Mr. and Mrs. Warren, Mr. and Mrs. Ironside, and Mr. and Mrs. Creed—*West Indies*: Mr. Davis, Mr. Whitehead, Mr. Redfern, Mr. Lockyer, Mr. and Mrs. Bell, Mr. Railton, Mr. Hurd, and Mr. Beckford—*British America*: Mr. Marshall, Mr. Barrat, Mr. De Wolfe, and Mr. Lanton.

The Society has also sent out, during the year, Mr. Armstrong, as General Superintendent of the Schools in Jamaica; and Miss Scott to take charge of the Mission School at St. Bartholomew's: and the Civilization Committee have sent Mr. and Mrs. Spencer to Macarthy Island, Western Africa.

Missionaries returned into the Foreign Work.

To *Cadiz*: Mr. and Mrs. Rule—to *Jamaica*: Mr. and Mrs. Burrows, Mr. and Mrs. Bird, and Mr. and Mrs. Fraser—to *Canada*: Mr. and Mrs. Peter Jones, and Mr. and Mrs. Hetherington.

Deceased Missionaries.

At Sea: Mr. Peard—*Gambia*: Mr. Wall—*West Indies*: Mr. Bewley, Mr. Thos. Edwards, jun, and Mr. Crane—*Canada*: Mr. Barry.

To this mournful loss of valuable Mis-

siary Life must be added that of Eleven excellent Females, the Wives of Missionaries—many of them useful labourers in the Cause of Christ among their own sex, and in the Mission Schools: and, with deep and solemn feeling, the Committee deem it right to specify the death of Mr. Peard and his pious and devoted Wife, which took place under circumstances peculiarly distressing: they were lost at sea, off the Isle of Portland, by the shipwreck of the “Columbine” on the 28th of November last. To this painful dispensation of Divine Providence the Society will bow with becoming submission: but it ought surely to teach us most impressively the duty of remembering in our prayers those servants of Christ, who from time to time “travel by land and by water,” on the service and sacrifice of our common faith; and of earnestly invoking in their behalf the care and protection of God.

State of the Funds.

The Receipts of the Year amount, as stated at p. 239, to 84,818*l.* 12*s.*

2*d.* The Payments here follow:—

Missions—	£.	s.	d.
Irish.....	3512	0	9
Stockholm.....	906	0	9
Winnenden.....	71	5	0
French.....	2841	11	11
Gibraltar and Spanish.....	1778	13	7
Western-Africa.....	4424	1	8
South-Africa.....	9763	18	4
Malta.....	456	0	7
India.....	4779	14	1
Ceylon:			
Tamil....2433 19 2 }	6867	14	10
Sinhalese, 4433 15 8 }			
New South-Wales.....	1039	12	11
Van Diemen's Land.....	2402	19	0
Western Australia.....	413	15	2
New Zealand.....	3617	4	8
Friendly Islands.....	3340	11	9
Fejee Islands.....	1495	14	3
West Indies.....	23309	14	9
Demerara.....	2497	7	7
Honduras.....	425	16	10
British America.....	9725	17	6
Returned Missionaries.....	1762	2	7
Widows and Children.....	389	0	6
Medical Expenses.....	44	11	10
Missionary Candidates.....	126	11	4
Students at Theolog. Institution..	1052	8	0
Annuities on Donations.....	686	10	0
Publications.....	3250	18	0
Interest and Discount.....	1509	5	8
Purchase of Stock to cover Annuities.....	4152	5	10
Salaries, Repairs, Taxes, Home Expenses, Postage, Carriage, and Sundries.....	3433	11	11
Total....	£100,077	1	7

Appeal for Enlarged Support.

The Committee have been under the necessity—from the irresistible urgency of the claims made on their funds, by the necessary reinforcement of Old Missions, and the establishment of a very few only among the many New Missions which solicited and deserved their attention—of exceeding the united amount of last year's balance and aggregate income of every kind, by the appalling sum of 9552*l.* 12*s.* 4*d.* Thus it appears, that, in order simply to maintain the Society's existing establishments, and that too on a scale, in many instances, of much more restricted expenditure than their real exigencies require—an increase of regular Annual Income, of not less than Ten Thousand Pounds, is become absolutely indispensable. And even this increase would make no provision for the extension of our Missions to any of those new fields of labour from which the loud cry, *Come over, and help us!* has been long and importunately addressed to the Committee.

For this stable and permanent augmentation of its means, the Committee can only look with the confidence in which such operations as those confided to their care ought to be conducted, to a general agreement among the Society's present supporters, to increase, very considerably, their Annual Subscriptions, and to the acquisition of new Annual Subscriptions from the Christian and Benevolent Public at large. The facts of the case are thus plainly stated, in the humble hope that the Members now assembled from various parts of the United Kingdom will lose no time in making them fully known throughout their respective localities, and that they will be found sufficient to produce the desired impression.

The occurrence of so large a deficiency has not come on the Committee themselves by surprise. They were aware that it must take place, and their anticipations have been repeatedly announced in various influential quarters; but they were every where told to proceed in their great enterprise, trusting in God and fearing nothing. They have done so; and are now arrived at that crisis, which justifies them in respectfully claiming from their friends the zealous and immediate redemption of the numerous pledges of augmented support, by which they have been cheered onward in the work assigned to them, and on which, under the blessing

of Him who has the hearts of all men under His rule and government, they have ventured to rely. The result they await with no overwhelming apprehension, but not without the deepest interest, and some anxiety.

The Centenary Fund, referred to in what follows, was explained at pp. 517, 518 of our last Volume; and various notices of it occur in the present. Its amount is upward of Two Hundred Thousand Pounds.

To the Centenary-Fund Committee, as well as to those noble exertions which have placed so munificent a sum in their hands for eventual distribution, the Society is under great obligations for large and generous appropriations made in its favour. But as those appropriations will be absorbed by the several specific purposes for which they were kindly voted—such as the purchase and preparation of the New Mission-House and Polynesian Mission-Ship, and other similar objects—it is obvious, that, though some of them may ultimately reduce, to a certain extent, the Society's Annual Expenditure, they will not operate in that way so largely as to neutralize the Appeal now made for an increase of regular and stated Annual Subscriptions, toward the current expenses of a work now so extensive, so honoured by the Divine Blessing, and also, it must not be forgotten, as *COSTLY* as it is beneficial and glorious.

Appeal against Romish Missions.

Could it be deemed possible that the Appeal now solemnly made should not meet with an adequate response, the most disastrous consequences might justly be apprehended. From the statements and allusions contained in the Report, it will be perceived that new antagonist forces are now to be contended with. A Missionary Spirit has been awakened in that Church, against the corruptions of which Protestant Christendom is appointed to bear its testimony in defence of *the Truth*, as it is in *Jesus*. So ardent is the zeal embarked in this daring enterprise, so comprehensive and systematic are the plans on which it is conducted, that the effects are becoming everywhere apparent.

Not to dwell on America, where its influence is felt as far as the tide of population has rolled in its westward course across the vast valley of the Mississippi—in our Colonies the Missionaries of this

Society have suddenly found themselves confronted by the emissaries of Rome; who, in Heathen Countries also, are seen pressing into those openings for usefulness, which Providence has long invited Protestant Missionary Societies to enter, but to whose summons they have as yet neglected practically to attend; and, in many cases, those Apostles of division and mischief are using their utmost endeavours to establish themselves at the most important Missions of this and other Societies, for the purpose of destroying that Work of Grace, whose pentecostal glory has not been exceeded since the primitive ages of the Church of Christ, and which has called forth the hosannahs of gratitude and thanksgiving from the religious public of this country, while it has afforded new stimulus to Missionary Exertions.

Can the spiritual descendants of the Reformers, of blessed memory, contemplate these proceedings unmoved? Will this Protestant Missionary Society consent that the fields *white already to harvest*—to which it might long since have had access—shall be reaped by such labourers? Will the friends and supporters of this Society, by withholding the necessary funds, compel the Committee to reduce the number of Missionaries at any of the Stations now occupied, and thus abandon, to the Missionaries of Papal Rome, the fruits of so many years of toil and suffering and expense? It cannot be. The Appeal now made will reach every conscience, will touch a chord that will vibrate in every heart; and the thousands of our Israel will be seen coming up to the help of the Lord, to the help of the Lord against the mighty.

GLASGOW MISSIONARY SOCIETY.

FROM pages 64, 69 of our last Volume, it appears that the constitution of this Society has been changed; and that, from being a mixed body of Scottish Churchmen and Dissenters, it now adheres to the principles of the Church of Scotland. In a late Quarterly Circular, we find a

Sketch of the Early Proceedings of the Society.

The Society was formed on the 9th of February 1796. At the time when it was formed, Dr. John Love was in London, acting as one of the Secretaries of the London Society, then newly formed: but,

in 1800, he settled in Anderston; and from that time till his death, which was in 1825, he took a prominent part in the affairs of this Society.

It appears from their records, that the first Managers of the Society were very attentive and inquisitive to look into all parts of the unenlightened world, before they fixed on a particular field of exertion. They were also no less vigilant and active for finding out, trying, and preparing suitable Missionaries. Their thoughts and inquiries were at first directed to the Western Shores of Africa, in the neighbourhood of Sierra Leone; and, having found two promising Missionaries to all appearance, these were sent forth to that coast, cheered on loudly by almost the whole serious community here. But behold the unsearchable sovereignty of the Most High! No permanent good was effected. One of these Missionary Catechists turned aside into the paths of licentious infidelity: the other fell by the same snares of covetousness. Soon after, an attempt was made to form a Missionary Station on the same African Shore, a little inward, in what is called the Foulah Country—an attempt apparently more powerful; for in it the three Societies of London, Glasgow, and Edinburgh, combined their wisdom and resources: but this attempt also failed; when all who imagine Missionary Success to be a subject of a kind of mercantile calculation, were no doubt sanguine in their expectations. Thenceforward, till about 1820, the history of this Society is a history of persevering, but unsuccessful, endeavours to obtain and prepare Missionaries; accompanied with a patient and benevolent co-operation, in giving assistance to the more successful activity of other Societies.

The above extract is taken from an Address published by Dr. Love in 1820, and with a view to stir up the religious public, so as to enable the Society to engage in a Mission to Western India. But while the expectations of many were thus directed to the East, Providence suffered it not. An opening was made, and an inviting call came from Africa. The late Dr. Thom, one of the Ministers of Cape Colony, arrived in this country with a commission to carry out clergymen for the Cape Establishment; and the encouragement which he held out to the Directors, induced them to resolve on attempting a Mission to the Caffres, a race of Natives inhabiting a tract of country

to the north and east of the Colony. Two Missionaries were obtained: the Rev. W. R. Thomson and Mr. John Bennie were set apart to Missionary Work. They both arrived safe in Caffraria in the month of November; and found Mr. J. Brownlee, a Missionary Catechist from Clydesdale, in the service of the London Society, eagerly desiring their arrival, and ready to receive them with all the warmth of brotherhood.

While Messrs. Thomson and Bennie were laying the foundation of the Society's Mission in Africa, the Directors were training Young Men, and looking out for educated Missionaries who might be sent to their assistance. The Rev. John Ross, having finished his course as a Student of Divinity connected with the Church of Scotland, was licensed by the Presbytery of Hamilton, and set apart to Missionary Work; and, after encountering various perils, from which the Lord delivered him and his partner, they arrived at Chumie in Caffraria on the 16th of December, carrying with them a small Ruthven Press, which was greatly valued.

By this time, a little Church of Native Converts had been formed. Five adults had been baptized, who received the following as their Christian Names:—Robert Balfour, John Love, Elizabeth Love, Mary Ann, and Charles Henry, and with them seven of their children; and, in the course of a few months after, the Lord's Supper was dispensed among them, as a further bond of Christian Fellowship. And thus was the foundation of the little Church in Caffraria fully laid.

The Circular thus notices the

Change effected in the Society.

Our Readers are aware of the controversy which has been going on, on the subject of Church Establishments. We need not describe its origin, or the manner in which it has been conducted on either side. Without going into any detail of circumstances, we may state that certain Resolutions were proposed and carried by a majority of the Directors on the 31st of August 1837, which still continue to express the views and feelings of the present Directors. One of these is, That it is the duty of the Directors, having respect to the glory of God, and to the interests of Religion in general, and of this Mission in particular, to recommend to the Society an amicable separation; leaving it to each Missionary Cate-

chist or Reader to arrange with either party as may appear to be his duty.

Immediately on the dissolution of the old Society, the majority resolved themselves into a Provisional Committee; and, on the 9th of January 1838, they had the satisfaction of witnessing the formation of that Society whose Quarterly Intelligence we are now communicating. There are, out of the SEVEN Missionaries, FIVE who are now connected with our SOCIETY, and two with the OTHER; and, of the four Native Teachers, THREE remain with ours, and ONE with the other.

The last Report of the Society thus describes the

Present State of the Missions.

The Society has at present in the Missionary Field five Missionaries—Messrs. Ross, Bennie, Laing, M'Dermid, and Weir; three Native Assistants—Robert Balfour, Charles Henry, and Joseph Williams; and two Native Schoolmasters—Zente and Vimbe; besides Interpreters. Messrs. Ross and Bennie preach to the Natives directly in Caffre: the others from this country, who have more recently gone out, are still partly dependent on interpreters.

There are three separate Stations—*Lovedale*, *Pirrie*, and *Burnshill*, and a fourth is in progress. At each of these three Stations there is a Church; and with it, as in our own country, a School House. Religious Services are regularly observed at each of these, several times every Lord's Day, and frequently on week-days. School operations go on during the week; and large classes assemble every Lord's Day for religious instruction. And, to complete the description, we must add that there is, also, at each of these a little Native Church, consisting of converted Caffres, who it is stated partake of the sacred symbols of reconciliation with God, fellowship with one another, and general communion with the Church everywhere.

At *Lovedale*, the number of Day Scholars is considerably above 100; the number of Sabbath Scholars about 80. There is a small Week-Day Congregation; and a Congregation on the Sabbath of 60 or 70 Caffres, who meet twice: and there is a Dutch Congregation of about 30. Around *Lovedale*, there is a native population of 220 Hamlets, containing an estimated population of 1540 Families; among whom Mr. Bennie and his Native Assistant Joseph Williams are labouring, as circum-

stances permit, from house to house, or rather from bush to bush and from kraal to kraal.

School operations have also increased at *Pirrie*; and the number of worshippers on the Lord's Day has, of late, amounted to upward of 200: while round the Station there are 165 Native Hamlets, estimated at 1155 Families; among whom Mr. Ross and his Native Assistant Joseph Williams are employed in making known the Truth, as they have opportunity.

At *Burnshill*, the number of Week-Day Scholars on the list is 80; the average attendance, 45: the attendance at Church is, on some occasions, upward of 200. Round this Station, there are not fewer than 270 Hamlets, reckoned to contain about 1890 Families; among whom Messrs. Laing and M'Dermid, with Charles Henry, Native Assistant, are accustomed to itinerate.

In an outskirt of this large and scattered population, Mr. Weir has been for some time employed in an attempt to form a Fourth Station.

To these we must add the operations of the two Native Schoolmasters, Zente and Vimbe; who teach at some distance from the Missionaries, and have between them not fewer than 90 Scholars, who, like those attending the Irish Hedge-Schools, assemble in the open air, and have only the shade of some tree to shelter them from the heat of the sun. As a proof of the industry of the Teachers, they are erecting houses for themselves when their school-hours are over: yet they are both but young men, and lately converted from a state of Heathenism.

God has been pleased to bless the means so employed, for the hopeful conversion of several during the year; some of whom have been admitted to sealing ordinances, and are now as one with the Brethren.

Missionary Institution in Caffraria.

A Missionary Institution in Caffraria for educating Native Schoolmasters and Preachers has been fully resolved upon. A plan of education, which was sent out to the Missionaries for their consideration, is expected to be returned immediately. The Missionaries have been instructed to go on with the building; and a person of high qualifications and great promise has just been engaged to go out to take charge; and a gentleman of Greenock has engaged for a limited period to pay the salary of the Tutor.

Appeal for Enlarged Support.

The expenses of the Society have been great, but they have been also nobly met: 1545*l.* 3*s.* 6*d.* has been raised, chiefly in and about Glasgow; and the Collectors are not more than half way in raising their present year's contributions. Upward of 270*l.*, however, has been subscribed for the Missionary Buildings, and these will probably cost 200*l.* more. The present seems to be with the Society a season of deep interest and great re-

sponsibility. A wide and well-sustained effort for a few years may enable the Directors to see a noble band of Converted Caffres spreading over their own arid country; proclaiming, in all the ardour of native eloquence, the Gospel of Jesus; and the Native Churches, feeling the impulse of their own Missionary Character, growing in their likeness to the early Apostolical Churches. But all this will depend, under the blessing of God, on what is now done.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1840.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Ps. 16. 10.	Luke 1. 40.
2	Deut. 10. 18.	John 15. 5.
3	Is. 66. 19.	John 16. 28.
4	Ps. 119. 93.	Acts 16. 31.
5	Amos 9. 11, 12.	Luke 2. 40.
6	Ps. 138. 2.	Luke 2. 3 — 32.
7	Is. 44. 5.	John 8. 16.
8	Ps. 104. 29.	Matt. 22. 14.
9	2 Kings 1. 13.	Acts 10. 38.
10	Ex. 15. 17.	Matt. 10. 8.
11	Ps. 105. 6.	Acts 7. 47.
12	Ps. 96. 6.	Luke 15. 30.
13	Jer. 32. 27.	John 1. 18.
14	Ps. 89. 28.	John 3. 30.
15	Is. 26. 12.	Luke 1. 52.
16	Num. 11. 23.	John 14. 30.
17	Deut. 4. 9.	Luke 8. 7, 3.
18	Ps. 119. 128.	John 1. 1.
19	Ps. 180. 5.	Acts 26. 17, 18.
20	Lam. 3. 22.	Matt. 15. 22.
21	Prov. 17. 9.	Matt. 15. 19.
22	Joshua 1. 8.	Acts 20. 32.
23	Is. 62. 4.	Luke 5. 27, 28.
24	Is. 40. 10.	Luke 24. 27.
25	Ps. 119. 46.	Luke 8. 48.
xxvi	Hosea 14. 5.	Matt. 20. 8.
27	Ezek. 4. 30.	Matt. 4. 3.
28	Ps. 122. 6.	Matt. 3. 15.
29	Ex. 33. 13.	Acts 16. 10.
30	Ezek. 33. 11.	Luke 3. 4.
31	Deut. 2. 7.	John 16. 15.

FEBRUARY.

1	Deut. 4. 24.	John 13. 1.
2	Haggai 1. 18.	Luke 2. 26.
3	Ex. 32. 12.	Luke 3. 6.
4	Ps. 23. 4.	Luke 18. 6.
5	Ps. 119. 9.	Matt. 18. 15 — 17.
6	Joel 2. 31.	John 5. 21.
7	Is. 61. 6.	Rev. 1. 5.
8	Ezek. 16. 6.	Luke 24. 30, 31.
9	Ps. 89. 14.	Rev. 3. 1.
10	Jer. 24. 7.	Rev. 1. 6.
11	Ps. 111. 1.	John 5. 28, 29.
12	Is. 30. 15.	Mark 14. 9.
13	Ps. 34. 10.	Matt. 5. 15.
14	Is. 46. 9.	Acts 20. 20, 21.
15	Num. 23. 12.	John 17. 21.
xxvi	Ps. 45. 3.	Luke 5. 8.
17	2 Kings 8. 39.	John 8. 45.
18	Ps. 49. 7.	Mark 3. 6.
19	Ps. 119. 24.	Matt. 17. 34, 35.
20	Ex. 26. 33.	Acts 10. 37.
21	Gen. 49. 28.	Matt. 3. 15.
22	Ps. 80. 14, 15.	John 1. 46.
xxiii	Ps. 130. 4.	John 1. 40.
24	Prov. 4. 23.	John 6. 40.
25	Is. 53. 2.	Luke 21. 15.
26	Ps. 97. 6.	Matt. 17. 5.
27	Ps. 38. 22.	Matt. 24. 36.
28	Is. 48. 22.	Luke 10. 8.
29	Ps. 117. 1.	Mark 10. 33, 34.

MARCH.

1	Is. 58. 8.	Acts 4. 11.
2	Ps. 119. 80.	John 11. 51, 52.
3	Ps. 22. 17.	John 11. 5.
4	Jer. 29. 11.	Mark 14. 8.
5	Is. 59. 1.	Luke 1. 45.
6	Ps. 77. 3.	Luke 17. 5.
7	Ps. 110. 2.	John 6. 34.
viii	Ps. 28. 6.	Luke 22. 44.
9	Ps. 59. 9.	Matt. 25. 41.
10	Deut. 12. 6, 8.	Matt. 10. 29, 31.
11	Ps. 85. 9.	Matt. 26. 56.
12	Ps. 24. 5.	Acts 6. 3.
13	Ps. 60. 7.	Rev. 3. 6.
14	Ps. 14. 7.	John 2. 25.
xv	Zech. 10. 9.	Matt. 26. 63, 64.
16	Is. 57. 16.	Rev. 12. 11.
17	Ps. 30. 5.	Luke 1. 68.
18	Hosea 13. 9.	Matt. 26. 67.
19	Jer. 31. 3.	John 18. 12.
20	Ps. 45. 4.	John 12. 28.
21	Is. 48. 7.	Matt. 26. 35.
xxii	Is. 53. 3.	John 18. 38.
23	Ps. 42. 6.	Acts 9. 12.
24	Is. 56. 7.	Acts 8. 1, 4.
25	Zech. 4. 7.	John 1. 3.
26	Gen. 15. 6.	Mark 14. 36.
27	2 Chron. 20. 20.	John 1. 3.
28	Lev. 22. 3, 32.	Luke 7. 49.
xxix	Is. 61. 3.	Matt. 27. 29.
30	Zech. 8. 21.	John 15. 5.
31	Zech. 4. 6.	John 30. 31.

APRIL.

1	Jer. 14. 7.	Luke 23. 27.
2	Is. 42. 10.	Luke 23. 42.
3	Gen. 5. 29.	Matt. 27. 45.
4	Is. 9. 7.	Matt. 4. 10.
5	Hosea 11. 4.	Mark 14. 27, 28.
6	Is. 27. 16.	Acts 15. 8.
7	Is. 58. 11.	Matt. 23. 39, 40.
8	Ps. 110. 6.	Matt. 37. 3.
9	Malachi 3. 6.	Matt. 33. 39.
10	Jonah 2. 8.	Luke 21. 34.
11	Deut. 1. 11.	Matt. 17. 2.
12	Ps. 138. 6.	John 12. 32.
xiii	Eccles. 12. 13.	John 3. 29.
14	Ex. 2. 25.	Luke 1. 32, 33.
15	Gen. 32. 30.	John 13. 6.
16	Ps. 64. 10.	Luke 22. 43.
17	Ps. 149. 1.	John 19. 34.
18	Jer. 32. 11.	Matt. 28. 6.
xix	Is. 17. 7.	Acts 2. 24.
20	Ps. 103. 10.	Luke 24. 28.
21	Jer. 31. 20.	John 21. 7.
22	1 Kings 8. 61.	John 17. 11.
23	Is. 3. 6.	Acts 16. 33, 34.
24	Jer. 31. 10.	Rev. 1. 5.
25	Ps. 20. 3.	Luke 8. 17.
xxvi	Is. 58. 8.	Luke 24. 32.
27	2 Chron. 20. 12.	Luke 24. 32.
28	Zech. 9. 8.	Luke 5. 32.
29	Ps. 36. 6.	John 12. 37.
30	2 Kings 5. 15.	John 15. 9.

MAY.

1	Ps. 105. 7.	Acts 21. 13.
2	Is. 26. 8.	Acts 5. 21.
iii	Jer. 15. 11.	John 20. 19.
4	Gen. 26. 3.	Luke 10. 39.
5	Is. 45. 22.	Acts 10. 28.
6	Ex. 34. 28.	Matt. 15. 9.
7	Is. 68. 23.	Luke 14. 17.
8	Ps. 48. 14.	John 16. 24.
9	Is. 42. 21.	Rev. 22. 3, 4.
x	Ps. 2. 1.	John 20. 30.
11	Ps. 104. 24.	Matt. 13. 55 — 57.
12	Ex. 15. 6.	Rev. 2. 1.
13	Ps. 32. 11.	Matt. 8. 2.
14	Ex. 34. 6.	Rev. 21. 3.
15	Zeph. 3. 2.	Luke 7. 37.
16	Gen. 27. 12.	Rev. 14. 13.
xvii	1 Sam. 1. 27.	John 20. 28.
18	Dan. 10. 19.	Acts 27. 23.
19	Is. 28. 1.	Matt. 12. 47.
20	Is. 5. 29.	John 2. 8.
21	Ps. 133. 2.	John 8. 34.
22	Jer. 20. 13.	Mark 11. 17.
23	Ruth 2. 4.	Rev. 1. 17.
xxiv	Is. 62. 1.	Matt. 28. 16, 17.
25	Ps. 92. 13, 14.	Acts 4. 13.
26	Jer. 29. 12.	Matt. 12. 21.
27	Ps. 118. 6.	Luke 23. 32.
28	Ps. 139. 12.	Luke 24. 50, 51.
29	Ps. 90. 12.	John 3. 2.
30	Is. 68. 5.	Mark 14. 38.
xxxi	Jer. 31. 13.	John 16. 7.

JUNE.

1	Deut. 4. 4.	Acts 17. 30.
2	Rev. 6. 4.	Rev. 3. 2.
3	Is. 4. 2.	Matt. 10. 25.
4	Job. 42. 4.	Luke 10. 42.
5	Deut. 30. 6.	Matt. 28. 31, 32.
6	Is. 64. 10.	Luke 17. 3, 4.
vii	Ex. 18. 10.	Acts 2. 23.
8	Ps. 119. 92.	Acts 22. 23.
9	Joshua 22. 11.	John 15. 26.
10	Gen. 8. 1.	John 10. 27, 28.
11	Kx. 12. 14.	Luke 1. 46, 47.
12	Jer. 17. 14.	John 21. 16.
13	Is. 49. 18.	Acts 8. 35.
xiv	Ps. 40. 8.	John 14. 16.
15	Lev. 16. 30.	Matt. 8. 27.
16	Ps. 22. 10.	Matt. 26. 53, 54.
17	Ps. 34. 3.	Matt. 26. 63.
18	Is. 68. 8.	Matt. 20. 67.
19	Ps. 19. 12.	John 7. 46.
20	Ezek. 48. 28.	Rev. 13. 10.
xxi	Ps. 121. 3.	John 11. 25.
22	Is. 41. 13.	Acts 10. 36, 37.
23	Hosea 13. 14.	Matt. 6. 22, 23.
24	Is. 50. 4.	Luke 1. 76, 77.
25	Ps. 147. 1.	Acts 4. 29.
26	Ps. 119. 166.	Acts 3. 1.
27	Ps. 40. 10.	John 6. 51.
xxviii	Deut. 30. 11.	Matt. 27. 1.
29	Jer. 30. 19.	Luke 4. 22.
30	Ps. 97. 8.	Matt. 27. 51.

JULY.

Day.	Daily Words.	Doct. Texts.
1	Is. 63. 15.	Matt. 19. 22.
2	Ps. 71. 11.	Matt. 4. 1.
3	1 Sam. 14. 6.	John 17. 26.
4	Ps. 24. 2.	Mark 4. 9.
5	Is. 61. 5.	Luke 5. 11.
6	Zech. 12. 8.	Rev. 12. 11.
7	Ezek. 3. 10.	John 6. 44.
8	Deut. 10. 17.	Acts 20. 31.
9	Jer. 17. 7.	Luke 2. 46.
10	Sol. Song 2. 4.	Matt. 5. 39.
11	Ps. 86. 2.	Luke 13. 17.
xii	2 Chron. 16. 9.	John 4. 42.
13	Is. 59. 20.	John 16. 11.
14	Ps. 79. 13.	Rev. 1. 5, 6.
15	Ps. 109. 4.	Matt. 16. 27.
16	Jer. 31. 28.	Acts 16. 25.
17	Ps. 27. 4.	Luke 17. 15, 16.
18	Is. 58. 9.	John 12. 11.
xix	Is. 9. 6.	Luke 8. 15.
20	Ps. 47. 5.	Acts 3. 6.
21	Gen. 26. 24.	Acts 5. 32.
22	Is. 9. 6.	Matt. 10. 16.
23	Deut. 28. 6.	Matt. 25. 29.
24	Ps. 94. 9.	John 4. 25, 26.
25	Ps. 106. 3.	Luke 15. 21.
xxvi	Deut. 7. 6.	Rev. 2. 15, 16.
27	Hab. 4. 18.	Luke 2. 47.
28	Is. 48. 13.	Luke 1. 48.
29	Ezek. 36. 26.	Acts 1. 3.
30	Ps. 23. 6.	Matt. 10. 27.
31	Ps. 31. 8.	Matt. 18. 7.

AUGUST.

1	Gen. 45. 1.	John 12. 26.
2	Ps. 14. 2, 3.	Luke 18. 12.
3	Hosea 2. 23.	Acts 19. 20.
4	Is. 57. 18.	Luke 1. 78, 79.
5	Kecies. 3. 11.	Acts 12. 5.
6	Ps. 68. 7, 8.	Matt. 2. 14.
7	Ps. 9. 1.	Rev. 22. 17.
8	Prov. 16. 18.	Rev. 2. 13.
9	Is. 38. 20.	John 7. 37.
10	Is. 12. 6.	Mark 1. 4.
11	Ps. 25. 6.	Luke 4. 18.
12	Is. 52. 15.	John 17. 12.
13	Josh. 1. 5.	Acts 2. 44.
14	Is. 50. 7.	Acts 17. 3, 2.
15	Ps. 146. 6.	Matt. 4. 23.
xvi	Obadiah, c. 17.	John 9. 35.
17	Ps. 44. 26.	Mark 10. 13, 16.
18	Is. 7. 14.	Luke 6. 12.
19	Ps. 45. 5.	John 3. 35.
20	Zech. 6. 12.	1 Ev. 7. 17.
21	2 Sam. 7. 23.	Acts 1. 8.
22	Ps. 85. 6.	Matt. 14. 25.
xxiii	Ps. 46. 1.	John 10. 18.
24	Ps. 63. 4.	Acts 7. 59.
25	Dan. 9. 17.	Matt. 9. 22.
26	Zech. 14. 11.	Matt. 21. 30.
27	Is. 57. 19.	Luke 18. 7.
28	Jer. 3. 22.	Luke 14. 28.
29	Dan. 2. 20.	John 16. 4.
xxx	Ps. 68. 20.	Luke 13. 23.
31	Dan. 4. 35.	Luke 2. 19, 30.

SEPTEMBER.

1	Prov. 28. 13.	Luke 1. 34.
2	Jer. 31. 16.	Acts 2. 41.
3	Is. 2. 3.	Acts 10. 31.
4	Ezek. 37. 8.	Matt. 6. 28-30.
5	Ps. 116. 12.	Mark 8. 36, 37.
vi	Ps. 130. 7.	Matt. 15. 32.
7	Ps. 34. 8.	Rev. 1. 4.
8	Is. 31. 5.	Luke 9. 45.
9	2 Chron. 25. 9.	John 1. 29.
10	Ps. 31. 23.	John 5. 23.
11	Ps. 119. 108.	Mark 10. 29, 30.
12	Is. 16. 20.	John 10. 17.
xiii	Ps. 33. 12.	Luke 18. 14.
14	Gen. 12. 1, 4.	Matt. 16. 18.
15	1 Chron. 28. 9.	Acts 28. 28.
16	Deut. 8. 18.	Acts 24. 16.
17	Is. 50. 6.	John 3. 27.
18	Zech. 8. 12.	Luke 21. 36.
19	Hosea 2. 23.	John 5. 46.
xx	Is. 62. 6, 7.	Mark 12. 43.
21	Ps. 91. 14.	Rev. 2. 10.
22	Ex. 19. 4.	Acts 2. 26.
23	Ps. 142. 5.	Matt. 11. 37.
24	Ps. 51. 12.	Luke 22. 32.
25	Ezek. 34. 23.	John 2. 2.
26	Is. 41. 10.	Mark 16. 9.
xxvii	Ps. 147. 3.	John 1. 12.
28	Lam. 3. 27.	Acts 10. 4-6.
29	Ezek. 37. 14.	Rev. 5. 12.
30	2 Sam. 22. 14.	Matt. 8. 8.

OCTOBER.

1	Gen. 28. 15.	Mark 16. 16.
2	Ps. 22. 27.	Rev. 4. 11.
3	2 Sam. 16. 12.	Acts 6. 15.
iv	Is. 53. 1.	Mark 8. 4.
5	Ps. 3. 8.	Matt. 13. 33.
6	Job 9. 4.	Matt. 9. 28, 29.
7	Ps. 95. 7, 8.	John 1. 17.
8	Ps. 40. 12.	John 5. 6.
9	1 Sam. 6. 20.	Luke 10. 21.
10	Nahum 1. 15.	Matt. 13. 25.
xi	Deut. 30. 20.	Luke 6. 37.
12	Ps. 34. 7.	John 12. 31.
13	Is. 42. 1.	Acts 24. 15.
14	Ps. 71. 23.	John 6. 50.
15	Ps. 85. 10.	Luke 9. 14.
16	Dan. 9. 7.	Rev. 2. 13.
17	Judges 15. 18.	Rev. 2. 17.
xviii	Ps. 121. 2.	Matt. 6. 9.
19	Zech. 2. 13.	Matt. 6. 9.
20	Job 14. 2.	Matt. 6. 10.
21	Prov. 21. 3.	Matt. 6. 10.
22	Is. 48. 17.	Matt. 11. 1.
23	Ps. 38. 22.	Matt. 6. 12.
24	2 Kings 18. 5.	Matt. 6. 13.
xxv	Ps. 42. 2.	Matt. 6. 13.
26	Jer. 23. 6.	Matt. 6. 13.
27	Gen. 49. 24.	Acts 3. 18.
28	Is. 65. 13, 14.	Matt. 6. 11.
29	Ex. 20. 20.	Matt. 23. 9.
30	Neh. 6. 16.	Matt. 10. 40.
31	Ps. 101. 1.	Acts 3. 38, 39.

NOVEMBER.

1	2 Kings 20. 5.	Rev. 2. 4.
2	Hab. 2. 3.	John 10. 23.
3	Ps. 73. 28.	John 15. 20.
4	Ex. 24. 17.	Acts 28. 36, 31.
5	Ps. 138. 7.	John 6. 41.
6	Job. 1. 9.	Luke 7. 16.
7	Ps. 28. 9.	John 14. 12.
viii	Matt. 4. 7.	Matt. 13. 16.
9	Deut. 32. 4.	Acts 26. 21, 23.
10	Dan. 12. 2.	Mark 16. 15.
11	Ps. 96. 2.	John 6. 37.
12	Is. 40. 4.	Mark 13. 7.
13	2 Sam. 30. 10.	John 10. 4.
14	Deut. 32. 11.	Rev. 2. 12.
xv	Is. 42. 16.	John 3. 17.
16	Ezek. 37. 27.	Matt. 10. 42.
17	Ps. 121. 4.	Rev. 22. 14.
18	Ps. 23. 4.	Luke 14. 2.
19	Is. 30. 21.	Luke 18. 31.
20	Ps. 18. 31.	Rev. 4. 5.
21	Prov. 9. 10.	Acts 5. 42.
xxii	Ps. 119. 172.	Matt. 9. 36.
23	Deut. 32. 26.	Matt. 24. 42.
24	Jer. 17. 13.	Luke 16. 15.
25	Lev. 19. 17.	John 4. 21.
26	Ps. 17. 5.	Luke 1. 51.
27	Ps. 37. 24.	Acts 2. 23.
28	Gen. 19. 17.	Acts 10. 15.
xxix	Zech. 14. 9.	John 1. 9.
30	Ezek. 36. 25.	Matt. 8. 3.

DECEMBER.

1	Ex. 15. 3.	Matt. 18. 10.
2	Deut. 7. 9.	Luke 18. 11.
3	Zech. 13. 9.	John 12. 31.
4	Nam. 12. 7.	Mark 7. 37.
5	Prov. 16. 3.	John 16. 8.
vi	Ps. 106. 4, 5.	Rev. 1. 7.
7	Is. 42. 8.	John 17. 23.
8	Ps. 147. 4.	Acts 12. 24.
9	Ps. 111. 2.	Matt. 3. 9.
10	Ps. 43. 4.	Matt. 21. 9.
11	Jer. 1. 19.	Luke 6. 38.
12	Is. 56. 9.	Rev. 3. 6.
xiii	Is. 9. 3.	John 1. 11.
14	Ps. 86. 11.	John 6. 69.
15	1 Sam. 2. 30.	Luke 4. 22.
16	Ps. 69. 17.	John 17. 13.
17	2 Sam. 19. 12.	John 17. 31.
18	Jer. 1. 9.	John 15. 12.
19	Zech. 10. 13.	Rev. 1. 5.
xx	Ps. 48. 1.	John 1. 4.
21	1 Sam. 2. 35.	John 8. 27.
22	Ps. 69. 9.	Matt. 16. 28.
23	Ps. 51. 18.	Luke 20. 38.
24	Hosea 12. 4.	Luke 2. 14.
25	Ps. 51. 17.	Luke 1. 78.
26	Gen. 22. 3.	Luke 2. 17.
27	Jonah 4. 2.	Luke 2. 18.
28	Ps. 2. 2.	John 6. 37.
29	Dan. 6. 23.	Luke 2. 34.
30	Ps. 96. 6.	Rev. 2. 23.
31	Gen. 17. 7.	Matt. 28. 20.

India within the Ganges.

Dialogue between a Chaplain and his Moonshree.

THE following discussion, between a Chaplain and his Teacher of Languages, will shew the state and notions of the Mahomedans in India:—

May 7, 1839—I have had a long argument this morning with the Moonshree. He began by asking me the cause of the disturbances in the North-West Provinces. He said he had heard that there was to be battle. After explaining to him the state of things as well as I could, by

the help of my Dictionary, I said the English had no desire to fight battles in India; but if others would come and disturb us, we must, as a matter of self-defence, take up arms too. I said—"Our desire is to do you all good. Above all, we desire that you may all—Hindoos and Mussulmans—become Christians." This led to the controversy.

He told me that he believed Christianity would spread, till there were only forty Mussulmans left. This the Koran tells us. But, after that, Mahomedanism will spread, and cover the earth. He said, with an exulting laugh, that all Christians would go to "hell." This was

one of the English words which he knew. He seemed to triumph at the thought. I took occasion to say, that I thought his religion could not be right, if it led him to rejoice at the loss of ANY of his fellow-creatures. I told him that I talked to him on these subjects, because I was anxious for his salvation; not merely that he might come over to our PARTY, but that he might embrace what really is the truth, and not find himself in error at the Last Day. I said I had examined the arguments on all sides, because I was very anxious to have the Truth; and that I was fully and fairly CONVINCED that Christianity was true.

He laughed, as he often has done before, at the idea of God being Man: but I quite SILENCED (though I am afraid I did not CONVINCE) him on THAT, by asking whether God who made us was not able, if He chose, to take our nature upon Him. He believes Christ to be a prophet sent of God; but His Divine Nature he scorns. I explained to him the Atonement. He granted that we are all sinners; and I told him that, therefore, we could not find any one of our race to plead for us before God; but God Himself, by assuming our nature, and being a perfect man as well as the Almighty God, had suffered for us, and was now pleading for us in heaven.

But the hardness of the heart of these men is really awful—the unimpressibility. They believe that Jesus Christ was a real person; but they believe just enough, and confess just enough, to shut them out completely from any ordinary probability of receiving impressions. But the Lord the Spirit is mighty to the pulling down of all strongholds!

When I complained that Mahomet made proselytes by the sword, and did not really convert his followers, using weapons of war, not argument and persuasion, he grew angry; and said that David had foretold that Mahomet, a great king, should tread down his enemies, and make kings subject to him.

Any argument, which I brought from Scripture, was answered by their hackneyed reply, that the Jews had cut out some passages, and altered others in the Old Testament. He accused the Christians of the same. But I told him that he must not make mere assertions, but must tell me how he PROVED that alterations had been made; and I explained to him the kind of EXTERNAL evidence which we have of the authenticity of our books.

I said, "You have but one book—the Korân: we have one book—the Bible; but we have also a long chain of books which bear testimony to the existence and correctness of the successive copies of the Bible. In fact, we have ancient manuscripts, and the alterations which you speak of DO NOT EXIST; so that your statements fall to the ground. He was unable to say anything, but looked DETERMINED not to believe.

He said that Mahomet was spoken of by Christ in the Gospel. (The New Testament was lying before him at the time.) I taxed him with dishonesty of argument, in drawing any inferences from a book which he before said he despised. He grew very tired, but was unconvinced; but I ended (as I usually do) by saying that in the Last Day we shall see.

The Mahomedans do strike me as being in a very awful state—in a more awful state, if I may so say, than the Heathen. They believe in One God, and abhor idolatry; and, in the Korân, they have large extracts (not professedly so) from our Scriptures. These are perverted in a most shocking manner. There is but little, if any, learning among them: there are no means, therefore, of examining evidence—I mean EXTERNAL evidence. But the Lord, the Spirit, can break through all barriers; and I sometimes feel a kind of persuasion, when arguing with the Moonshes, that I may be the means of conveying to him some good impression. This is my prayer!

The same Chaplain, on occasion of visiting Chinsurah, thus speaks of his

Interview with a Soldier dying in the Faith.

May 20, 1839: Monday—Yesterday Morning, a Note came to me from the Assistant Surgeon, announcing that there was a woman, wife of one of the soldiers, dead in the hospital of cholera, and that she was to be buried that evening; and another Note, asking me to go to the hospital to see a dying man, also seized with the cholera. He wished to see me. I was saying, on the way, to a Gentleman who accompanied me, how painful it was to visit persons taken suddenly by disease, like cholera, of whom you have known nothing before; especially soldiers, who, poor fellows, are often very ignorant. This regiment is just come from New South-Wales. But what was my delight, when I found that the man, a

young soldier, about 32 years of age, was a true Christian! My soul leaped within me, when I heard his answers to my questions about his feelings in the prospect of death, and his hope of the next life. He was in much pain.

The first thing which he said to me was, "Do not be afraid"—meaning, I suppose, of visiting a man seized with the cholera. I told him that it was my privilege and joy to come and preach the Gospel to dying men. He stated that he had long *tasted that the Lord is gracious*. "I have no hope," said he, stretching out his hands as well as he could, "but in the mercy of God in my Saviour Jesus Christ." He considered his pains as nothing; and said that he longed to be with Christ, which was far better than being here. He did not seem to be oppressed with a doubt of his being accepted through the merits of Christ.

I read part of Romans viii. "Oh," he said, "I know that chapter well." He quoted some hymn. I did not know it. My khitmadgar (servant who waits on me at dinner—a Mahomedan) was with me. I knelt down before him, with all the Heathen Servants around, and prayed with the happy man. I wondered much what they thought, as they saw him lifting up his arms and eyes as I prayed. I spoke to him about the poor Heathen standing around, not knowing any thing of the Truth. He was much touched. I promised to call again if I could, but told him I was going to Calcutta at three o'clock the next morning. Went to Church—Whitsunday—Preached from *Quench not the Spirit*: 250 soldiers—many very attentive. My visit to the dying soldier did me good. I felt very earnest as I preached.

In the evening went again to the hospital. Had much interesting conversation with my dying friend. His first religious impressions were in Scotland, under Dr. Hamilton. Spoke of the Missionaries in New South-Wales. With almost every text I quoted he had some association—a sermon, or an inscription on a tomb-stone. I left him, to go and bury the poor woman. I found that her daughter had died in the morning of cholera, so I buried them together.

CHURCH MISSIONARY SOCIETY.

THE Rev. Dr. Duff, of the Church-of-Scotland Missions, has published

remarks, from which we extract a passage relative to the

Preparatory Work to the Awakening at Kishnaghur.

At this stage of the progress, and in our total ignorance of most of the more minute details, it would be precipitate to indulge in any general remarks, or attempt to elicit general deductions. One circumstance, however, must be specially noticed—and that is, that a great deal of Preparatory Work was carried on for years, before the general awakening took place.

For nearly four years, the English Missionary and his Assistants laboured almost incessantly among the people, teaching and preaching the Word of Life: this itself was a grand preparation. But, before these four years, that is, before the English Missionary had commenced his labours at all, a process of preparation had been progressing, so that many appeared even then ripe for the reception of Christianity. This is a very important feature in the case.

When Mr. Deerr first visited the sect, early in 1835, he found that the Mussulman Portion of it, in particular, had already actually "adopted some articles of the Christian Faith." Accordingly, the Bishop expressly states it as Mr. Deerr's opinion, that "some early Christian Missionary had visited them, the tradition of whose instructions had come down to the present generation."

But whencesoever the knowledge of Christianity was derived, the fact of their possessing and embodying such knowledge, however limited, with the articles of their own creed, does prove incontestably that at some period or other the Gospel must have been not only taught among them, but partially embraced by them. This tends to open up a glimpse of preparatory labour in the retrospect, of whose intensity or continuance no record has yet reached us. The Bishop himself can only add, that "more light will be cast on their history, doubtless, by further inquiry."

The Missionary imagines, that generations may have passed away since they received their first instructions in the Christian Faith. This, again, does not appear so probable. We know, from independent sources, to be fully relied on, that, about fifty years ago, several new sects sprung up in the north of Bengal,

in the very districts now occupied by the "Karta Bhoja"; of the rise and progress of some of which a distinct account might be supplied, and the description of whose adopted faith seems singularly to correspond with that which has now been furnished by the creed of "The Worshipers of the Creator." From want of sufficiently-precise information, we have it not in our power absolutely to identify any of those sects of recent origin, whose history is well known, with the Karta Bhoja, among whom the religious awakening has now taken place: but this is very certain, that as far back as forty years ago, Dr. Carey, Dr. Marshman, and other Serampore Missionaries, again and again visited those very districts in which the Karta Bhoja reside—again and again taught and preached the Gospel in these districts—again and again expressed the strongest hopes of the probability of the Gospel's being, ere long, embraced by one and all of those sects, who, having already renounced idolatry and caste, seemed not far from the kingdom of heaven.

Now, if we suppose that the sect at present called Karta Bhoja was one of those so frequently visited by the first Serampore Missionaries, we should have a solution of the fact of their having already adopted some articles of the Christian Faith; but we should not even then have reached the origin of the long preparatory process, which eventually terminated in their reception of Christianity. The answer to the question—What led, fifty years ago, or upward, to the formation of the new sect?—must point to a series of antecedent events and circumstances; which, being possessed of force enough to annihilate idolatry and caste, we should be bound to regard as not only the primary but the principal links in the grand chain of preparation for the cordial embracement of a published Gospel. In fact, so far as mere human means are concerned, not only half, but usually the most difficult half, of the preparatory work must be accomplished, when a people, so thoroughly enchained as the Hindoos, have acquired honesty of motive and energy of purpose enough to uncoil themselves from the adamantine fetters of idolatry and caste.

Altogether, the length and amount of preparatory labour in the case of the Karta Bhoja ought to inspire us with greater confidence and assurance as to

the reality and probable permanence of that awakening, of which, in the good providence of God, they appear to have become the happy subjects.

However extraordinary this religious awakening may appear to many, it has not in the least degree taken us by surprise. Instances of a similar kind have already occurred in Southern India, as the result, in some cases, of the labours of a century. The Missionaries of the Church of Scotland have always expected such awakenings, in quarters where the Gospel has been long and faithfully taught and preached. So that the present report, instead of running counter to, is only an exemplification of that very order of events, which, in their view, may be anticipated and realized again and again, throughout the entire transition process of Indian Evangelization. In order, however, that such results may become general, in a country of such vast extent, and teeming with so many millions of inhabitants, there ought to be thousands and tens of thousands of qualified Native Teachers and Preachers of the Word of Life. To attempt, under God, to rear and endow such a race of Labourers is the grand design of our National Church in founding Mission Institutions in different parts of India. When once raised, through the blessing of God on the means employed, these would be progressively settled in manageable localities; where, day after day, week after week, and year after year, they might come into closer contact with the minds of the people—mollifying their prejudices—dropping the seeds of saving knowledge—and everywhere planting and watering in expectation of an ultimate increase. And when years of assiduous cultivation have run their course, we may, in the ordinary course of Divine Providence, anticipate a general breaking-down of idolatry in every district so cultivated—the awakening of a general inquiry, and the preparedness for a general reception of the Christian Faith.

TINNEVELLY.

We resume the Journals (from p. 437 of our last Number) of the Rev. G. Pettitt, who is labouring in the first, or Palamcottah District.

Promising Native Christian.

Sept. 21, 1838: *Ahtavilei*—As I walked along, with my guide, who is a Christian,

behind me, a man crossed over from a small village, near the foot of a large hill, and entered into conversation with my guide about the place from whence I came, and whither I was going. I also conversed with him about devil-worship, which he admitted was wrong: and, taking up what I said, my guide preached a sermon to him, the excellence of which a little surprised me. After that, we were joined by a man who called himself a Christian; but who displayed such gross ignorance of himself, as to say he had kept all the Commandments, and was not a sinner: yet he said that he and we, who had learned the good knowledge of the Vedam, were ourselves divine beings. He said he had been a Roman Catholic, but now was in the Protestant Church; but was continually going about from village to village, by which, as I told him, he had become a Heathen, or little better. My guide again talked very sensibly to him; e. g. "Now we," said he, "you know, were lost in darkness, and bound fast in the chains of the devil, and not able to help ourselves; but God sent us the Lord Jesus Christ, to shew us the way to heaven. Now, as you say you are a Christian, what is that way?" And he afterward remarked to him, that every one who had the true knowledge of the Scripture knew himself to be a sinner, and was sorry for his sins, and would never be so ignorant as to say he was divine, and not a sinner. If this man's conduct correspond with his knowledge, I should judge him to be a true Christian. He says his parents were Christians, of the Tanjore Mission under Mr. Kohlhoff, and that he has never been a Heathen himself. This shews, at all events, the benefit of a Christian education in youth, remote from idolatry, the influence of which one who has been educated in it cannot easily shake off.

*The Divine Attributes deified by the
Learned Heathen.*

Sept. 24—Set off for *Shankramareiamarkoil*, a large heathen town and Tahsildary, 37 miles N.W. of Palamcottah.

At *Shankramareiamarkoil*, the Tahsildar called to see me. He is a very respectable old man, and has seen much of Europeans: he speaks English tolerably well, only not like a person who has studied it. He says he was a native officer in the Mahratta war, under the Duke of Wellington, and was present at

the famous battle of Assaye. A European officer gave him an English translation of a book of Gentoo Laws, with an extract from the Rig Veda prefixed to it, which the old gentleman regards as his creed. He talked much of the two kinds of religion among Hindoos; meaning, as I found, the exoteric and the esoteric; and while he despises the former, as suited only to the intellectual ignorance of his countrymen, he prides himself greatly on his knowledge of the latter, as a great secret, "which numbers, even of the Brahmins, do not know;" and he persuades himself, that the esoteric religion of all men is the same thing, and all that is necessary. His great doctrines, as he repeated them again and again for my admiration, were: "That which is exempted from the desires of the senses is the Mighty Lord. Brahm (the Spirit of God) is absorbed in self-contemplation;" and another sentence, the exact form of which I forget, described this Spirit of God as simple, yet filling every part of space. He considered these doctrines as "very deep," far beyond the understanding of the generality of mankind. I shewed him that all this, and more, was predicated of the Divine Being in the first Article of the Church of England, where he is defined as the "one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, &c." With this he was much pleased, and said he had never before met with such a sentence in English. I then shewed him that this great secret of the attributes of the one true God is what we are continually teaching the Native Christians, who would be able to tell him of the omnipresence, omniscience, eternity, and other attributes of God, which their learned men, after all, only imperfectly know: and I endeavoured to shew him the difference between the Hindoo notion of omnipresence, and the Christian's faith in an Omnipresent Being. They do not grasp the notion of an Omnipresent Being, having mind and will, and putting forth his attributes into designs and actions; but their ultimate notion is a kind of abstract quality of omnipresence, without any reference to an intelligent Being in whom it resides: and their next step is, to consider themselves as part of this omnipresence, and, by inference, divine: and then comes the doctrine of absorption into the divine essence. How literally true is

it, that the heathen are *without God in the world?* or—as the Tamul has it—“have lost God!” Their learned men lay hold of this great attribute—omniscience—and deify it; but Him, as a person, they know not—they have lost Him. The doctrines of the Holy Trinity, and the divinity of Christ, I found were great stumbling-blocks to the old gentleman. I told him, in turn, that this was “the great secret” of our Religion; that it was not an esoteric doctrine, to be discussed by all, but an esoteric one, to be believed by the humble disciple, after he has examined the evidences of Christianity, and is satisfied that it is the revelation of God. In this spirit, he is not ready to listen to the Gospel; though he is not a caviller, but rather, like Nicodemus, asks, *How can these things be?* I had several hours’ conversation with him during the day, and promised to send him an English book: he has many already, and an English Bible. He told me to let it be “a deep book,” like the one he shewed me. I wish I had a copy of some book on the attributes to give him. I spoke to him seriously upon the advantages he has had of becoming acquainted with the one true God and the Lord Jesus Christ. He did not much like this. I have heard that he was formerly a pupil of Swartz, or had something to do with him, but he did not mention this himself: perhaps he has had that circumstance turned as an argument against his heathenism, by those to whom he has mentioned it, and now prefers to be silent on the subject.

Affecting State of “Dancing Girls.”

Oct. 15, 1833—The Tahsildar came to pay his respects, and, with him, one of the elephants of the temple, who came into the house, and took a plantain from my hand; also several temple-servants, and six or seven dancing-girls, dressed very neatly, and not so loaded with jewels as they generally are. The sight of these affected me with the deepest pity and grief: one could weep to think that the nicest-looking women among the Natives, and polished more than others by education and genteel manners, should be public prostitutes, systematically trained to all that is lascivious and captivating to the basest passions of man, under the name of “the god’s handmaids.” One of them, a girl about fourteen years of age, looked as innocent as a babe; and it was difficult to conceive, from her appearance, that she was already a victim

of this abominable system. The Tahsildar attempted to justify, or rather excuse it, on the ground of necessity. I wished to give them Tracts; but they then blushed, and hid themselves, and did not seem willing to receive them.—It appears there is no compulsion exerted to keep them in this state; but the temptation of gain, and the hold which their habits, formed under the cloak of religion, have upon them, are too strong for them to resist; and there are, perhaps, no instances of girls leaving this line of life, except to become the mistress of some rich man. The Tahsildar is an intelligent man: we had a long conversation. I gave some Tracts to one or two persons who requested them.

It was mentioned—see page 437, May 2—that a considerable sensation had been excited by a small popular Tract, drawn up by the Missionaries in the form of a hand-bill. This document is thus described by Mr. Pettitt, in the course of his Journal:—

“Questions to the Wise.”

I had a good opportunity to-day of seeing the effects of a hand-bill lately printed by us in the Socratic form of argument: it seemed to enlist their attention, and convince, without provoking anger. Perhaps, as it is peculiar, and has excited some attention, it might not be out of place to give a translation of it here. It is entitled “Questions to the Wise,” and runs thus:—

“1. Good friends, Did those images you worship make you? or did you make them? Do they build houses for you, to keep you and your property safe? or do you build houses, to keep them and their property safe?

“2. If you made them, and carefully preserve them, is it wise to worship them as divinities?

“3. Is the honour of that which is made, the greatest? or the honour of that which makes? If the honour of that which makes is greatest, then ought not those images to worship you, on account of your greater honour as their makers? It is true, they have not understanding to do so; but if they had, would they not laugh when they see you approach fearing and reverencing them, anointing and worshipping them, and say, ‘See, these persons are doing to us what we ought to do to them?’

"4. But if it be correct and wise for men to worship the images which they make and preserve, then is it not, in the same way, necessary for fathers and mothers to worship their children, the master his servants, the king his subjects, and God His creatures, as superior to themselves? Alas! is it not in spiritual things only that men have no wisdom?"

"5. If these things be so, ought you not to abstain from image-worship, and embrace the Christian Veda, which teaches us to worship only the one God who made and preserves all men; to abandon idolatry, which provokes God to punish you; and to walk in the way that leads to heaven? Why, then, do you not do so?"

The following passages, selected from the Journal of the Rev. J. Devasagayam, touch feelingly on individual

Instances of the Benefit of Missionary Labour.

—In our Family Prayer in the forenoon, with our children and servants, we returned particular thanks to the Lord; as our little daughter, Annah Arokiam, read to us this day, for the first time, the first chapter of St. John's Gospel;—a blessing we value more than we can express; and long to be grateful to Mrs. Blackman, Mrs. Pettitt, and Miss Craven, who have been, under the blessing of God, the principal cause of our joy and benefit concerning our daughter. We gave her also a copy of the New Testament, with our earnest prayers. When I observed to my wife how much her mother, in her present old age, regrets her not being early instructed, because she cannot read the Word of God as often as she wished—only one of her daughters, who is also married, could come and read to her occasionally—my daughter replied, "Oh! how gladly I would read the Word of God to my grandmother, if I could be near her." She takes, also, a delight to read the Scripture sometimes, in the evening hours, to the Ayah of her brother.

—Set out to visit the seventh district, and arrived this morning at Nalloor. Here I was very sorry to hear of the death of one Rachel, a dear neighbour and school-companion of Pannachi. Rachel was attacked by cholera soon after she came from the school, in one of her heathen relations' house. She was seen often to read the Word of God, for herself

and others, during the time she was here. When other people lamented the death of her friend Pannachi, she answered, "It was good for her that she was taken early, and thus avoided the sins and misery of this world." Her father told me, with tears, that she warned him and her mother of their sinful life, and desired them to repent. Her mind appeared, during her suffering, to be thoughtful of heaven, and her eyes were looking to it. A Catechist was called to pray: at the close of it she breathed her last. From the accounts I have heard of her from her parents and others, I felt assured that another dear child like Pannachi, blessed by the Christian instruction in our school, had entered into a happy eternity. Her pious life and death appears to be a source of great comfort to her distressed parents.

—Set out to visit the eighth district.

At about ten o'clock, reached Seevalasamuttiram. The Catechist, and some other people who came to see me, gave an interesting account of one Marial, who died about a month ago, by cholera. She was baptized by Mr. Thomas, in February last. I remembered her to be the first woman that used to come to prayer. Her good example appears to be well impressed in the hearts of our people. I have taken advantage of it, and admonished the women—of whom many here are very careless—to follow her example. Marial was known about three years ago as a very passionate and stingy woman; but the Word of God had a very striking effect on her. Great was, also, the change they observed in her during the last year, and after her baptism. In one word, they say that her mouth was locked from bad and vain words, even at the time when her family had great troubles from the wicked heathen neighbours. She was also a regular monthly contributor to the district Poor Fund, and was very desirous to send her mite to the Tract Society annually. May the favourable impression which the people have from her Christian character be truly blessed to them!

The following communication from the Rev. E. Dent, relative to Dohnavoor, where he is stationed, elucidates very clearly the

Difficulties attending the Work of Missions.

There are four congregations of which I can speak with some degree of satisfaction and pleasure; viz. Dohnavoor, Nalamaram, Sevel, and Moondradeipu: as

for the others, means are being used to better their condition, and time only must prove the success or failure of those means.

Dohnavoor is now being reduced to some order, and is assuming the appearance of a congregation. The Church Services have been introduced; and the Place of Worship is well attended, both on the week-days and the Lord's Day. The people have wholly given up working on the Lord's Day, and walk more consistently. Weekly Meetings are held for Candidates for Baptism, &c. It were needless for me to remark what influence the presence of a Missionary has, both upon Catechists and people.—I cannot dismiss this, without shewing you some of its bad parts. One man, a Communicant, who has been attached to this congregation upward of ten years, reputed to be a good Christian by the Missionaries and Catechists, and highly spoken of, has backslidden, and returned to his gods of wood and clay. This is a very lamentable case indeed.

In Nallamaram, all the people learn well, attend the Means of Grace pretty regularly, and are diligent and attentive. So far it is well of them; but I cannot prevail upon them—although they have been ten years under Christian Instruction—to submit to be baptized: they neither seek it, nor desire it. When questioned respecting it, they make a few frivolous excuses, and endeavour to evade it. There is, I fear, still a hankering after the flesh-pots of heathenism. The marriage question, also, is both a difficult and a delicate one among these, and all Shanars and Natives in general. Notwithstanding all the advice and reproof given, they would yet give their daughters to Heathens, and take their daughters to wife. I say this of all the people under the whole Mission. The ties and rights of relationship, and the customs of marriage long established among them, even from time immemorial, so closely bind our people and those who are yet in heathenism together, that it appears almost impossible either to dissolve the former, or to prohibit the latter; so that great decision of character and Christian resolution are required in them to resist the temptation, and to put away the custom.

Encouragements and Gradual Improvements in the Mission.

Sevel is steadily progressing; and the character of the people, like that of their
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Catechist, is respectable. The Catechist is a patient man, who carries on his work without much noise or bustle; not a brawler, not covetous. The school here is also in a good state.

Respecting the Moondradeipu congregation, I can, with much satisfaction, say, so far as I can learn, that they are a nice people. They have put themselves under our charge little more than a year; and it is truly gratifying to find that their progress is equal to, if not greater than, most congregations that have been with the Mission for seven or eight years. They observe the Lord's Day strictly, and conduct themselves with propriety.

The following passages are extracted from the joint communications of the Missionaries, at the close of 1838; and fully develop the gradual improvements, which are being introduced, in reference to the organization and discipline of the Mission, both in the work of the Ministry, and in school operations.

Although many of the congregations remain very much what they were, yet in some there has been improvement, both in numbers and in good order; especially, as it has just been observed, in Mr. Dent's district, where they now enjoy the more frequent and regular visits of the Missionary, without which they cannot be expected to flourish. Strict, and in many instances painful, discipline is absolutely necessary to their spiritual prosperity; and continually are we obliged to use the authority of this kind which the Lord has committed to us, in expelling from the congregations individuals who will not conform to the precepts of the Gospel. A most painful instance of this kind must be related, that Christian friends, understanding our necessities, may offer up to the Throne of Grace such petitions as suit our case and the case of the people under our charge. Asirvadapooram is a Mission Village, and has been under instruction many years. Three months ago, a robbery of no great amount took place in the village. When the person robbed demanded the value of his loss from the Kavalgar, or Watchman, who is responsible, he refused to make it good, unless each of the villages would go to a neighbouring devil-temple, and take an oath by the demon that he was not the thief. Perhaps he thought that they, being under Christian instruction, and

one or two of them baptized, would not comply, and that he should have an excuse for not restoring the property lost: if so, he formed too favourable an opinion of them; for although they not only knew that it was wrong, but were warned by the Catechist not to go, yet all that were in the village at the time the robbery took place, except two men, went and took the oath. In consequence of this act of idolatry, we were obliged to expel them all from the congregation, and eight of the ringleaders from the village also. This village has always given us more trouble than any other; but we hope, now that the principal bad characters are expelled, we shall be better able to manage the rest. We are happy to say that this is the first instance that has come to our notice of a number of persons committing such a glaring violation of the order of the Christian Church.

At the beginning of the half year there were twenty-three boys in the Seminary. Two of these, who had made satisfactory progress in their studies, have been sent by the Committee to acquire a higher degree of knowledge in Bishop Corrie's Grammar School. Two of the older boys have been attending the Preparandi class, with the view of being employed, after a suitable period, as Assistant Catechists. On the return of Mr. Schaffter, he delivered over seven of his Seminary Boys to us, having also sent three to Bishop Corrie's Grammar School; and consequently the number of the boys now in the Seminary has increased to thirty; besides whom there are five day-scholars. Their instruction has been conducted principally in English; and comprises Geography, Maps, History, Arithmetic, English Grammar, Composition, and Translation. The themes of several have been very creditable to them. Scriptural knowledge is the great object of their instruction, and in this they chiefly excel. It has not been necessary to expel any for misconduct.

At the end of December there were 2686 children receiving instruction in 53 Masters' and 41 Catechists' Schools. In this number, we have to observe that the schools of the Meignanapooram District are also included, as they were not formally removed from under our list before the end of the year.

The course of instruction pursued in all our Schools is purely Christian. Heathen books are not allowed to be used; except such—and they are very few—as

treat of morality, and are approved by us. All the children are required to learn, by rote, some portion from the Doctrinal and Historical Catechisms daily; and their minds are thus stored up with Divine truth, which we hope may, in God's own gracious time, prove savingly useful to them. There are now 731 boys who can read our Gospels and Tracts; and the progress they have made during the past year is very satisfactory. Many of the older boys in these Mission Schools, with whom we frequently converse, are, we trust, convinced of the folly of idolatry; and, if they had their choice, we presume would forsake it, and embrace Christianity. We have, since our last Report, established schools in some central places; such as, Palamcottah, Tatchanalloor, Thencahy, &c., where several children, even of respectable Natives, are taught in the principles of our Religion, and from whom our Masters receive every encouragement. At Thencahy the people have erected a spacious school-house, bordering on the main road leading to Courtallum, and hard by the Roman-Catholic church; which evidently shews their desire to have their children instructed. When the Missionary visits it, he meets with a kind reception. We were highly interested, on more occasions than one, to hear the parents bear good testimony to their children, and remark, that since the establishment of Veda Schools in the villages their children have become more obedient and orderly, and always speak of God and heaven. In some instances they are discouraged by their parents; but in others they take delight to hear their children list such good things. We have, every month, applications for new schools: and if we only had funds at command, we could establish as many more schools as we now have, without any great difficulty or hindrance. Though the desire to have schools does not spring from good motives in the people, yet we consider it a good opportunity afforded us, to propagate the truth, when we see them opening their village door, and giving us admittance. Positive and lasting good to the souls of immortal creatures is the principal object of our schools; and if God crown our labours with success, and be pleased to shower down his blessings upon them, we may be sure to realize our wishes, and to witness a happy and great change in the moral character of Tinnevely. O that such a period may speedily arrive!

Sunday Schools have been begun in some congregations, under the superintendence of the Catechists; and they appear to be going on well. There are, at present, 75 who attend on the Lord's Day to be instructed; viz. 16 men, 11 women, 34 boys, and 14 girls.

There are six schools for girls, including Mrs. Pettitt's Boarding School. Two have been established during the last year, in the Dohnavoor District, which appear to be progressing. In all these there are 179 children.

Thus far the *Palamcottah* District.

State of the Second or Northern District of the Mission.

The Rev. P. P. Schaffter, since his return to the Mission, has been appointed to labour here. We subjoin his account of this part of the Missionary field, at the close of the year 1838.

My Report shall be but short, and, as well as the Journal, it shall be restricted to the four months of my re-union with the Church Missionary Society. During this short period, in the midst of many trials, we have experienced the goodness of the Lord in a particular way. I have been laid upon a bed of sickness; but the Lord has raised me up again, so that I am able to attend to my work as usual. The Lord also has taken away two of our children; but the same hand that has wounded has also healed and comforted; and as to the work committed to our feeble hands, we can humbly and cheerfully say that it is not in vain in the Lord.

During the last four months, there have been thirty Baptisms in this Mission; viz. 9 men, 8 women, and 13 children. The seventeen grown-up people are all such as have been learning the Word of God for a long time. I am not afraid to acknowledge my belief that a few of these are advanced believers in Christ, who have suffered much for His Name's sake; and they are burning and shining lights in the dark places where the providence of God has placed them: of the others, of course, I cannot say so much. I baptize no one, except he has a competent knowledge of the Christian Religion, making allowance for age and piety, and except he has a good testimony from the Catechist and other Christians among whom he has been residing. When a person has such a testimony, and has competent knowledge, I cannot refuse Baptism.

There are at present six head and superintending Catechists, and forty-nine Catechists, in the part of the Tinnevely Mission with me. The monthly meetings for their instruction and edification have been regularly kept up. During these, I have instructed them in the Acts of the Apostles and in the History of the Old Testament, in the knowledge of which some are still very ignorant. On the whole, I have had reason to be satisfied with their conduct and behaviour: one only I was obliged to suspend for impropriety of conduct.

There are at present with me twenty-four schools under regular Masters, and twenty-three under Catechists. All these are superintended by two head Schoolmasters, who visit and examine each school once in two months. There is no other instruction imparted in our schools except such as is Christian and useful; and there are a great number of children in our schools who learn with zeal and delight, and lay up a good store of knowledge, which, by the blessing of God, may become useful to them for this life and for the life which is to come.

In the month of October last, one Schoolmaster was baptized. Five years ago he applied to me for baptism; but being of high caste, and consequently having many difficulties to overcome, the fear of the world prevailed upon him to such a degree, that he gave up his purpose. Seven months ago he declared to me that he was tired of having his feet in two boats, and requested me earnestly to baptize him; and after a few months of further trial, I did so, in the presence of the other Schoolmasters. His son, a most hopeful youth, I baptized a few months before him. All these are new calls upon us not soon to give up hope. We shall reap, if we faint not.

We have at present only two Girls' Schools, both under Mrs. Schaffter. One of these contains thirty-four girls, fed and clothed on the premises, by the assistance of some kind Christian friends. The Lord has always graciously provided what was necessary for the support of this school, which has been established for more than six years; and we believe it has been productive of good. We should be very thankful, if some new friends, in the hands of whom this Report may come, would assist to keep it up. These girls learn Reading, Writing, Singing, Arithmetic, Sewing and Spinning; but we

endeavour particularly to instruct them well in the Word of God.

In the following passages Mr. Schaffter describes the peculiar difficulties of the Northern District; and mentions, likewise, a fact, which indicates the stirring-up of the Natives themselves to do good among their countrymen.

The great ignorance of the people in the north of the Tinnevely Province is a great hindrance to the spread of the Gospel. The people of the north of the province are, generally speaking, in their heathenish state, much more ignorant than those of the south and east. Very few schools are to be found among them; and every kind of education being neglected, their minds are stupified; so that very little spirit of inquiry and desire to improve is manifested among them.

Another disadvantage of the north is, perhaps, that the Shanars, who shew, in our days, a particular disposition for receiving the Gospel, are, by far, less numerous in the north than they are in the south.

In connexion with this, I must not omit to mention, that, two years ago, a Society was formed, consisting not only of some of our Catechists and people, but also some of the Catechists and people of the Society for Propagating the Gospel, and of the Church Missionary Society, for the purpose of evangelizing the north. In thus uniting, these people manifested more love and zeal than we all. This Society was formed without any Missionary knowing any thing about it; and it has been kept up without any Missionary's assistance. During these two years they have sent every month two evangelists to the north, who have gone about distributing Tracts and preaching the Gospel. They call themselves the Pilgrim Society. Surely this looks well.

The Third, or *Shenkoollam* District was under the charge of the Rev. H. Harley; who has subsequently been removed to Cochin, to supply the absence of the Rev. S. Ridsdale, now in this country on account of health.

State of the Fourth, or Satankoolam, District.

The Rev. C. Blackman reports as follows, at the close of the year 1838:—

The close of another half year calls

upon me to report briefly of the Mission entrusted to my superintendence. It is a mercy of no common magnitude, that all on whom the care of the Mission especially depends have been favoured with a moderate portion of health. In general, the Mission is in much the same state as when last reported on. The division in this part of Tinnevely continues: the Heathen still flock into the Christian Church: 730 have been added to the congregations.* Satan is not passive: nearly 300 have relapsed into heathenism. Many of the people are advancing in Scriptural Knowledge; but I do not as yet perceive any striking evidences of a new birth unto righteousness. When envy and discord shall have ceased from the midst of us, we may expect times of refreshing from the presence of the Lord. We pray that He will grant us peace; and then add the fruit of peace, giving grace for grace. Thousands in these parts have, for the last forty years, made a profession of Christianity; many are added to them every year from heathenism; idolatry is abolished from many villages and hamlets; and the only Place of Worship found within them is dedicated to the service of the True God.

I have visited all the congregations—forty-three in number—once, and most of them several times, during the last six months. When I am in the villages, I make inquiries into the state of the congregation. The Catechist reports if any of the people are desirous of Baptism;—whether the people are diligent in learning and attending the Means of Grace. If any of them have been guilty of immoral and heathenish practices, they are reprovved or punished according to the magnitude of their offence. I endeavour, also, to visit those who are sick, and administer the consolation of Religion. The people are summoned to prayers by the beating of a drum. I then examine those who are present in what they are committing to memory, and see if what they know agrees with the "list" kept by the Catechist: after which, prayers are offered up, and Scripture expounded. During the Service, Baptisms are performed, if any are found fit for being admitted into the bosom of Christ's Church by that holy rite.

* Since this Report was drawn up, in the months of January and February, 485 more have placed themselves under Christian instruction in the Satankoolam District.

There is much that is decidedly wrong, and much that admits of improvement, in our congregations. But this will not appear surprising to any one who considers the state of corruption in which they were educated. Their abominable religion sanctions every crime, both by precept and by the example of the gods whom they have been taught to worship. The government under which they have been for centuries has been of such a character, as to destroy all independence of mind, and constrain them to take refuge in servility and meanness, in lying and deceit, as the only means of securing a little of their property from the grasp of their oppressors. These two causes—an abominable religion and an oppressive government—have impressed a character upon the mind of the Hindoo which is not easily eradicated or modified.

The Lord's Supper is administered monthly: some of the Catechists, and a few others, attend—generally from 30 to 40.

I find that the people are increasing in knowledge. Many can repeat the Catechism, which includes the Ten Commandments and the Lord's Prayer. Some few repeat two or three chapters in the New Testament; and are able to give the heads of the Parables, and a fair account of many historical facts related in the New Testament. Not many of the adults are able to read: taking this into consideration, the knowledge which they acquire is very fair: probably there is more Scriptural Knowledge than among the same number of uneducated people in England. However, to abandon outward idolatry, and to learn something of Christianity, is comparatively easy. But to give up deceit, lying, covetousness, and other sins, is a far different matter.—Idols of wood and stone may be utterly despised, while the idols of the heart may be cherished and adored.

The total increase throughout this division of the Mission, during the half-year last past, is 730: decrease from backslidings, deaths, &c. 276: this leaves 454 souls in addition to the number of the former half year. Such is the measure of success vouchsafed to the means used. I do not mean that these 730 souls are converted to God from the error of their ways: were they all true converts, our rejoicing might be great indeed. They are now brought within the sound of the Gospel; the Way of Salvation will be made known to them from day to day; and we

may hope, that, being within the sphere of the Holy Spirit's influence, they will, through grace, become partakers of the same.

The number of Catechists and Assistant Catechists is 42. The Catechists who live sufficiently near come once a week for instruction. We may hope in a few years to raise up a body of intelligent Catechists, well versed in the Scriptures, and able to teach others.

The number of Boys' and Girls' Schools is twenty-three, conducted by twenty-seven Schoolmasters and Assistants. We should have no difficulty in increasing the number of our schools, had we funds at our disposal. We are particularly anxious to have a Girls' School in each congregation; but as we have some difficulty in procuring means to carry on those at present in existence, we cannot venture on establishing more.

The Boarding School is going on as before, under Mrs. Blackman's superintendence. The number is reduced to thirty. The reduction is owing to dismissed Catechists removing their children, three in number; and to some others being sent away, from incapacity in acquiring knowledge.

There are four Societies:—1. The Religious-Tract Society; 2. The Society for allowing Pensions to Catechists' Widows; 3. Philanthropic Society, for purchasing land, and settling Christian Villages, and building Churches; 4. Poor Fund, for relieving poor people, members of the congregations. These Societies are common to the whole Tinnevely Mission, and to which all the Catechists subscribe.

State of the Fifth or Meignanapooram District.

The Rev. J. Thomas is located in the *Meignanapooram* District. We first select a few extracts from his half-yearly Report, ending Dec. 1838:—

In drawing up the first Report of this District, I cannot refrain from expressing my gratitude to Almighty God for that arrangement of His good providence, by which so interesting a portion of the Mission has been committed to my care. It was the first district that I visited after my arrival in the country: probably for this reason, and because it was here that I first saw the actual effects of the Gospel in a heathen land, and the state of our converts, I have felt a higher

degree of interest in this, than in any other division of the Mission, and a greater measure of affection for the people. The number of Catechists at present is eighteen. Their conduct, with one exception, has been satisfactory; and I trust many of them are in earnest, seeking to save themselves, and those who are, in a certain sense, committed to their care.

The congregations are, I think, in as healthful a condition as can well be looked for in the present state of the Mission. The knowledge of the history and truths of Christianity, which most of the people acquire under the teaching of the Catechists, is highly gratifying; and it only wants the influence of the Holy Spirit to make many hundreds *burning and shining lights*. And there are not wanting instances of what we regard as genuine conversion unto God. Two women have died during the last half-year, reposing their hopes for eternity upon the Lord Jesus, and joyfully committing their souls unto Him. One of these had for a long time manifested much delight in attending Morning and Evening Prayers in her village, and a great eagerness to become acquainted with the Bible. There is one feature in her character, which will perhaps at once enable us to form a fair estimate of the whole; and it is a fine example for those who have better opportunities: she never put her hand to her ordinary duties until she had first attended the worship of God in the little Prayer-house of the village; and after she became so lame, from the disease which ultimately put a period to her life, as to be unable to move one step, she insisted upon being carried, morning and evening, to attend prayers. Our path of duty is clear — to labour. *In the morning sow thy seed, and in the evening withhold not thy hand*; for we are assured that our labour shall not, cannot, be in vain in the Lord.

The Sacrament of the Lord's Supper has been administered at Meiganapooram, the principal village; and the number of Communicants altogether, including 14 of the Catechists, is 82.

The number of schools in this district is 16; having 460 children on the lists, and 291 in average attendance. In the monthly visits to the congregations, the children of the schools are always examined; and an opportunity is thus afforded for bringing the truths of Christianity, as much as possibly may be, home to their

hearts. By these schools, independently of the benefit conferred upon the children of the Christian converts, very many heathen boys are well instructed in the nature of the Christian Religion, and early taught the folly of idolatry.

The Journals of Mr. Thomas abound with graphic descriptions of the character of the idolatrous people now coming more and more under the sound of the Gospel. The following copious Extracts will enable our Readers to enter with much feeling into the circumstances of the Missionaries, while they pray that *the God of peace would bruise Satan under their feet shortly*.

—Attended examination of the schools in the neighbourhood of Courtallum. These schools, assembled, numbered together about eighty children. Many of the children read the Scriptures remarkably well, and afforded us much satisfaction. They read Tracts also, which we put into their hands, pretty fluently, and recited, *memoriter*, the Scripture and other Catechisms taught in our schools. The place in which we were assembled was the pandal of a Pei Covil. I asked several questions about the idols worshipped by their parents; and the children returned answers before the questions could well be proposed: "They are wood and stone." Pointing at the entrance of the Pei Covil, I asked, "Is there not a god inside that place?" "No," was the loud and instantaneous answer of twenty tongues at once, accompanied with what appeared to me an ironical and exulting laugh; "it is only a stone, and can neither do us good nor evil." What the real state of these children's minds may be, I will not hazard an opinion: all I can say is, that the impression which the whole examination made upon my mind was, that idolatry could not otherwise than lose its influence over them.

—Started this morning for *Pavanasum*, a place of much celebrity among the Natives of these parts: its very name implies its importance—"The destruction of sin." It is situate at the foot of the Southern Ghauts; and at a little distance up the mountain is a fine waterfall in the Tinnivelly River, which takes its rise in the vicinity: the spot is beautifully picturesque. There is an extensive pagoda near the banks of the river, and several choultries. Here, every

thing reminded us that we were within the very precincts of Satan's dominion. The eye and the ear every moment caught some object or sound that made one feel these people are mad upon their idols. Every man we met wore the mark of the beast. Sunniasies came and went in great numbers, with their bodies smeared and marked, and wearing beads on their heads and round their necks. Processions passed and re-passed from the temple to the river, in which the temple women made an appearance which one feels reluctant to allude to, and unwilling to remember. Numbers came to wash in the stream: others brought their diseased cattle, expecting cure in the same manner. The river abounds with fish, which the Brahmins represent as sacred, and which they feed, at stated times, with boiled rice. These are the deities which impart healing virtue to the waters, and no one dare expect any benefit without first giving rice to the Brahmins. The people are literally buried in ignorance and superstition.

—Arrived, soon after six, at our first village, called *Nulloor*. Here we have about twenty souls under instruction. The Prayer-house is a neat olei building, and afforded us shelter during the severe heat of the day. The inspecting Catechist came from the neighbouring village to meet us; and the people came together for prayers, at the most convenient hour to themselves. I exhorted them, that, with purpose of heart, they should cleave unto the Lord. Many persons in this neighbourhood having recently relapsed into heathenism, the subject struck me as appropriate. In the afternoon, when the strength of the heat was gone, we walked to the neighbouring heathen village, and took with us some Tracts, with the view of distributing among any who could read. We found, at the entrance to the village, the temple of the place, and saw many people standing and lounging about. We went in, and talked at some length with the old pundacum, and several devotees and other persons who were present to worship. The old priest confessed that the whole, to use his own coarse phrase, was "for the belly; and what could be done?" I thought this old man had outdone those of old, who made a god of their belly for themselves only; for he has made his, virtually, a god for all the people around. We plied him hard on this confession: the people who stood around laughed, but there is no shaming these people. One of

the bystanders remarked, "Give us each five rupees a month, and forty of us will at once become Christians." We told him we could hold out no such motives: that the Gospel, primarily, had nothing to do with their temporal interests or prospects: it offered itself simply as a means of escape from God's wrath and eternal misery: it made provision for the soul, not for the body: that Christianity did not at all interfere with a man's previous calling and occupation: it left him where, and as he was, in a temporal point of view: that every man was enjoined to follow his previous honest employment: the cultivator was still to employ himself in the field, the shanar to draw the pathineer, and the labourer to work as he had previously done, on embracing Christianity. To these things they made no answer. A respectable man, a cultivator, received a Tract willingly, in which Heathenism was compared with Christianity.

—We examined the schools in the neighbourhood: those of five villages assembled. The eldest classes read in the Acts: nine out of seventeen boys read remarkably well, and the others with tolerable ease: they were not previously aware of the chapter we should select. We afterward put a Tract into their hands, which was read by only a few; but the attainments of these children are far beyond those of their parents, who do not, for the most part, know their alphabet, and are in great darkness. The junior classes were also examined; and, at the conclusion, rewards of Tracts, &c. were distributed among the boys, and pieces of cloths among the girls; and all partook of a homely repast before returning to their respective villages. The education which these children are receiving is unquestionably an immense advantage, whatever may be said as to other features of the Tinnevely Mission, and is one of the most cheering kinds of Missionary labour; for we may entertain some hopes that the rising generation may not be altogether like the present—a deceitful, worldly, deceiving generation, whose minds are incapable of any feeling, save what arises from temporal advantage. Humanly speaking, it will take as many years to overthrow the present habits of the Natives as it has taken to form them. God help us in dealing with this people, for, verily, vain is the help of man!

—At noon, assembled the people for prayers. They had been under instruc-

tion only about two years, and their ignorance was very perceptible. The difference is very striking between those who have been several years under instruction, and those who have but recently left Heathenism. I have no doubt a little more acquaintance with the congregations would enable the eye at once to discover this, from the mere appearance of the village, people, &c.; filth and wretchedness being the characteristics of a heathen village; while the contrary generally obtains where the Gospel has the least influence over the people.

—Spent three hours with the Catechists, explaining the important doctrine of Justification, upon which they appear generally very confused. Made them write down definitions, illustrations, and all the important references to the passages of Scripture which treat of the doctrine. In the afternoon, paid them their salaries, and questioned them again as to what they had heard in the forenoon; mentioning, moreover, that I should see again, when they came to Palamcottah, how far they had profited by what I had said to them. They seemed very much gratified; and said that they hoped I should not only question them on that subject, but enter with them upon new subjects also.

—About forty persons came to prayers. Sang a hymn; and, after exposition of the last two verses of the sixth chapter of Romans, baptism was administered to the six candidates. The behaviour of all the people was highly satisfactory, and one might hope that a good work is going on among them. The wish to be baptized originated quite with the candidates themselves; nor was it possible to conjecture even at any wrong motive by which they might be influenced. None of the people of the village had been baptized before; so that it was delightful to see these coming out, daring to be singular, and standing up as witnesses for God. I looked upon them with affectionate interest, and hoped and prayed that they might prove indeed valiant soldiers of the Cross. There is another interesting feature in this congregation;—all the men, especially the young men, have lately attended on the Lord's Days to be taught by the Catechist, somewhat after the manner of Sunday Schools at home; and so eager are they to learn to read, that they attend, not on Lord's Days only, but on week-day evenings

also, after finishing their work.

—Had a long conversation with a Brahmin. I put the question to him, "How is it that you, the Brahmins, who have many advantages over the common people, and in many things are shrewd, sensible, and well-informed men, should yet be so besotted and deluded as to worship dumb idols of wood and stone?" He pleaded custom, and the example of their ancestors; to both which subterfuges it was not difficult to reply. At one time, we overheard them discuss among themselves the claims of idolatry. One of them said, "I declare I cannot any longer believe that these idols which we worship—are gods:" others replying, "But don't you think that they rise up and speak?"—and much more to this effect.

—At Morning Prayers, catechized the people, and expounded a portion of Scripture. At this season of the year, the Shanars go out to their trees at a very early hour, and there are not many men present at Morning Prayers; but they come home about noon, and then almost all the people can assemble for prayers; and so again at a late hour in the evening.

At noon, we had a pretty full attendance. People seemed very dead, for the most part. I preached to them from the words, *It is appointed unto all men once to die, and after that the Judgment.* It was not until this journey that I learnt that the people cannot bear to be told by their ministers that there is any danger of their going to hell, or of being exposed to God's displeasure. Many of them imagine that the name 'Vethakaran' is an all-sufficient protection against these things, and that they only apply to the Heathen. These people seem already like those of old, who could listen to nothing but "Peace, peace, though there be no peace."

—As soon as the heat of the day was spent, I went into the village, and sat down by the door of our little Prayer-house. Many people, especially Mahomedans, came and stood around, with whom I began a conversation. They joined with all their hearts against the Hindoos in the assertion that there is but one true God: with them, however, it was easy to come to issue upon another subject; namely, the necessity of a Mediator between that God who is holy and just, and men, who are polluted and guilty; and especially upon the necessity of an

atonement to satisfy the claims of Divine Justice. They admitted, that it was fit there should be a Mediator; and said that there were no fewer than four—Moses, David, Jesus, and Mahomed. I had an opportunity of fully setting before them Divine Truth: more than this it is not in human power to accomplish. A crowd of people stood around. Suddenly, a young man, a Mahomedan, rushed into the little space in the centre; and with arm stretched out at full length, his countenance flushed with rage and violence, and a voice which would have secured a hearing amidst the roar of a thunder-storm, this rude orator fulminated forth sentence after sentence in defence of the prophet. I saw my advantage, as of course any one would; and, as soon as his force was exhausted, appealed to the people, whether it was not a very foolish thing for a man in a passion to attempt to reason, and whether it was not at once indicative both of a weak cause and a weak mind;—that a man who was calm, and kept his temper, might be compared to a pool of clear water—every thing at the bottom might be seen and examined; but the passionate man was just as if the pool were stirred violently, and nothing appeared but dirty water. The people set up a loud laugh, which very much chagrined the Mahomedan orator: he stood for a moment, and tried to rally; but failed, and covered his retreat by saying, “I have work to attend to instantly, and must be gone;” when he set off at a brisk pace. Some respectable Mahomedans listened calmly; and some of them went into the Prayer-house, and heard the Scriptures read and explained by one of the Catechists, while a printed sermon was read to others who stood outside. When this was over, and our few people were ready for prayer, we went inside, accompanied by many Heathen, and worshipped the True God.

The following description, by Mr. Thomas, yet more fully and fearfully displays the horrid dominion of idolatry, under which the Natives groan.

Sanguinary and Infuriated Character of Idolatry.

This morning, on returning from my ride, I saw idolatry in one of its most horrible forms. The sun had just risen, and I was hurrying home. On the side of the road, stood a devil or demon-temple; and I saw at some distance a

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crowd of people assembled around it. When I came up to the place, I stopped, and turned aside to see what they were doing. There were several men and women apparently objects of attention beyond the rest. One old woman at once drew my attention; and I shall never forget her figure, and the fury-like air and expression of her countenance. She was tall, and more than ordinarily masculine in appearance, and was smeared with ashes and saffron-water: her long black hair hung dishevelled down her cheeks, and her motions indicated a state of mind in the highest degree frantic. While she stood thus in the centre, a sheep was brought and laid at her feet: she looked wild, muttered her oracles, and, to my surprise, the neck of the sheep was nearly severed with one stroke of a large knife. Four men held the animal by its leg; and instantly, on the gash being made, the sheep was lifted from the ground, and the fiendish-looking wretched old woman pressed her mouth and face between the severed head and body of the sheep, and drank its blood, warm as it flowed. I felt quite stupefied for a moment, and saw the condition of these wretched people in a point of view which I never had any conception of before. How indescribably horrible is idolatry, when seen in its real character! I thought, if the people of God knew the real state of things, they would never cease to pray and weep until these dark places of the earth, which are so full of the habitations of cruelty, were enlightened. While I waited, overwhelmed with what I saw, and scarcely knowing whether to go or stay, another sheep was brought, and laid on its back on the ground: it was slain like the one before, and the very same old woman drank its blood! As soon as she had done so, a chatty of saffron-water was dashed on her face. Her face to the eyes, her neck, and breast, were smeared with blood, which also clotted in her loose hair. She reeled to and fro, and seemed to have every muscle of the body in action. The accompaniment of all this was the tom-toms and the harsh noise of a species of clarionet used by the Natives, interrupted occasionally by the wild shouts of the crowd. I turned away; but turned back again, and told them of the sin they were committing against God. All they had to plead was, the custom of their forefathers. While I was talking to some of the men, the crowd left the demon-temple in procession.

In this there were two children, who had been devoted to the demon, or were the subjects of some vow, led by strings fastened in the skin of their sides: before them the men danced, as if they were raging with madness: and I observed the old woman, carrying on her bare head a copper chatty, full of charcoal, with oil, burning fiercely. This struck me with surprise: and to-day, on making further inquiries, I have been told that no one who is not possessed with the demon can even touch it without being hurt; and that to dance with the burning chatty in the hand, and carry it on the head, is a necessary proof of demoniacal possession. The people regard with great reverence the "possessed," as they consider them—whether they are really so or not is a question I will not enter upon—and they are saluted with all the respect which would be paid to a priest. I learnt, further, that the blood is offered, not to the woman, but to the evil spirit by which she is supposed to be possessed. The people, one after another, men and women, worship before the devil-dancer; and to each of them some oracles are delivered, in hurried broken sentences.

The following description is most exact:—

—Aloud she cries,
This is the time; inquire your destinies!
He comes! behold the god! Thus while she said,
(And shivering on the sacred entry stood,
Her colour changed: her face was not the same;
And hollow groans from her deep spirit came:
Her hair stood up; convulsive rage possessed
Her trembling limbs, and heav'd her labouring breast.
Æsop, Book VI.

Operations of the Press.

It is stated by the Missionaries of the Palamcottah District, that the Anniversary of the Palamcottah and Nagercoil Tract Society was held January 2, 1839. It is added—

From the Annual Report read at the Meeting, it appeared that six new Tracts had been added to the list in the past year, three of them being the completion of a series of Tracts abridged and translated from "Edwards on Redemption." No. 95, called "The Mirror of Custom," in answer to the common argument, 'It is our Custom;' No. 96, "An Ornament for Young Christians;" No. 97, "An Account of the recent Martyrdom of Rafaravavy in Madagascar." The total number of copies printed of these six Tracts was 27,000. Also a new Hand-bill, called "Questions to the Understanding,"

had been added to its list, and 15,000 copies printed. Besides which, five of its Tracts had been reprinted, and 26,000 copies struck off. The sum total, therefore, of Publications during the year was 68,000. These Tracts have been distributed, not only in the Travancore and Tinnevely Provinces, but many have been sent to other Tamul Missions.

This probably refers to Ceylon, in the northern parts of which island Tamul is spoken. It is observed, also, by the Missionaries—

Many of the Heathen purchase the Par-yangam, a Religious Almanack published by the Jaffna Missionaries, and, we may hope, read the religious instruction contained in it.

FEMALE ORPHAN REFUGE.

Mrs. Wilson, under date of the 20th of April, has communicated an

Affecting Discussion between an Awakened Youth and his Heathen Father.

About two months since, a Brahmin's son, of twelve years of age, requested one of my Readers to bring him to me; when he assured me that he had become convinced of the truth of Christianity, and of the sin and folly of Idolatry—that, in consequence, he had left his father's house, and did not intend to return. After much conversation, he consented to return home, taking an English Testament and a few Bengalee Books with him. The Father's house being only a mile from our little Christian Station on the Barrackpore Road, the dear boy has been with the Christians once or twice daily; and yesterday morning he again desired to speak with me; when he stated, that, having refused to perform poojah for his departed mother, he was told he was a Christian, and might leave the house. This he did the following morning, bringing with him his English Testament. The Bengalee Books had been taken from him, and destroyed; and the child was dressed in rags, to prevent his attending any Christian School. I had sent for the father, who had come to Dum Dum on business. The scene which followed was one of intense and painful interest.

The following is the conversation which took place between the little boy, the father, and myself.

(Mrs. W.) Brahmin, I have sent for you, to speak about your son. (Father)

Madam, he is become a disobedient, bad boy. (Son) Father, I have found the only true way, and can no longer worship idols. I wish to become a Christian. (F.) Child as you are, what do you know? Wait till you are of a proper age to judge. (Mrs. W.) Brahmin, did you not dispute on this subject yesterday with this dear child, and bid him leave your house? (F.) Madam, I have been from home eight or ten days. (S.) You know, father, you left home early this morning, for Dum Dum. You know, too, that I have often asked you to become a Christian with me; but you became angry, and destroyed the little Bengalee Books which I wished to read to you about God's commands; and, to make me ashamed to go among Christians, dressed me in these ragged clothes. Will you become a Christian, father? If not, I cannot return with you. If you go to law, I will fearlessly speak before the judge all that is in my heart. (F.) Child, it is with the lady that I must go to law, not with a little insignificant boy like you. (Mrs. W.) Baboo, we know that you can by law controul the movements of your son till he is sixteen years old. This I have before remarked to you; but if he is become CONVINCED of the truth of Christianity, it must be of God, whom he cannot resist; nor ought you to urge him to the performance of idolatrous rites, from which his heart recoils. You say, Brahmin, you have an elder and a younger son—could you not give us this one? He will receive a good education, and be thoroughly instructed on the all-important subject of Religion. (F.) Madam, I have known several of my nation who have embraced your creed, who are respectable men. I have nothing to say against them. Many others have forsaken the faith of their fathers, without following the Christian Faith. Those, too, I know as respectable persons. But I pray you, for the present, command my son to return home with me. I have already told him, when your new School is open he may attend it. (S.) Madam, I fall at your feet, to implore you not to let me go home with my father. You know not the Hindoo. After all this, my father will either shut me up, or poison me, or give me some bad drug to injure my mental faculties. (Mrs. W.) (all weeping) Oh, Brahmin! Brahmin! what do you say to all this? (F.) Madam, he is not my son. (S.) Madam, do not let me go, till my father

has signed a stamped paper, in the presence of Mr. Patton (a Magistrate), to promise that he will not injure me! (Mrs. W.) Beloved child! a greater than Mr. Patton watches over you. Return with your father; and let us constantly pray to God, through Jesus Christ, for his conversion from sin and sorrow to holiness and happiness. I deeply feel for you both; and surely all Christians who hear of you will not forget to pray for both father and son.—After the father had promised to bring his son every week to see me, the dear child went reluctantly home. I heard yesterday, from another young Brahmin, that the little boy's English Testament had been taken from him, and he forbade to read English for the present—that he is very kindly treated—servants all around him; but they have “no orders” to let him go out.

The Chaplain, who sends home this communication, adds—

I have since heard that his father could do nothing to persuade him to forsake his new views; and that he has given him over to the Mirzapore Mission, where Mr. Sandys has him under his care. This is a very pleasing termination to the controversy.

I have sent this account, because I remember how I used to value FACTS when I was in England, if they came from the Missionary World.

This Youth had learned both the Bengalee and English Alphabets, two years ago, in a little Day School close to the gate of the Refuge. He took home with him some little books and St. Luke's Gospel, which led his father to take him from the School; and he was idle for a whole year, except that he would assiduously attend on Mrs. Wilson's Catechist whenever he stood up to address the people, and assisted him in distributing the Gospels and Tracts. He is related to one of the first families of the Native Baboos or Gentlemen.

Mrs. Wilson adds—

This has been one of the most interesting incidents of my Indian Life.

Progress and Prospects of the Refuge.

The following is extracted from a recent Circular:—

The children now in the Institution are

from three to fourteen years of age: they are nearly all in good health, and steadily making progress. They are admitted from three, to eleven or twelve years old. Mrs. Wilson wishes it to be generally known, that she is prepared to receive as many destitute Native Orphan Girls as may be sent her, requiring a home.

The children have morning and evening worship in Bengalee, and the school occupies six hours a-day. Those who come in young learn Bengalee and English, with plain and fancy needlework (the fancy-work is sold to assist the funds); otherwise, only Bengalee and plain needlework. The girls are also made useful in the Institution: the elder bring in all the water required—alternately clean the house—chiefly cook their own food—wait on the sick—and take care of the little-ones. Their food and clothing are according to their native habits, which are suitable and economical.

Fourteen Orphans have married away. Of course they marry only to Christians, who bring with them a good character from their Ministers. These young couples are poor as to this world's riches; but if God the Holy Spirit convert their hearts, they may be rich in faith, and heirs of eternal glory; they may be blessed themselves, and may be made a blessing to others. For these highest, best results we labour, watch, and pray continually.

Mrs. Wilson entered the Refuge, Oct. 21, 1836, with 96 Orphans, and 59 have been since received: of these 155, there are now in the Refuge 130; and of the remainder, 11 have died, and 14 have married.

It is sometimes asked, and it is a most important question—How many of these Orphans are REAL Christians? The reply however must be, We do not know. At all times we rejoice with trembling: we have many pleasing indications; but this is the day of training; and they are under restraints, and are greatly sheltered from temptations. But when they leave these walls, their day of trial will begin, poor children! Let us pray that they may be found faithful THEN.

Above 50 of them have been admitted into the Church by Baptism, after the Form for "such as are of riper years," answering for themselves the questions proposed: "Do you wish to be a Christian?" and, "Why?" and then according to the Form in the Book of Common Prayer.

In reference to the state of Or-

phans in India, Mrs. Wilson writes:—

It is only within the last few years that we have been able to collect Orphans; although local distresses among the poor half-starved Natives are almost periodical, and doubtless thousands of their children perish annually. From 600 to 700 Girls, and from 800 to 900 Boys, all Orphans, or equally destitute, are now collected in about twenty Asylums, under various Societies; and that these poor helpless little-ones are suitable objects for Christian Benevolence probably none will dispute; and I trust Christian Families will be increasingly prepared to shelter such poor children, at least till they can be placed in the nearest Asylum: they are generally too weak and ill to travel far.

A new system of horrid crime is just being discovered in the Upper Provinces. It seems to have sprung up recently. Robbers murder the parents, with the chief purpose of stealing and selling the female children. When questioned about the children, they can easily say that their parents "were too poor to support them, and therefore gave or sold them to us." Some of them, who have turned Queen's evidence, have confessed that they find it more profitable thus to possess themselves of the children, than to rob and murder in the usual way.

With the blessing of God on the teaching of these Orphans, they will be of the greatest use, as Teachers among the Heathen, in a very short time: indeed, many of them have been so engaged for years past.

It is a subject of heartfelt satisfaction, that, by means of these Institutions, considerable numbers of destitute starving Orphans have been brought under Christian care and teaching: and although the number thus benefited is confessedly small, compared with those who must have perished, yet something has been done, for which we would be thankful; and let us hope that Christians will become increasingly anxious to save these poor little-ones from the manifold miseries of Pagan Superstition.

At the end of March last, Mrs. Wilson thus speaks of the enlarging influence of the Institution:—

I have now 139 Orphans—all doing well, I trust, in all respects. I reside in a retired Heathen Village, nine miles from Calcutta, on the banks of the River Hooghly, with four friends who assist me. The place is well suited for the Orphans, and also for Missionary Efforts among the

native population. Three or four Native Christian Readers go daily to the markets and villages near, to read and speak with the men; and as many Christian Women are daily engaged among the Heathen Females; and about twelve or fifteen little girls assemble in two small schools near this place, for reading.

I am anxiously looking for a Clergyman and his Wife from England, for this neighbourhood: a house has been built for their reception, near the Refuge; and a School Room is erecting, in which 300 Native Boys may be educated both in Bengalee and English. It is hoped that a Schoolmaster will accompany the Clergyman's family: here is abundance of work for two: the district contains 10,000 inhabitants.

I have in contemplation the building of a Church, as soon as the necessary funds can be raised. Special contributions toward this very important object will be most welcome.

In reply to the kind question from Ladies in England, "How can we most effectually help you?" I would answer, "By your prayers—by gifts in money—by work or working materials." In reference to made-up ladies' work, we had arranged that it should all be handed over to the Central School; but as a decided wish to the contrary has been expressed by the Ladies who send the supplies, I shall in future share the two public sales.

The half-yearly sales I have always thought a twofold advantage to us—by giving us funds, and by drawing attention to the work. The drawing of attention is no trifle. Our work is conducted in the midst of the people, and therefore miles away from the Christian residents: on this account, we have taken some of the head classes of the day scholars once a-year to the Town Hall, to be examined at the January Sale; and the other half-yearly sale is commenced by reading the Report. Seven or eight hundred rupees' worth of work done by my Orphans is also sold at these times, for their benefit.

At the end of April, Mrs. Wilson adds—

The School House walls are up. The roof will be supported on ten iron pillars. The Bishop of Calcutta has preached a Sermon in its behalf, the proceeds of which just meet existing expenses. The sight of this new School Room has caused a great talk among the Natives, whose anxiety for English is greater than ever.

I never go out into the lanes but some of the boys follow, with "Please, Saib, what day Belaty Padre (English Clergyman) come for the large School? All Boys want to come to New School."

I hope by this time the important matter of a Clergyman for this place is decided. May the Lord preside over all our movements, and allow none to come forth as Teachers to others who are not led of the Holy Spirit! If a pious well-taught Schoolmaster could come with the Missionary Couple, it would be a great point. The work is God's, not ours. May the friends at home and abroad be roused to more exertion—more prayer! Tell them that Teachers ought to be placed in every town and village in India, but we have not money here to meet the increasing demands,

Testimony to the Beneficial Influence of the Refuge.

The following report of a visit paid to this Asylum, given in the "Serampore Journal," bears strong testimony to Mrs. Wilson's labours:—

There is a spot near Calcutta less known, perhaps, than it deserves. It was on one of the fine days of the past cold weather that our little family party visited this Bethel. We left Calcutta early in the forenoon; and, after an agreeable hour's drive, arrived at Cox's Bungalow, where a simple direction-post pointed the way to the Indian Female Orphan Refuge. It is a plain, substantial building; situate on the left bank of a sweep of the river, midway between Calcutta and Barrackpore. We were met by its kind owner, with her accustomed Christian cordiality; and were soon initiated into the routine of her daily operations, and the varied arrangements of her important and interesting Institution.

It was a lovely sight, to behold so many Indian Females so cared-for, and so blessed; more especially when the mind glanced at what their condition might have been, had not this Refuge been open to them—*SLAVES—outcasts—lost for time and for eternity!* It is Mrs. Wilson's wise resolve, to bring up her interesting flock in a manner which will render them individually fitted for the stations which they will most probably be called on to fill—those of laborious industry.

Many of the children assembled, and read the Scriptures in English, translating them into Bengalee as they pro-

ceeded, in a manner which clearly proved their understanding of the sacred truths which they read; and sang several beautiful English Hymns to English tunes, very sweetly, and with a correctness which surprised us. One large, light, and airy School Room contained many classes, busily employed in reading the Scriptures in Bengalee and English; while, in another apartment, twelve or fourteen were engaged in worsted-work, which they have learnt to do in a manner that would be no discredit to more educated and more privileged young people.

Distant from the contamination of the city, and far from its noise and tumult, this invaluable Institution is working its important way; its inmates being, as much as possible, independent of all without its walls: for the children are taught to labour for themselves and those about them; and their efforts, willingly afforded, are found sufficient, yea, more than sufficient, for the proper discharge of the domestic duties of the Refuge, thus dispensing with that most fertile source of vice in India—heaven servants.

Long has the founder of the India Female Orphan Refuge laboured in this land; and the existence of this Institution is one of many proofs that she has not laboured in vain. How should every feeling of grace, yea, many of nature too, lead Christians in India to strengthen her hands and comfort her heart!

We beg to call the attention of our Readers to the prospect opening before Mrs. Wilson and her friends, of the Refuge becoming a centre of light and holy influence to thousands of the Natives. She asks for special contributions toward the erection of a Church, which may be built for 700*l.* or 800*l.* A subscription has been opened in England with that view, which we trust will be liberally supported.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Visit of the Bishop of Australia to New Zealand.

A FEW particulars of this Visit appear at p. 310. On the Bishop's departure, he delivered an Address to the Missionaries and to the Christian Natives.

To the Missionaries he said—

Through the blessing of our Great Head upon your Missionary Labours, and by the operation of the Holy Ghost giving the increase, a visible body of believers is here collected out of the dark places of heathenism, to whom none of the outward ordinances and means of grace are now wanting.

The Christian Natives his Lordship thus addressed:—

Though you are sprung from a different family, and your forefathers long continued strangers to us, and we to them, it affords me great satisfaction to call you Brethren, because you have entered into the fellowship of the same Gospel with ourselves. *Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus.* It is with us a perpetual cause of joy, and a sufficient reward for all the labour which has been bestowed among you, that you are become partakers of the common salvation through faith in the Son of God, Jesus Christ, who was preached among you by those Ministers through whom ye believed.

It is my duty, and a principal part of my office, to remind you, that in your baptism you made a solemn promise that you would renounce the world, the flesh, and the devil; and by the laying on of my hands upon such of you as were suitably prepared and disposed, according to the custom practised by the Apostles of our Lord, I have endeavoured to stablish, strengthen, and settle you in this faith; praying, on behalf of every one of you, that God will “defend you with His heavenly grace, that you may continue His for ever, and daily increase in His Holy Spirit more and more, until you come to His everlasting kingdom.”

Testimony of the Bishop to the New-Zealand Mission.

After his return to the Colony, the Bishop presided, on the 2d of April, at the Anniversary Meeting of the New South-Wales Auxiliary. On that occasion his Lordship thus delivered his sentiments respecting the New-Zealand Mission, as stated in the Sydney Herald of the 5th of April:—

The notice which had been taken of his

venerable friend, the Rev. Mr. Marsden, in the Report, had precluded the necessity of his making many remarks which he intended to do: but he must say, that during an inspection which he lately made in that country, with which Mr. Marsden's name will be eternally united, he felt a higher esteem for him, if possible, than he had done before; not only for his piety, and the zeal with which he had overcome difficulties, but also for his cool judgment. He (the Bishop) arrived at New Zealand on Christmas Eve, exactly twenty-five years after Mr. Marsden had first landed there: and from the accounts which he had heard of the manner in which he performed the Service on the following day, he could not but feel highly interested; nor could he help contrasting the dangers and privations which his venerable friend then had to undergo, with the comparative safety and comfort with which he was surrounded.—The success of the Mission to the Aborigines (of New South-Wales), he was sorry to say, had been but trifling; but whatever discouragement he might meet, it would not make him desist, but rather shew the necessity for more urgent measures. But if, in this country, the prospects are not bright, in New Zealand he was confident that a foundation has been laid, on which, in God's good time, a superstructure will be raised, which will be as a beacon to surrounding countries. He did not pay

much attention to mere outward professions of Religion; and therefore his inquiries at New Zealand went to ascertain whether those Natives who were attached to the Mission Stations had distinguished themselves by an assent from that vice to which others are prone: and the result of that inquiry was, that the Gospel Truth had indeed changed darkness into light; for many of them had overcome that disposition to cruelty which they formerly indulged; and had escaped from the sin of infanticide, which there was much cause to fear had been but too prevalent; while some of them had obtained, to a considerable degree, the language of the New Testament: and he should be doing an act of injustice to the industry, zeal, and integrity of the laborious men in that country, if he were not to say that their exertions had not been without their fruit: but he must say, that the disposition of the Ministers appeared to be, rather to err on the side of extreme caution, than swell the number of their converts by baptizing those who are not so indeed.

At the same Meeting, Capt. King stated—

Having had the honour of being the companion of the Lord Bishop in his late voyage to New Zealand, he was enabled to bear testimony to the correctness of his statements respecting the Mission in that country.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Charles Carter left Barbadoes, August 29th, on board the "Eleonor," Capt. Turner, on a visit home; and landed at Dartmouth on the 10th of October.

Wesleyan Miss. Soc.—The "Triton" (p. 438) put into Milford Haven, from stress of weather, on the night of the 17th of September; and remained there till the 1st of October, when she again set sail. In the interval, Sermons were preached, and Meetings held, in behalf of the Society, in various places.

London Miss. Soc.—The Rev. Samuel Dyer, with Mrs. Dyer and their children, arrived in London, on the 19th of September, in the "John Dugdale," Capt. McGowan, from Singapore: they left Malacca on the 6th of May. Mrs. Dyer's health has much declined.—On the 11th of October, the Rev. James Scott and Mrs. Scott embarked at Gravesend in the "Catherine Elizabeth," Capt. Merritt, for Demerara, to resume his labours in that Colony.—On the 14th, the Rev. William Slatyer arrived in London, by the Packet "Peterel," Lieut. V. Crooke, from Jamaica. Communications made to him respecting the health of Mrs. Slatyer, who

reached this country (see p. 63) in December, chiefly led to his return.

London Assoc. in Aid of the Basle Miss. Soc.—The following notice has lately appeared:—

The Basle Missionary Society, in connection with an Institution for the gratuitous education of Missionary Students, was established in 1816; and, since that time, it has sent forth 143 Missionaries to various parts of the world, either as an independent Society, or under the auspices of other sections of the Christian Church, who have gladly availed themselves of Labourers duly prepared for the Missionary Cause in the Seminary at Basle.

As an independent Society, the Basle Missionary Society occupies at present two important fields of labour, on the Western Coast of Africa and in British India; that in India comprising four Stations, in which thirteen Missionaries are employed. The Directors of the Society have been strongly urged to extend their operations in India: but its funds, which have seldom exceeded 4500*l.* yearly, barely suffice to cover the contingent expenses of its Seminary and existing Missions; and it is chiefly the charges attending the sojourn of Missionaries in England for the purpose of acquiring a knowledge of English, together with the cost of their subsequent voyage to India, which cause them to hesitate. A few friends in London, with the Rev. Dr.

Steinkopf, Minister of the German Lutheran Church in the Savoy, at their head, have formed a Union, under the name of the "London Association in aid of the Basle Missionary Society," whose avowed object it is to collect subscriptions and donations to meet these particular exigencies, and thereby to enable the Society, in whose behalf they now plead with the Christian Public, to extend its labours in disseminating the Gospel of Christ among a population of more than 100 millions of Pagan Idolaters.

As five Missionaries are expected from Basle during the present month, on their way to India, this appeal is most strongly urged upon the sympathies of the Friends of Missions.

First Year's Registration.—The First Annual Report, by the Registrar General of Births, Deaths, and Marriages in England, has been printed by order of Parliament. The Registration began July 1, 1837; and the present Report shews the Results for the First Year, ending June 30, 1838. The following is an abstract of the Report:—

England and Wales were divided into 553 districts for the purposes of registration. There were appointed 2193 Registrars of Births and Deaths, (of whom 1021 are medical and other officers of Poor-Law Unions),—618 Superintendent Registrars, (of whom 500 are clerks of Boards of Guardians)—and 817 Registrars of Marriages, (of whom 419 are also Registrars of Births and Deaths.)

The Registrar General furnished Marriage Register Books and forms for certified copies to 11,694 Clergymen of the Church of England, to 817 Registrars of Marriage, to 90 Registering Officers of Quakers, and to 36 Secretaries of Jewish Synagogues.

The number of Chapels belonging to the Church of England licensed for the solemnisation of Marriages under the act of 6 and 7 William IV. c. 85, has been 95. The number of Places of Worship not belonging to the Establishment registered for the solemnisation of Marriages, from Jan. 1, 1837, to Dec. 31, 1838, was 1339.

The Registrar General received within the year, from the Superintendent Registrars, 80,000 separate papers, containing 847,149 entries. The Births, Deaths, and Marriages are arranged at the Register Office in London, in separate alphabetical indexes; there being 12 indexes, containing, for the first year, 958,630 entries.

The number of Births, Deaths and Marriages registered during the year ending June 30, 1838, was as follows:—

—**Births**, 399,712; being 204,863 males and 194,849 females. The register of Births is imperfect, as the parties are only compelled to give information when applied to by the Registrars: hence a great number of the children of the poor escaped registration in the first year. It appears, however, that the numbers registered were on the increase; but it can never be complete until the registration of Births is rendered compulsory, as it is in other countries.

—**Deaths**, 335,956; being 170,965 males and 164,991 females: 131,034 of the Deaths were those of children under five years of age; and, of these, 39,990 males and 31,996 females died in their first year: 1295 females died in child-birth: 4845 violent deaths—3946 of males, 1240 of females were registered. The excess of males was 2366, and it more than counterbalanced the mortality of child-birth. The mortality was nearly 1 in 45.

—**Marriages**, 111,481: being 107,201 according to the Rites of the Established Church, and 4280 not according to those Rites: of these last, 2976 were in registered Places of Worship, 1093 in Superintendent Registrars' Offices, 76 between Quakers, and 135 between Jews.

The Diseases of different parts of the kingdom differ very much in intensity. Two comparative tables of the diseases in cities and in the open country are given. It appears, that, in 1831, the population of the Metropolitan Division, including

Greenwich, was 1,594,890; and the population of Five Counties—Cornwall, Somersetshire, Wiltshire, Dorsetshire, and Devonshire—was nearly the same, or 1,569,024. The total deaths in the Metropolis amounted to 24,969, in the Counties only to 15,210. The deaths in 24 city districts including Manchester, Liverpool, &c., were 22,994: in seven Counties, with nearly the same population, the deaths amounted to only 14,473.

It will be found, *ceteris paribus*, that the mortality increases as the density of the population increases; and where the density and the affluence are the same, that the rate of mortality depends on the efficiency of the ventilation, and of the means which are employed for the removal of impurities.

It is stated, that the general adoption throughout the country of sanitary measures, which are in actual but partial operation, would probably reduce the annual number of deaths in England and Wales by 30,000; and diminish the numbers constantly disabled by sickness, in the same proportion.

SOUTH AFRICA.

Church Miss. Soc.—The Rev. Francis Owen in a Letter dated Grahamstown, April 17, 1839, states, that he, with his companions, had determined on removing into the Bechuana Country, with the view of establishing a Mission at Mosika (see p. 73 of last Volume) among the Baharutzes, a Bechuana Tribe. From a subsequent Letter, dated July 22, we learn that Messrs. Philips and Hewetson were on their way thither; and that Mr. Owen was preparing to follow them. He expected to start from Grahamstown on the 1st of August.

MEDITERRANEAN.

London Miss. Soc.—Mrs. Lowndes and her Daughter (p. 392) arrived at Corfu on the 9th of September.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On Sunday the 24th of February, the Rev. J. C. Barclay was admitted to Priest's Orders, at Trichinopoly, by the Bishop of Madras; and Mr. James Joseph Haydn Elouis to those of Deacon, on Trinity Sunday, the 26th of May, at Ootacamund—The Rev. H. Harley and Mrs. Harley arrived at Cochin on the 1st of March; and received charge of the Mission, from the Rev. Samuel Ridsdale (see p. 438), on the 12th.

CEYLON.

Church Miss. Soc.—Mr. J. A. Bulmer (p. 187) arrived at Cotta on the 20th of May, and the Rev. F. W. Taylor and Mrs. Taylor (p. 187) on the 1st of July. Mrs. Adley, Wife of the Rev. W. Adley, of Nellore, departed suddenly to her Rest on the 29th of June.

NEW ZEALAND.

Colonization.—The "New-Zealand Association," which issued, some time since, proposals for establishing a Colony in these Islands, meeting with the determined opposition of the enlightened friends of that country, comes forth in the new form of the "New-Zealand Land Company." Five vessels—the Adelaide, Oriental, Aurora, Duke, and Bengal—have either sailed or are ready for sea, with 702 Settlers, men, women, and children, on board. At p. 392 of our Number for August, it will be seen that Government have their eye on these proceedings.

Wesleyan Miss. Soc.—The Rev. J. H. Bamby and his companions (pp. 158, 310) arrived at Hokianga on the 18th of March.

Missionary Register.

NOVEMBER, 1839.

Biography.

CHARACTER AND OBITUARY OF PANNACHI,

A CONVERTED HINDOO GIRL.

THE Rev. George Pettitt, of the Church Missionary Society's Tinnevely Mission, details the following instance of the benign influence of the Gospel: it comes strikingly in contrast to the degrading power of Idolatry over the female character among the same people, as shewn at pp. 473, 474 of our last Number.

Pannachi was an engaging little Native Girl, of about ten years of age, who added to the gracefulness of a Native a cheerful smiling countenance, and a beautiful simplicity. Her father is an old man, whose decrepitude has been brought on very much by his former course of life; having been, prior to his embracing the Gospel, a Heathen Sunniyasi, wandering about from place to place, and living in wild and mountainous places; on which account the name of "Malei Samuel" (Mountain Samuel) was given to him, on his becoming a Christian. He has been an Assistant Catechist in connection with the Mission several years; and there is good reason to believe that he is a real Christian: nor is his wife without some pleasing evidences of being "a fellow-heir with him of the grace of life." They are living, in their old age, in one of the villages of the Native Philanthropic Society.

Pannachi could read pretty well when she entered the school; and, by her diligence afterward, she could read excellently, and understand remarkably well the meaning of what she read; and she was so fond of reading, that she would come with one of the larger girls frequently to my study-door, and, making a courtesy, with her smiling face, and saying, "Good morning, Sir"—almost all the English she knew—ask me for a part of the Old Testament, or some other book, to be read in leisure hours.

It is my practice to have Morning
Nov. 1839.]

Prayer with the girls, to whom I generally explain, in a familiar way, a few verses of Scripture, going through a book or chapter. The girls who can read bring their books with them, and are expected to know the chief part of what was said the preceding morning. Pannachi seemed always interested, and was never inattentive: she comprehended what was said, perhaps better than any girl, and was seldom unable to answer the questions put upon the last morning's exposition. Indeed, her appearance and conduct were always like that of one delighting in the Word of God. I did not then think this, pleasing as it was, a proof of piety, because it might have arisen from other causes; but, taken with other things now, it may safely be regarded as such. Since her death, we have also learned that she used to be very anxious to go to the church, to the Evening Prayer, which is conducted like Family Worship. It is necessary for one or two of the girls to remain in the school-room while the Schoolmistress and the others go; but Pannachi, when it was her turn, would request that some one might stay in her stead, as she said she did not like to lose the Exposition. Latterly, I had been going through, in the way of exposition, at Evening Prayer, the first chapter of the Epistle to the Ephesians, and had reached that part of the 18th verse, *And what is the riches of the glory of his inheritance in the saints*; which formed the subject for the evening. In illustrating it, I referred to several portions of Scripture expressive of the heavenly glory, which those of the Seminary Boys who found the passages read aloud: and when at last I referred to 1 Peter i. 4., immediately, among the girls at my right, who had not read out aloud before, a sweet voice read off, *To an inheritance incorruptible, undefiled, and that fadeth not*

away, reserved in heaven for you.—I knew it to be Pannachi, without turning, and let her finish it; but little did I think she was telling us where she was so soon to go; for two nights after that, she was in her cold grave.

The circumstances of her death are as follows. The cholera had travelled down from Madura; and though, for some time, there were but a few cases, it afterward broke out violently. One morning, Pannachi was reported not well; but there were no symptoms of cholera apparent, and she herself wished rather to eat her breakfast than take medicine. It was not treated as a case of cholera, and common medicine only was given: about three o'clock, however, in the afternoon, symptoms of cholera appeared, and proper medicine was administered by Mrs. Pettitt. She became worse in the night, and about three o'clock in the morning they thought she was dying. When I went to see her at day-break, I was astonished at the alteration that had taken place in her since I last saw her, when she was quite well: she was insensible; yet I did not think death was near. However, I soon found, that, notwithstanding all efforts to save her, life was fast ebbing: the jaws became locked, the eye glassy and perfectly lifeless, and, after a long convulsive struggle, she sunk away, and, losing the ghastly appearance she had while dying, lay so much like one asleep, that we could scarcely believe her dead. Just as she had glided away, and all was still, the Schoolmistress, who had waited on her most diligently, wept much, and uttered, as well as her feelings would let her, "That was a dear child; a child that loved the Bible much, and loved the Saviour dearly!"—I cannot say what comfort this brought to our minds, overwhelmed by the suddenness of her departure.

When she was first taken ill, she seemed to dread the cholera; but after the disease had really taken hold of her,

she lost that dread, and manifested great composure of mind. She said to the Schoolmistress, and to her relation, Parinbam, and other girls, "Don't be troubled about me: I am not afraid: the Lord exists, and I trust in Him."

When she was very restless, and rolled from side to side, the night before her death, she moaned aloud a good deal; and hearing her voice, I sent word by the Schoolmistress—who came to say she complained of great thirst, and to ask for a little congee to relieve it—that she ought not to make that noise, but manifest more patience, and that crying would only increase her disorder. She received it very patiently, saying, "Very well, then; I will only do it within myself." When very ill, she used an expression very remarkable for a child of her age; and very satisfactory, as an evidence of true piety and inward experience. The Schoolmistress, and the girls with her, were asking how she felt: she replied, that she was not afraid, but was trusting in the Lord Jesus; and added, "The Spirit of God is mighty with me."

The next morning after her death and burial, the poor old couple, her father and mother, having travelled all night, came; and, on finding that the child of their old age was really dead—for my note to them told them that we had applied the last remedies, and there was no hope—their grief was very great and affecting. At first, the old man said, "The will of the Lord be done;" but afterward he talked wildly of wandering from place to place again, as formerly, as he could not bear going back to the village. The old woman sat down without shedding a tear, absorbed, and as mute as a stone; except when she stared at us, and asked a question or two about her darling daughter. It comforted them to know that I was with her when she died, and to hear that she died in the hope of glory. After they became soothed a little, the next day they returned to their village.

DEATH OF MOETARA, A NEW-ZEALAND CHIEF, AND HIS WIFE.

THE Rev. James Buller, of the Wesleyan Mission at Newark, Hokianga, transmits the following notices under date of the 31st of January:—

Our principal Chief, Moetara, a few weeks since departed from this world of sorrow, and has since been followed by his

wife; who both have, I trust, joined the Church above. He had been living for some time with a portion of his people, on an estate at Kaipara, where he had a Native Teacher; with whom, when able, he regularly met in class. But disease rapidly preyed on his weakened frame; and as he was, apparently, near death,

the remainder of his people went over to see him, and, according to his wish, brought him to Pakania. Here he was constantly attended by some of our Christian Natives, and by Mr. Whitely and myself once or twice a day; on which occasions we always held a Service, there being many people in the Pa. His Heathen Friends, also, flocked about him; and used every means to persuade him to abandon us, and have recourse to their idle superstition: but he remained firm, *holding fast the profession of his faith without wavering.*

Having given satisfactory evidence of their fitness, he and his wife (with their children), and a very respectable Young Chief, the eldest son of Papahia, were admitted to the sacrament of Baptism; which was indeed a very interesting occasion—a solemn sense of the Divine Presence realized, while the well-known name of Moetara was merged in that of Wiremu Kingi (William King), in the presence of a crowded and attentive congregation.

A few weeks closed his earthly career; for, although we procured the best medical assistance which we could, and Dr. Day, who is here on his passage to England, kindly attended him, his disease was beyond the power of medicine, and proved his “bearer to the skies.” His extreme weakness rendered him unable to say much: but there was good *hope in his death*; and while his mortal part, through the influence of some heathen connections, was, in spite of his last particular request, withheld by Rangatira, his brother and successor, from the rite of Christian Burial, his immortal part, I trust, is safely lodged in the haven of everlasting and undisturbed repose.

On the same day that he died, his wife Turuhira was taken ill; and, finding no attention paid to her, not even a hut for her to lie in at night, and she expressing herself as very unhappy there, I obtained the consent of Rangatira to bring her to

the Station, where she received the best attention we could give her; but all was unavailing to save her life. She also died, and gave pleasing evidence of a state of preparation for her solemn change. Her mortal remains now rest in our burial-ground.

Were only these two instances of the saving effects of the preaching of the Gospel afforded us in New Zealand, we should, even then, have ample proof that our *labour is not in vain in the Lord*. But these ransomed ones have, no doubt, joined the glorified spirits of many of their happy countrymen in the realms of light and glory.

Our Readers have been apprised of the efforts which are now making by Romanists to draw away the Missions in these Seas from the Protestant Faith. On this subject, Mr. Buller adds—

The French Roman-Catholic Bishop and his co-adjutors here have, of late, been very industriously employed, in endeavouring to establish their influence, and disseminate their dangerous errors. Their attention seems to have been particularly directed to the vicinity of this Station; and some in the neighbourhood have been induced to attend to them, because they have told them that they have a large ship coming, which is full of clothing, to be given to their proselytes!

At the time that Moetara was brought over from Kaipara, the Bishop came even to Pakania, and left a Letter for him, wishing to insinuate himself into his favour. But, on being told of it, Moetara was much grieved; and, with Rangatira and several other Chiefs, sent him a Letter expressive of their displeasure at his intruding himself upon them, as they “have a Missionary;” and requested that his visit might not be repeated. May the Lord preserve the people from the influence of Popery!

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 450.)

MEDITERRANEAN.

Encouragement from Growing Attention to the Jews.

In reference to the present condition of

the Jews of Jerusalem, it is gratifying to know that the Secretary of State has appointed a Christian Consul there, at the same time that the Primate of England

has ordained a Minister of the true Church ; thus offering a spiritual and political homage to Jerusalem. I think I discover, too, something akin to this feeling springing up among the nations in the East. In a Letter which I received not long since from Syria, a friend of mine assures me, that such is the terror and agony in which the poor and miserable people of Palestine live, and such their horror of their present rulers, that they cry with tears in their eyes to their Prophet, beseeching him to send a JEW, rather than let their present masters continue over them. This spirit of inquiry, or supplication, is extending far and wide over the nations of the East ; and is preparing the way for that change in their condition which may one day be expected. It is a great blessing that we have been permitted to erect a church for the true worship of the Saviour who was there crucified—that we have been permitted to afford a noble contrast in the worship there celebrated to the mummeries, ignorances, and superstitions which degrade the Greek and Latin Churches there. We have learned to look on the Children of Israel with affection. We have learned to outlive our animosity toward them ; and to regard them as the Children of Abraham, and as the kinsfolk of Daniel and Isaiah. I firmly believe that it is this feeling which will be our safeguard in the hour of danger, and serve us for a buckler and armour of defence : for I freely confess, in considering the future destinies of the kingdom, that I can find no other bright spot to rest upon. Amidst all our various schemes and factions, our chartists and our demagogues, our finality or non-finality measures, our unheard-of plan for the education of the youth of this country, there is no encouragement in the sight, no relief in the prospect, but what is gathered from Christian Exertions such as these. I turn for consolation to that spirit of charity which God has given to His Church. [Lord Ashley—at Jews' Soc. An

INDIA.

Increasing Demand for the English Scriptures.

The Report will lay before you a condensed and abridged view of the operations of the Society in the year now closed ;—and no other than an abridged view can be given, in the compass of a Report, of a correspondence extending to every quarter of the world ;—yet I trust it will be sufficient to shew, that the seed sown in

the earlier years of the Society is beginning to spring up.

Of this, a remarkable instance appeared at one of the last Committee Meetings, in an application from Calcutta for no less than 16,000 copies of the Sacred Writings, in the English Language, for the use of Natives of India. I do not mean to assert that the whole of the population, for whose use they were intended, are converts to Christianity : it is probable, indeed, that, for the greater part, these books were only required for the purpose of improvement in the English Tongue : but the benefit is no less real, of bringing so great a number of persons, of various descent, and, for the most part, bred in Heathen or Mahomedan Ignorance, into contact with Divine Truth ; which, though in some instances it may be stifled by hereditary prejudice or the influence of bigoted connections, will, it is to be hoped, in many, lead to more extensive inquiries, and finally to the knowledge and hope of Salvation. It shews, also, how far the prejudices of the Natives have yielded, when they are ready to permit their children to be instructed in our Sacred Books.

In another point of view, the fact is not much less remarkable, as shewing the working of Providence, in making the establishment of the British Power in India conducive to the diffusion of the Gospel, and thus rendering it a blessing of inestimable value to the Nations of the East : and though the introduction of the English Language among them may not be immediately owing to the operations of our Society, or of others connected with religious instruction, yet it is obviously one of the means by which religious knowledge, as well as secular learning, is now flowing in among them.

Instances like this encourage us to hope that the time is fast approaching, when the great work of conversion shall more rapidly advance ; and, to be more active in our exertions in the cause of the Gospel, and more earnest in our prayers for the full establishment of the Kingdom of our Redeemer.

[Lord Bexley—at B F Bible Soc. An.

Hook-Swinging still suffered in Calcutta.

People in this country imagine that what are called the swinging-poles have, for a long time, ceased ; but nothing of the sort is true. The mode in which those exhibitions take place is this :—A pole is erected in the earth : another pole crosses that pole horizontally, from either end of

which are suspended ropes with hooks. The devotees come forward, and the hooks are fixed into their bodies at the extremities of their backs. The poles are then sent round and round; and the longer the devotee can endure the torture, the greater the merit, and the longer the number of years which he will afterward live.

Several of these exhibitions take place annually in the streets of Calcutta. One of them took place in front of my own house; and yet the British Magistrates are so magnanimously "liberal," that they allow men to put themselves to death, without either interfering themselves, or protecting others if they interfere. If, as sometimes happens, the poor creatures, by the violence of the motion, or by the ropes breaking, are dashed away, in that case they fall victims to their superstition—they are dead men. It might be supposed that there would then be a shout of commiseration over the sufferer;—but no! Idolatry is cruel as the grave: there would be but one shout, and that would be a shout of detestation at the man, as a monster in human form; and why?—because the doctrine of transmigration is prevalent there to this hour, and they infer that that man must have been guilty of some enormous crime in a former birth.

[*Rev. Dr. Duff—at Wesleyan Miss. Soc. An. Singular Self-torture.*]

If I were to go into any thing like a detail of their abominations, the Meeting must become wearied; because imagination itself is exhausted in devising the means of torture which are practiced among them. I will refer to one; and I believe, that if I were to propose it as a problem, not one of the assembled thousands who hear my voice would be able even to guess at the mode of torture resorted to. It consists in this:—A number of devotees enter into a vow, that they will lie down on their backs on the earth, exposed to the blazing sun by day, and the chilling dews by night. They will have in one hand a little earth, and in the other a few seeds: with the one hand, they place the earth under the lower lip, and with the other plant the seeds in it; and the vow is, that they will lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds sprout and germinate, and then they will return to their homes. [*The Same—at the Same.*]

Festival of Khales.

There is a huge Temple at Calcutta—

the most celebrated in all India. It is situated on a large plain, one side of which is washed by the Ganges: along another side are British Offices; and on another, large houses are ranged: in the front of the Temple is a large broad street, leading to the shrine of the favoured divinity.

Early on the morning of the festival-day, hundreds of thousands of persons are to be seen. Among them are groupes of devotees; consisting of 10, 12, or 14 persons—three or four of each groupe being most fantastically dressed. Some utter exclamations: others make all sorts of gestures: some carry cords—others rods—others bamboo-canes; and occasionally a serpent, from which the fang had been extracted: some carry spears—some pitch—some charcoal—some tinkling cymbals—and many crowned with all manner of ostrich-feathers waving on their heads. The line of persons is to be seen as far as the eye can reach.

The temples in India are not, like the temples here, consecrated to the worship of the Living God. No! they are receptacles for dumb idols and deluded and deluding priests. All the worship there is performed outside: inside, and almost in the dark, are placed the idols; and there is an endless form of lifeless ceremony and bleeding cruelty. As the villagers and spectators pass by the idol, they throw down whatever money they possess: others pick it up, and put it out of the way; until, on the other side, there is actually to be seen a large heap of money—gold, silver, and copper. It was then that I felt most acutely. I could not help exclaiming, "What! and is it so? Is it so, that the fear of a monstrous idol can extort from men that which the blood of a bleeding, dying Saviour fails to do?" When I looked back, and contrasted the scanty, shrivelled liberality of those who, in my native country, call themselves by the name of Christ, with the pile of money which I saw thrown down, what conclusion could I come to, but that there is among us a number who *have a name to live, but are dead?*

My pain was not less, when I beheld the monster-block which was worshipped. Their own sacred books have described it. She is represented with a ferocious countenance—with wild dishevelled hair, hanging down behind to the feet—with a protruding tongue—with thick hanging lips, which, with other parts of the face,

are streaked with blood—with three eyes, one staring in the forehead—and a crimson current down the breast. She is represented with ear-rings in her ears—and what are they? The representations of human bodies! She wears a necklace—and it is of human skulls. She has a girdle—and it is of human hands—all said to have been those of thousands slain in her battles.

On passing to the other side of the temple, I found a number of men with sharp instruments in their hands. On the devotees passing these men, one holds out his arm, which is perforated, and a rope passed through it: another puts out his tongue, which is perforated, and then a rope or a rod is passed through it, or a serpent with its fang extracted. When one groupe has had these operations performed on them, another is ready to undergo the same, and so another, and another.

A number of the groupes having thus passed, then commences their act of worship, in the bleeding and death-struggles of beasts: because, alas! even in 1839, to the discredit of British Christians, they still believe in India that by the blood of beasts sins can be propitiated.

They went round with flaming torches, throwing a number of them into vessels filled with pitch, which caused immense quantities of smoke, with sulphuric smells, to fill the air. Simultaneously with this, they struck up their music; and immediately those who had the cords and rods through their perforated bodies, had them pulled backward and forward; and then arose another and another shout—"Victory to Khalee!"—"Victory to the great Khalee!" Such were the shouts raised on the occasion; and though finding myself at a distance of fifteen thousand miles from my native land, yet I could not help feeling my soul fit back with lightning-speed to the place of my nativity, and recalling to my recollection that happy land, and the happy observance of the Sabbath there. I could not but remember the solemn stillness of a Sabbath Morning—the sweets of which I tasted only yesterday; for I spent that day in a rural district of England, and can bear testimony to its solemn stillness. At the Temple of Khalee, I could not help recollecting how, at the sound of church bells, the cities here poured forth their multitudes of worshipping people, and the country villages their groupes of peasantry,

to go forth to the pure worship of the Living God; and when I contrasted those pictured and remembered scenes with the infernal ribaldry which was being enacted before my eyes, how could I help exclaiming—"Surely that must be the employment of a spirit, the foulest of the foul!"

Oh that the Almighty would rend the heavens, and come down in the midst of them all, with something like a pentecostal effusion of His Spirit! for without that, nothing effectual can be done. When that shall take place in every district, the cry will be universally raised, *What shall I do to be saved?* If this cry were universally raised, then, in every hamlet and in every village, would contributions pour into the Christian Treasury, with the profusion of Indian Idolaters—though I grieve to be obliged to make use of such a comparison to a Christian Audience. Then, indeed, would the inhabitants of the World be moved, by a power which the Almighty alone can put in motion. Then would the Earth yield its increase. Then would all kindreds, and tribes, and tongues, and people unite in one song—one universal shout, of *Hallelujah unto Him that sitteth upon the throne, and to the Lamb, for ever and ever. Amen.*

[The Same—at the Same.

UNITED STATES.

Vicissitudes of the Board of Missions.

Our Board has been in existence about twenty-six years. Like all other great enterprises in our world, that Board had an humble origin. It commenced with two Young Men, Members of one of our Colleges: they were accustomed to go out on the banks of a beautiful river; and, kneeling down beside a stack of hay, to pray for the Heathen, when as yet not a single pulse in our land was beating in favour of Missions. We have now about 300 Labourers in the Foreign Mission-Field; and the Board have been in the receipt of between 200,000 and 300,000 dollars annually, for several years past. It is true, we have had our trials and reverses as a Missionary Board; and during the late pecuniary embarrassments, our Heathen Schools were disbanded: 5000 children in the East were sent home, weeping as they retired from the schools. The Missionaries informed us of the deep regret which was felt at that suspension of their labours; and it produced a new thrill throughout our land, in favour of Missions. At the last Meeting of the Board, an audience, like this in numbers

and high pulsation of Christian Feeling, told the Board that the money should be raised. And 300,000 dollars are this year pledged to be subscribed for that object. The Board were desired to inform the Missionaries, that they need not abandon the work, but call together their disbanded schools, for America would do

the work; and now I have heard that our treasury is full, and we want men rather than money. And this, I have no doubt, will always be the case; for if we lay ourselves out for great things, God will enable us to do them.

[Rev. Dr. Beman—at Lond. Miss. Soc. An.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1838.

Highly-Improving State of the Funds.

THE Society has been actively engaged, during the past year, in carrying into effect the Resolutions adopted at a Public Meeting of the Members and Friends of the Society, holden on the 22d June, 1838; and it has pleased God to bless their efforts with a very encouraging measure of success.

The Society commenced their last Report by announcing their conviction that a crisis had arrived in the religious affairs of the British Colonies, and that the nation would be deeply sinful before God if they permitted the Dependencies of the Empire to grow up in wickedness and misery. Under these circumstances, the Society resolved to make known, as widely as they could, the spiritual destitution of our Foreign Possessions; and offered to convey the bounty of pious and charitable persons to their perishing fellow-countrymen throughout the world.

The result of their operations during the past year is not yet fully known; but the Audit of the Society's accounts for the year 1838, as compared with the audit for the year 1837, shews an increase of about 5000*l.*, or fifty per cent. on the annual subscriptions; and the receipts for the first half of the year 1839 are such as to authorise an expectation that the whole amount of subscriptions for the year ending 31st of December 1839 will be double the like amount for the year ending 31st December 1837.

Necessity for still further Enlargement.

This is an encouraging circumstance; particularly when it is remembered, that, during the year 1838-9, there has been a General Collection in behalf of the Society, under the authority of a Queen's Letter, and that the sum received on this account has amounted to 39,000*l.* Calculating the annual subscriptions therefore at 20,000*l.* per annum, adding to this one-third of the Collection under the Queen's Letter 13,000*l.*, and taking the

Society's present income from Legacies of which the interest only can be made available, at 5000*l.* (including the Jackson-Forkhill Fund), there is an annual income of 36,000*l.* to meet an expenditure of 40,000*l.*; or, with the addition of the West-India Account, an income of 39,000*l.* to meet an expenditure of 46,000*l.* The difference must be defrayed by the sale of stock; and it is evident that the stock will not suffice to support even the present rate of expenditure beyond a very short term, and that the large increase of the foreign establishments, to which the Society stands pledged, can only be maintained by a still further increase of annual subscriptions and donations.

It is computed that 300 Additional Clergymen might be advantageously employed, at the present time, in the British Colonies; and supposing that the Society allowed stipends, amounting on the average to 100*l.* a-year, to each of these Clergymen, the increased expenditure for the Colonies alone would be 30,000*l.* a-year. The demand for new Missions and additional Missionaries to the Heathen must also be taken into consideration; and, on the whole, it may be said that three times the amount of the present Annual Subscriptions, or 60,000*l.* a-year, is required, in order to place the operations of the Society on an adequate scale.

That this very large sum can be raised at once, it would be rash to assert. But, looking at what is done by other Institutions, both among Churchmen and Dissenters, there seems no reason to despair of obtaining it at no very distant time. . . . There are still many of our large towns, and of our richest agricultural districts, where the religious destitution of the Colonies, and the efforts of the Society to relieve it, are equally unknown. They pray fervently to the Giver of all Good to put an end to this ignorance, and stir up the minds of His faithful people, and strengthen them for the discharge of their duty.

*State of the Funds.**Receipts of the Year.*

	£	s.	d.
Annual Subscriptions	11277	7	10
Donations	2345	15	6
Collections	2459	12	0
Legacies	475	18	0
Dividends	3123	15	0
Rents	157	10	0
Annuities	85	5	0
Jackson-Forkhill Missionaries ..	600	0	0
Jackson-Forkhill Scholars	400	0	0
	20925	3	4

Archbishop Tenison's Fund—

Dividends	387	15	0
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*West-India Fund—**Portions of Parliamentary Votes (1837 and 1838) for School Houses*

Houses	13000	0	0
Dividends	1380	10	5

Codrington Trust, Barbadoes—

Consignees	3954	11	11
Dividends	780	0	0

Vandois-Clergy Fund—

Dividends	325	1	10
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Debritzen College, Hungary—

Dividends	75	0	0
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American Colonial Bishops—

Dividends	441	0	0
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Total...£ 41,269 2 6

*Payments of the Year.**North-American Colonies—*

92 Missionaries	11142	19	2
Arrears to Missionaries	35	0	0
Grants for Catechists	200	0	0
10 Schoolmasters	136	5	0
1 Retired Missionary	100	0	0
Distressed Missionary	20	0	0
10 Widows of Missionaries ...	500	0	0
Grant in aid of King's College,	500	0	0
Chaplain of King's College ...	30	0	0
1 Exhibitioner	30	0	0
For building Churches	630	0	0

East Indies—

Principal and Professor of Bishop's College	2100	0	0
Current Expenses of College ..	2000	0	0
Superintendent of Press	225	0	0
Missionaries and Catechists ..	8323	10	1
Passage Money	610	0	0
Books for College Chapel	109	0	0
Books for Vepery School	121	2	0
Grants for Native Education ..	700	0	0
Grants for Sundries	900	0	0

Africa—

2 Missionaries	339	6	0
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Australia—

Grants to the Bishop of Australia,	750	0	0
13 Missionaries, for Outfit and			
Passage	1935	0	2
2 Missionaries, Salaries	100	0	0

Archbishop Tenison's Fund—

Retired Missionary	75	0	0
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West-India Fund—

Salaries of 38 Missionaries ...	3974	16	8
Schoolmasters	4194	8	4
Churches, Chapels, and Schools,	12890	8	0
Codrington Trust, Barbadoes—			
Supplies and College Expenses,	1341	4	5

Salaries	1356	13	4
Exhibitors and Foundationers,	747	3	11
Sundries	226	5	8
Vandois-Clergy Fund—			
Thirteen Pastors	322	0	0
Debritzen-College Fund—			
Professors	150	0	0
American Colonial Bishops—			
Bishop of Nova Scotia	400	0	0
Publications	844	10	6
Salaries	988	16	0
Sundries	1538	2	9

Total...£ 60,577 11 10

N.B. Balances, and Purchase and Sale of Stock, are not noticed in these Statements.

LONDON MISSIONARY SOCIETY.

THE Directors have circulated the following notice of

A Liberal Contribution.

The Directors have lately received a Donation of Five Pounds in aid of the funds of the Society, accompanied by the brief Letter which is given below. They are desirous to hold up the example to the view of the humbler classes, to which the writer acknowledges himself to belong—not for the purpose of exalting the worthy individual who has made this liberal offering, but with the hope that it may be influential in diffusing a similar spirit among those who occupy the same rank of life. The spiritual claims of the Heathen, the injunctions of our Divine Saviour to supply those who are ready to perish with the bread that cometh down from heaven, press equally on the poor and the rich; all being required to give according to their ability. It is of supreme importance that this sentiment should be deeply fixed in the heart of every disciple of Christ at the present time, and that an enlarged exhibition of its influence should speedily be made. To accomplish all which still remains unachieved and unattempted, every hand must be put to the plough—every talent, the least as well as the greatest, brought into requisition, and zealously exerted—till, in the strength of the Lord, victory be obtained. The Letter referred to is as follows:—

I wish to inform you, that one of your Missionary Collectors lent me, a short time ago, the "Missionary Magazine," for June and July 1839, to read. I read about the General Annual Meeting which you had in May, and the Special Meeting which you had to receive those six poor Christian Refugees who have fled for their lives from Madagascar. I have been a penny-a-week subscriber for fifteen

years or more to the London Missionary Society. I believe God has greatly blessed me for it; but, from reading the above-mentioned Magazines, I came to this conclusion—that I would give five pounds to the Missionary Society—more than my penny per week. I now send the five pounds to you; with my poor prayers that God would bless all the Nations of the earth and every poor Heathen with the Gospel of Jesus Christ.

This Letter is addressed to the Directors from Cheshire, and is signed “A Working Man.”

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1838—39.

Issue of Books and Tracts; from April 1838 to April 1839.

Bibles	108,132
Testaments	102,121
Common Prayer-Books	227,362
Psalters	14,198
Bound Books	161,167
Tracts	2,276,166
	<hr/> 2,889,146

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions	14879	19	5
Benefactions	2568	3	6
Legacies	6940	4	0
Dividends and Interest	6728	7	4
Rent of Land	20	3	11
	31136	18	2
On account of Books	52766	5	7
Ditto from Government	1080	13	0
Total	£84,983	16	9

Payments of the Year.

Books, Paper, Printing, Binding, 65400	5	1
Books issued gratuitously	2191	10 11
Books for Government	1185	1 3
Books on account of Charities ..	169	5 9
Books for Committees and Office,	120	1 4
Copy-Right &c. of Tracts	30	0 0
Home Grants for Churches and		
Chapels	450	0 0
Home Grant for School	30	0 0
Foreign Translation Fund	60	0 0
Sally Mission	635	19 1
Gibraltar Committee	200	0 0
South Africa	250	0 0
Countries near the Tigris and Eu-		
phrates	500	0 0
India	3077	9 8
Australia	750	0 0
16,000 Annual Reports	874	1 11
Salaries, Rent, Taxes, Office Ex-		
penses, Depository, and Sundries,	6810	4 8
Total	£82,733	19 8

Miscellaneous Notices.

The Receipts, compared with those of the Year 1836-37, as given at Nov. 1839.

p. 489 of our last Volume, shew an Increase of 10,950*l.* 18*s.* 6*d.* This consists, in about equal parts, of increased Legacies and receipts for Books. An increase of 710*l.* 1*s.* 1*d.* has taken place in Annual Subscriptions, and a decrease of 780*l.* 12*s.* 11*d.* in Benefactions.

The Members admitted during the year were 994, of whom 235 were Ladies.

Upward of 200 places or persons are enumerated as receiving Grants of Books.

Grants of Money, to the amount of 19,140*l.*, have been made by the Society since the year 1822, toward the erection and enlargement of Churches in Foreign Parts.

Petitions to Parliament.

Besides Petitions to Parliament on the subject of National Education and against the Fourteenth Clause of the Prison-Regulation Bill, the Society presented a Petition in behalf of the Colonial Church. The grounds of the Petition are thus stated:—

—That, in the opinion of your Petitioners, it is the bounden duty of every Christian State to provide for the religious instruction of its subjects, in every part of its Possessions and Dependencies.

—That Great Britain is now, by Divine Providence, entrusted with a larger extent of Foreign Possessions and Dependencies, than has ever been committed to the charge of any Nation in the world; and that, consequently, her responsibilities are greater than those of any other State.

—That the obligations of the British Nation, with regard to the religious instruction of the people in those distant parts of the Empire, have never been adequately discharged.

On these grounds, the Petitioners humbly pray—

That your Honourable House will be pleased to sanction and adopt such further measures, as may be necessary for providing more effectually for the religious instruction of the Colonies; for an increase in the number of Bishops and Clergy, wherever they are required; for the protection of the existing property and lands of the Church; and for the erection of New Churches and Chapels to an extent

commensurate with the wants of the Colonists: and they earnestly implore, that no New Colonies may be founded without express provision being made for the instruction of the inhabitants in the truths and duties of Christianity, according to the principles of the Church of England.

In reference to these Petitions, it is remarked—

In conformity with the principles on which it was first established, the Institution has, during the past year, expressed its views and wishes on two important questions; namely, those of general Education, and Religious Colonial Provision; on the issue of which, in this Christian Nation, mighty interests undoubtedly depend.

If, however, in the business of instruction, any other foundation than that which is laid, be recognised and adopted by some; or the spiritual sustenance for the hungry souls of our brethren in the Church in the Colonies be dealt out with a sparing hand; still this Society will not suffer itself to be deterred or discouraged in the prosecution of the good work in which it has been so long engaged. It will persevere, with becoming zeal, in the use of such means as the good Providence of God may see fit to place in its hands toward attaining its great and glorious objects, of bringing up children in the nurture and admonition of the Lord—maintaining and promoting the knowledge of pure and uncorrupted Christianity at home—and communicating the blessings of the Gospel to distant parts of the world; *that the way of God may be known upon earth, His saving health among all nations.*

Foreign Translation Committee.

The following is an abstract of the Report of this Committee:—

Bible in French—The New Version has been carried on with as much activity as the Committee could reasonably expect. The New Testament is now in type.

Bible in Arabic—This translation, by the Rev. C. F. Schlienz, has been in progress since the beginning of the present year. The Book of Genesis is completed.

Old Test. in Spanish—Of this revision, the Pentateuch and some other portions are in type.

A satisfactory way has been opened for promoting the circulation of the New Testament, and also of the Liturgy, in

the interior of Spain. The Committee have already availed themselves of the opportunity thus afforded, by ordering 1000 copies of each to be sent to that country. The Liturgy seems to be peculiarly acceptable to those Spaniards who have been enabled to shake off from their own minds the superstitions which at present darken the Church of their country, without throwing aside (as unhappily is too often the case) their attachment to the true Catholic Church, or the belief of Christianity itself. The Committee, therefore, look with increased satisfaction to this part of their operations; and though a beginning only has been made, they cannot but hope that this attempt to promote Christian Knowledge in its purest form in Spain will continue to prosper in the hands of the Society.

Liturgy in French—The Committee have undertaken a revised edition: it is already in a forward state. This new edition is not intended for the use of the Islands of Guernsey and Jersey, which have each of them a distinct edition of its own, but for France and the British Colonies.

Liturgy in Modern Greek—This new translation, completed at Athens under the superintendence of the Rev. H. D. Levees, has been printed in London. As some apprehensions have been expressed by Members of the Society, lest the measure should be considered as an interference on their part with the affairs of the Greek Church, a notice to the following effect has been inserted at the beginning of the Work—

That the translation has been made, not with the intention of introducing the use of our own Liturgy into any Foreign Church, but solely for the purpose of making known to all, what are the Rites, and Ceremonies, and Doctrines of the Church of England.

Liturgy in Arabic—The printing is in progress at Malta, under the care of the Rev. C. F. Schlienz. In the mean time, copies of the former translation (Pococke's), as completed and printed at Bishop's College, Calcutta, at the expense of the Society, have been circulated in Syria and Egypt, by the Rev. Dr. Mill, on his way homeward from India, and were very well received by the Clergy of the Oriental Churches generally. Subscriptions and Donations were received by this Committee during the year amounting to 501*l.* 10*s.* 10*d.*

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-SEVENTH REPORT.

Issue of Books and Tracts.

DURING the past year there have been issued as follows:—Prayer-Books, Psalters, and Books of Homilies, bound, 23,040; Homilies, Festival Services, and Articles of Religion, 87,787; Collects, Catechisms, Baptismal Service, Family Prayer-Books, Service for Consecration of Churches, and Forms of Prayer used in both Houses of Parliament, 33,308: making a grand total issue, from the commencement of the Society, of 365,972 bound books; and of Tracts, 2,336,737.

Visits to Ships in the Port of London.

During the year, 3650 ships and other vessels have been visited or re-visited in the London River and Docks. Of 943 Commanders of Vessels spoken with particularly, 725 entirely neglect the duty of prayer with their men when the Sabbath is spent at sea. During the same period, 1590 Books of Common Prayer, and 200 Books of Family Prayers, taken from the Liturgy, in English; also 15 Books of a Selection of Prayers from the Liturgy, in German and Spanish; and 6 whole Books, and 15 Books of Select Homilies, have been purchased by the Sailors at reduced prices: 696 Books of Select Homilies, in English, 20 in French, and about 500 Homily Tracts, have been distributed gratuitously on board the ships visited. Emigrant ships have been supplied with books.

From May 1824 to 31st March 1839, there have been 27,960 ships and other vessels visited or re-visited in the London River and Gravesend only. During the same period, the Sailors and Boatmen have purchased, at reduced prices, 16,040 Prayer-Books, 200 Books of Family Prayers taken from the Liturgy, and 217 Books of Homilies. There have also been distributed gratuitously, during the above-named period, 13,910 Books of Select Homilies, for the use of Seamen on board their ships.

Encouragements and Difficulties.

Much encouragement is given to the Society's Agents on board many vessels bound foreign, both by Owners and Captains. . . Many coasting vessels have been supplied with the Book of Family Prayers: the Commanders were much gratified with this little book: the men, likewise, in these small craft, seem to be equally anxious to purchase this book, and have fre-

quently collected their pence together to get copies of it.

Difficulties still occasionally present themselves to the Society's Agents, but they are comparatively few: men without principle endeavour to laugh them to scorn: others, who are infidels in practice, ridicule the object of promoting Religion among sailors on board ship; but the grossest insults are offered by the Roman Catholics from Ireland. Yet, even in these instances, it is observed occasionally, that by the reading of the Society's Address to Commanders of Vessels, or of a portion of the Homilies, with a few kind remarks by the Agents, the evil spirit is in a measure subdued. On visiting several vessels from Dublin, one of the Society's Agents endured many insults from the Roman-Catholic Sailors: and when he asked the Master whether he had prayers on board, he replied, that he DARED not attempt to perform that duty; for, if he did, it would be told to the priest on his return to Dublin, and he would not afterward be able to get a man to sail out of the port with him.

Notices on the Publications.

During the past year, the Committee have published the following New Works:—

1. The Form of Consecration of Churches, in the Dioceses of London and Winchester, respectively.

2. The Baptismal Service, in the form of a Tract, for the use of sponsors and others, at the administration of the rite of Baptism; together with the 30th Canon of the Church of England, on the Right Use of the Cross in Baptism.

Your Committee have reason to be thankful that they were led to undertake the publication of the Coronation Service. The peculiar circumstances of last year gave a very wide circulation to the Tract in question—more than 23,000 copies having been disposed of. The publication of the Family Prayer-Book has been a source of unmingled gratification to your Committee: a third edition is now very nearly exhausted: among sailors it has led to an increased demand for the whole book.

Your Committee have not lost sight of the opening made by the alteration in the first law two years since, for the publication of other authorised formularies and works of the Church of England, besides the Prayer-Books and Homilies.

The very limited means for general

purposes, at the disposal of the Committee, suggested the expediency of raising a special fund, for the purpose of printing other works set forth by authority. They have already received 50*l.* for the purpose. They commence with publishing Jewell's Apology, which is now in the press.

RELIGIOUS-TRACT SOCIETY.

FORTIETH REPORT.

Issue of Publications.

THE Publications issued during the year amount to 18,042,532; being an increase on the preceding year of 2,102,972; and making the total circulation, in about eighty-five languages, including the issues of Foreign Societies assisted by this Institution, amount to upward of TWO HUNDRED AND NINETY-THREE MILLIONS.

Increase of Issue from Reduction of Price.

The reduction of one-sixth in the price of the Society's Tracts, announced in the last Report, has been an acceptable measure to its numerous friends, and has led to an increase of 1,353,787 in their circulation.

By this reduction, the supporters of the Society have saved about 1500*l.* in their purchases of the past year.

Grants for Great Britain and Ireland.

The total Grants for Home Circulation during the year amount to 2,314,958 copies of publications; without including the Sunday School and other Circulating Libraries granted by the Committee. These various supplies amount to 1793*l.*

16*s.* 1*d.* They were as follows:—

British Emigrants	47,757
Soldiers and Sailors, Bargemen, &c.	146,121
Foreigners in England	10,200
Sabbath-Day Circulation	150,000
Home Missionary Agents	94,012
District-Visiting and Christian- Instruction Societies, and Town Missions	364,328
Prisons	15,780
Hospitals	3,025
Workhouses and Union-Houses ..	8,650
Fairs and Races	221,500
Railway Men	14,080
Hop-Pickers	17,270
For Special Occasions, including the Coronation of Her Majesty,	34,000
Miscellaneous	729,119
Wales, Scotland, and Ireland ...	458,116

Value of Domestic and Foreign Grants.

The value of the respective Grants, made in Money, Printing Paper, and Publications, was as follows:—

DOMESTIC:—Emigrants, 70*l.*—Soldiers, Sailors, Bargemen, &c., 100*l.*—Foreigners in England, 12*l.*—Sabbath Circulation, 32*l.*—Christian-Instruction, District-Visiting, and other similar Societies, 205*l.*—Prisons, Hospitals, and Poor-houses, 52*l.*—Fairs and Races, 55*l.*—Libraries for Public Institutions, 45*l.*—Circulating Libraries, 1260*l.*—Wales, 13*l.*—Scotland, 48*l.*—Ireland, 290*l.*—Miscellaneous, 520*l.* Total: 2702*l.*

FOREIGN:—France, 600*l.*—Switzerland, 20*l.*—Germany, 300*l.*—Denmark, Sweden, and Norway, 22*l.*—Russia, 650*l.*—Spain and Portugal, 30*l.*—Africa, 68*l.*—Madagascar, 62*l.*—Greece and Mediterranean, 16*l.*—China, with Malacca, Pinang, Singapore, and Batavia, 230*l.*—Burmah, 205*l.*—East Indies, 2780*l.*—Australia, 160*l.*—Polynesia and New Zealand, 63*l.*—Spanish America, 25*l.*—West Indies, 210*l.*—Upper and Lower Canada, 600*l.* Total: 6041*l.*

Notices relative to Domestic Grants.

Emigrants—continue to be supplied with suitable publications, on leaving their native shores: grants for these purposes have been placed with correspondents at the principal ports from whence such persons sail. Libraries at reduced prices have been granted for several emigrant vessels.

Soldiers—The Publications circulated among Soldiers have been connected with beneficial results. "It gives me pleasure," says a correspondent, "to be able to testify, that the books sent to our military depôt were much read, and were manifestly influential over the conduct of the soldiers."

The Committee have heard, with sincere pleasure, that it is the intention of Her Majesty's Government to establish Barrack Libraries throughout the British Service. Should such a measure be carried into effect, they will cheerfully furnish any of the Society's Publications for such an important object, at one-half the catalogue prices.

Sailors—The grants for Sailors have been principally placed with the Committee of the British and Foreign Sailors' Society; whose Agents are very assiduous in their circulation, not only among the British Sailors, but Foreign Seamen: they have established Loan Libraries, from which seamen are furnished with a single volume, to peruse during their voyage, exchanging or returning it on their next arrival: by this plan, thousands of inter-

esting works invite the attention of our seafaring population. Sailors employed in the foreign trade have not been overlooked: they are excluded, for many months, from the regular means of moral instruction and improvement; and, therefore, to meet the emergency of their case, a Library, composed of select and suitable Works, is put on board different ships, under the care of the captain or mate, from which every one of the crew may be supplied: these means of usefulness have been successful in a variety of cases. The Lords of the Admiralty have directed a small library to be placed on board every commissioned ship in Her Majesty's navy: the selection contains some of the most useful of the Society's Publications.

Sabbath Desecration—There are many persons whose very occupations keep them from the public Means of Grace; among these are coachmen, hostlers, with several thousands of persons connected with the inland navigation of the country: many others might also be enumerated, who are placed in the same circumstances. Surely, it is our duty to make special efforts for their spiritual benefit. The Committee are not without encouragement in this branch of their labours.

Visiting Societies—The circulation of the Society's Publications, through the District-Visiting and Christian-Instruction Societies, the London City-Mission, and various similar institutions, has been very useful; and the Committee have had great pleasure in making considerable grants to these important Institutions. In London upward of Fifty Thousand Families, and in Manchester more than Six Thousand Families, regularly receive the Scriptural Works of the Society. The English Monthly-Tract Society has been assisted in the work which it has undertaken: the Committee have paid the expense of composing and working 10,000 copies of the Nos. 28, 179, 226, 393, and 418.

Prisons—Increased attention is now paid to the moral and religious condition of the prisoners confined in our jails. Numerous applications have been made by Chaplains, and others connected with those places, which have received prompt attention. One Chaplain stated his anxiety to obtain copies of the Society's "Short Comments," for the use of all the prisoners under his charge; in the attainment of which object, the Committee

have rendered assistance, by a grant of part of the value of the books.

Union Workhouses—The Society's Libraries have been furnished to Twenty-one of the Union Workhouses, during the past year, at half their cost price. The Committee have reason to believe that the books have been useful to the poor; who seek, in these establishments, for support and shelter in the hour of need.

Rail-roads—The men engaged in making Rail-roads have been visited by many friends. Tracts have been thankfully received.

Young Ministers—Thirty applications have been received from Young Ministers of limited resources, for the supply of ten-pounds' worth of the Society's Works, on payment of half their cost, which have been granted. By these grants, many devoted men, on their Ordination, have been furnished with useful Theological Works. Twenty-two of these grants have been made to Ministers proceeding to Foreign Stations, and eight to Labourers in our own land.

Libraries—To destitute districts in Great Britain, Ireland, and the Colonies, 179 Libraries have been granted, during the year, at reduced prices; to Sunday Schools, and National, British, Periodical, and other Day Schools, 208; and to Union Workhouses, 21. The total number granted during the year amounts to 432, amounting to 1163*l.* 1*7s.* 6*d.*

Wales—The Grants for circulation in the Principality amount to 27,080 Publications in Welsh, in addition to ten Libraries.

Scotland—The publication of Tracts in Gaelic, in aid of which a Grant of 100*l.* was made last year, has satisfactorily proceeded under the superintendence of the Glasgow Tract Society. The Tracts and Children's Books supplied for gratuitous distribution amount to 63,688; and 45 Libraries, at reduced prices.

Ireland—The Society's Works continue to be widely scattered in many parts of Ireland. There is still considerable opposition against all religious efforts, which is, however, sometimes overruled for good. Thirty-two Libraries have been sent to different Ministers in Ireland, and 367,347 Tracts: 7500 Tracts in Irish have been placed at the disposal of the Irish Islands' Society; and a Clergyman, appointed to itinerate among fourteen islands, extending about 200 miles along the Irish Coast, and containing a popula-

tion of 50,000 persons, has received a large supply of English Tracts, with fifty copies of Nangle's "Gospel Lever." "Many Roman Catholics," remarks a friend, "in all places where I have been, not only attend the Public Services, but have called on us in private for religious conversation; and it is very interesting to witness their anxious solicitude to obtain the Word of God, and the Religious Publications of the Tract Society." A Clergyman, when acknowledging the arrival of a grant of Tracts, observes:—

The number of reading persons is greatly on the increase, and consequently the opportunity of circulating Tracts and the Scriptures. Though the impulse on the popular mind is yet feeble, occasional instances encourage us to hope that there is a deep under-current at work, hidden by the noise of political excitement, which will display itself in a wide-spread departure from Popish Errors.

Channel Islands—A Grant has been made for the publication of several Handbills in Guernsey. To Jersey, the Committee have sent 32,000 English Tracts, and ten pounds in the publications of the Paris Tract Society.

Mission Stations—Many Letters have been received from Missionaries, of different Christian Denominations, acknowledging the arrival of the Libraries which have been voted for the benefit of their families. They are likely to be extensively useful among the Young, who are often placed in circumstances very disadvantageous to their moral and spiritual welfare. The Rev. A. Simpson, of Elmeo, writes:—

It gives me unmingled pleasure to know that we who are afar off, at the ends of the earth, are so affectionately remembered by the wise and the good in the land of our fathers. The benevolent design of the Committee, directed to our children, will, in an eminent degree, be accomplished at this Station, which is the site of the "South-Sea Academy." All the children of the Brethren labouring among the Georgian, Society, and Hervey-Island Groupes will have the advantage of perusing your publications, which may prove an incalculable benefit to them.

New Publications.

The New Publications issued during the Year amount to 211; exceeding, by 68, those of the year preceding. The demand for these works has fully justified their publication. During the year, an extensive variety of popular and useful works

has been issued by many publishers at a cheap rate, which were likely to have a material influence on the Society's circulation: such, however, has not been the case; but, on the contrary, there has been a considerable increase in the sales during the past year.

Notices relative to different Works.

The "Life of Dr. Bedell" has been added to the series of *Christian Biography*. The *Female Lives*, previously published, have been printed together in two volumes, entitled *Female Biography*.

Another volume has been added to the series of *Missionary Records*, entitled "Northern Countries." The early and successful labours of the United Brethren in Greenland and Labrador, with the more modern exertions of the Missionaries—together with those of the Scottish and London Societies, in Karass and Siberia—are succinctly detailed in this volume.

A Selection from the Society's most useful Tracts, together with several new Works, have been printed in 32mo, with gilt edges; in the hope, that where the Tract, in its common form, cannot be given, these little works will be found an acceptable medium of communicating the saving truths of the Gospel to the wise, the mighty, and the noble of our land. Nineteen Works have been printed in this new series, which have had an extensive circulation.

The *Tracts for the Young* now contain 96 varieties. They may be obtained in three volumes, entitled "Selections for the Young."

A series has been commenced in 16mo square. The first Work published on this plan, is entitled, "Light; its Properties and Effects." The subject is treated in a scientific yet popular manner; and is interspersed with frequent references to Scriptural topics. It is illustrated with numerous engravings and diagrams, and will prove an interesting present for the young in families and schools. It is proposed to publish several other volumes in the same style. The "History of Insects" has just appeared.

"Female Excellence" and "Friendly Counsels" will be considered useful additions to the Society's Works; and its friends will be glad to see the "Patriarchs," the "Pleasures of Religion," and the "Middle Ages of England," added to the catalogue. The latter Work is a con-

tinuation of English History, commenced in the "Britons and Saxons."

The "Bereaved Parent Consoled," and "Parental Care for the Salvation of Children," are important publications for the heads of families.

Several old Works have been republished. These comprise the productions of *Bishop Hopkins, Bury, Watson, Gearing, Doddridge*, and others.

The *Short Comments on every Chapter of the Holy Bible* have been completed. These brief and plain remarks explain the truths of Scripture doctrinally and practically; and are, for the most part, taken from the works of Henry and Scott, and other writers holding the same sentiments.

The *Miniature Commentary*, in three volumes, royal 32mo, is a reprint of the *Short Comments*, in a small pocket form. It will be useful to the young, to the traveller, to Sunday-School Teachers, and all persons who are called to explain to the ignorant the Way of Salvation.

The *Paragraph Bible*, announced in the last Report, has been printed, and favourably received. If the reader of the Holy Scriptures should be able more clearly to understand the mind of the Spirit, by the constant perusal of this edition of the Bible, the anxious wishes of the Committee will be fully realized.

The *Christian Almanack*, in its various forms, has had a considerable circulation. All the Society's Almanacks, in addition to the usual scientific information, contain Religious and Scriptural information of considerable interest. Many of the Society's friends, feeling the importance of superseding the foolish matter too frequently vended to the poor through the medium of Almanacks, have adopted the plan of giving one of the penny almanacks to scholars in Day and Sunday Schools, and to each of the families in Loan-Tract Districts—a method of doing good worthy of general imitation.

The *Tracts for the Blind* have been circulated to a considerable extent. On this subject, a Correspondent has remarked:—

The endeavours of your Society on behalf of the Blind, in promoting their literature, and giving them the means of acquiring religious knowledge, have produced in me much gratitude and thankfulness. The translation of your Tracts from the sense of sight to the sense of touch, is as successful and efficient as their

translation has been from one language to another.

The Society's *Periodicals* have an extensive issue. An esteemed correspondent informs the Committee, that he has adopted the practice, for some time past, of recommending these works to his regular congregation, and also to his village congregations; which has led to the circulation of 2800 of the *Tract Magazine*, 1000 of the *Child's Companion*, and 400 of the *Visitor*, in a short period. The Committee trust that this example will be extensively imitated.

The "Anxious Inquirer Directed" has had an unusually large circulation, amounting to nearly 150,000 copies.

The Eleventh Volume of the *First Series Tracts* is now complete, and ready for circulation. The "Village Sermons," by the late Rev. George Burder, may be had in eight small volumes, or separately, as twelve-paged Tracts.

The *Christian Spectator* has been published during the year, which, being a stamped publication, is forwarded free of postage throughout Great Britain and Ireland, and the colonies of our country. This Periodical enables the Committee to furnish prompt information of their proceedings, and also of their New Publications. It is not the design of the Committee to make the *Christian Spectator* the record of party views, either in politics or religion: they feel, however, that it is an important medium of answering the inaccurate statements, which are sometimes made, in reference to the Society. Already, the work has answered this important object.

In looking to the future management of the Society, the Committee feel that it will be their duty to prepare a variety of Works specially adapted to the present times. Arrangements are in progress for the publication of a series on the Roman-Catholic Controversy; and others calculated, by the Divine Blessing, to counteract the atheistical and licentious principles which are now so widely disseminated, by cheap Tracts, in the populous towns of our country.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN
AND CONTINENTAL SOCIETIES.

THE following details are collected

from the Thirty-fifth Report of the B. F. Bible Society.

France.

The labours of M. de Pressensé, the Society's Agent at Paris, have been both extensive and successful. His issues from the dépôt under his charge have amounted to 121,412 copies. Of these, 73,124 have been distributed through the medium of 58 Colporteurs, and have been spread over 52 departments of France: through other channels, 32,102 copies have found their way into the hands of the people of France: the remainder has consisted of supplies forwarded to other countries. He thus speaks of the Colporteurs:—

The Colporteurs not only serve to convey the Bible into places where, without them, it would not have arrived, at least so soon; but also, in the hands of God, they are the instruments of very numerous conversions to the divine doctrines of the Book of Life. Two of them visited a small town, where their simple addresses were so much blessed by the Lord, that ten persons were induced to read the Sacred Volume; and to the glory of God be it said, the perusal has been made instrumental to their conversion. Not one of our Colporteurs has been prosecuted by the Authorities; and if any have been compelled to appear before the magistrates, in consequence of false accusations brought against them by the priests, they have been fully acquitted; and their conduct has been found so free from blame, in all respects, that no hindrance has been thrown in the way of their carrying on their labours. The Colporteurs, alone, have required, in the last month, 11,102 volumes, of which 10,410 were of De Sacy's Version. This evidently proves that the Bible Cause is advancing among that portion of the population which has most need of being enlightened on the truths of Salvation; and further, that the greatest part of your issues are made so as to insure the most complete success, inasmuch as the Scriptures circulated by those men are never given away, but sold at a gradually rising price, which tends to give an additional value to the Sacred Book in the eyes of those who obtain it in this way.

Of other Societies and Friends it is stated:—

The French and Foreign Bible Society has issued on its own account 5369 Bibles and 32,170 Testaments. Its receipts have been 47,286 francs. An application for aid has been cheerfully responded to, by a grant of 500*l*.

Your Committee were unable to obtain, in time for the last Report, an account of the proceedings of the Paris Pro-

testant Bible Society; but from the Report for 1837-8, since received, it appears that its issues were 1739 Bibles and 4416 New Testaments: its distributions for 1838-9 have been 1508 Bibles and 3825 New Testaments; making the total from its commencement, 181,784 copies.

The zealous friends of the Society at Toulouse, the Messrs. Courtois, have continued their work, notwithstanding very determined opposition. These friends have been obliged to enter largely into controversy: no small debt of gratitude is due to them. They write—

The Bible Societies are the principal objects of calumnies and accusations; and so loud is the outcry that all our Versions are adulterated, that they have finished by convincing the multitude that this is the case. It is this important question which we are determined to clear.

The stir thus created is manifestly producing a considerable re-action. These friends further write—

Our Place of Worship at Toulouse has never been so well attended: it has been quite thronged. Many Roman Catholics are attending.

Gratifying details of the religious effects in France of the labours of Colporteurs appear at pp.111—113 of our present Volume.

Switzerland.

The Bâle Society has circulated in the year 1776 Bibles and 2832 Testaments.

The Evangelical Society of Berne has received 250 Bibles and 850 Testaments, and has remitted nearly 130*l*.

On occasion of a visit to the Continent by Dr. Steinkopff, he thus speaks of Switzerland:—

In the progress of my journey through some parts of Switzerland, I had also repeated opportunities of observing that the Bible and Missionary Cause has many warm friends and supporters in the Protestants' Cantons of that interesting country, particularly in the cities of Schaffhausen, Zurich, and Bâle. Amidst the multiplied and strenuous efforts made by the champions of Infidelity to undermine the very foundations of Christianity, there is still remaining a mighty phalanx of friends to the Bible and to the God of Bible; who are more determined than ever to counteract those unhallowed designs, and, with unshaken firmness and undeviating integrity, to adhere to those great and fundamental truths so plainly

and distinctly contained in the Inspired Volume, and handed down to us, as a sacred deposit, by Apostles, Martyrs, and Reformers.

Belgium.

Your Agent, Mr. Tiddy, has been eminently successful in his labours, which have been carried on against much opposition. Of the Colporteurs, Mr. Tiddy writes—

The hand of the enemy has been hard against our dear brethren the Colporteurs. These humble and zealous servants of the Lord have had their faith put to the severest trial. They have been called on to bear and to forbear a thousand times: they have seen the precious Book of Life, as well as the Society and themselves, trampled under foot. They have been accused, in every manner, of every evil thing.

During the past year I have employed seven: they have pretty well run over all the country, except Flanders, where we have not been able to do much this year; so that they have often retraced their steps, and visited the same places two or three times. This has been particularly the case where the priests have exerted their influence to destroy the Scriptures which may have been sold at the first visit. By this means, the Colporteurs beget some confidence in the minds of the people; and are enabled to answer any objections which the priests may have raised—to enlighten the people on many points which the priests hesitate not to misrepresent. It is no uncommon thing to hear, "Had not these men been in the right, and their books good, they would never dare to come back."

The distributions for the last year were—by Sale, 2200 Bibles, 17,727 Testaments, and 41 Portions; by Gifts, 42 Bibles, 71 Testaments, and 13 Portions; and to Societies, 834 Bibles and 3312 Testaments; making a total of 24,240 copies.

There have been printed in Brussels, during the year, 5000 Flemish Bibles and 10,000 Testaments, and 5000 French Bibles and 20,000 Testaments.

Instances of the Power of the Scriptures in Belgium appear at pp. 41, 42 of our present Volume; and, at pp. 415, 416, the testimony of the Rev. Carr Glyn to the progress there of the Bible Cause.

Germany and Prussia.

Dr. Pinkerton's time has been occupied by a visit to England, during which various important points connected with his agency came under discussion; and
Nov. 1839.

by two journeys on the Continent, during the second of which he was seized with an alarming illness, and detained for seven weeks at Schwytz, and then obliged to return home instead of completing his original plan. The year just elapsed has been one fuller of interest than any which have preceded it. His general survey, dated Frankfort, March 30, 1839, here follows:—

Our issues during the past year have been larger than those of the preceding year. They amount to 48,350 copies of Bibles and Testaments; viz. *Bibles*: German Lutheran, 6793; Polish, 1405; Bohemian, 1351; Hungarian, 800. *Testaments*: German Lutheran, 13,527; ditto with Psalms, 3445; Polish for Protestants, 1436; German for Roman Catholics, 9039; Polish for Roman Catholics, 1504; Bohemian for Protestants, 3500; Russ, 550; Servian, 200; Hungarian, 2000; ditto with Psalms, 1000; Lithuanian, 70; together with 1731 Bibles and Testaments in Hebrew, Greek, Latin, Italian, French, English, and other dialects. Of these 48,350 copies, 35,176 were for circulation among Protestants; 11,443 for Roman Catholics and Members of the Greek Church; and 1731 copies for Jews, and Christians of different denominations.

The net amount of proceeds, after deducting expenses, is 1388*l*. This is the largest income which we have ever had; and exceeds the receipts of last year by 482*l*. 10*s*.

The copies printed and purchased during the year, at the expense of the Society, amount to 57,728; being 14,000 Bibles, and 43,728 Testaments.

From the above statements, you will observe that our labours have not been restrained; and that though your Agent was laid low and bound in his personal operations for a time by a severe indisposition, yet the Word of the Lord has not been bound. In some distant parts of our extensive field, an extraordinary desire for the Divine Word has been awakened, and a mournful deficiency of it has been detected. Even in those parts of Protestant Germany, which have been, for upward of 25 years, annually receiving large distributions of the Holy Scriptures at the expense of British Christians, there is a constant, yea, if any thing, an augmented call for them; in proportion as the people are awakening from their long-continued state of indifference to the Sacred Book, and as it is being more extensively introduced into the Schools. The grants of copies both to Roman-Catholic and Protestant Schools are gratefully acknowledged; and it is consolatory to reflect, how many poor children there are in early age brought to an acquaintance with the blessed truths of the Gospel, who, but for the aid granted

by our Society, would in all probability have remained destitute of this precious boon.

An attempt has also been made during the past year to employ Colporteurs in promoting this good cause; but comparatively little has been effected by these means, chiefly on account of the poverty of the people, and obstructions thrown in the way by the civil authorities. Our principal channels for distribution, therefore, still continue to be through individuals, especially the Clergy, of different Confessions; who have the best means of knowing the wants of their people, and of conducting the distribution in strict accordance with the regulations of our Society. We are deeply indebted to the Missionaries in Poland and Prussia, of the London Society for promoting Christianity among the Jews, for the efficient aid which they render in supplying not only the Jews, but also the Christians, in the sphere of their labours, with the Word of God.

In looking through the Reports of the German Bible Societies for the past year, it is gratifying to observe that they steadily continue to prosecute their object.

During the year, 5637 Bibles and 1560 Testaments have been circulated by the SAXON Society. The BAVARIAN Society, at Nuremberg, have put 5095 Bibles and 1353 Testaments in circulation during the year. The Society at BREMEN continues to supply the numerous emigrants to America with the Word of God, and during the last year has circulated in all 900 copies. The DANTZIG Society distributed 888 copies. The KÖNIGSBERG Society has circulated 976 Bibles and 910 Testaments; making the amount of their distribution, in 24 years, 31,932 copies of the Scriptures. The WUERTEMBERG Society continues, as in former years, to be distinguished for activity: its issues last year amount to 16,820 copies, of which 7323 Bibles and 3162 Testaments were circulated in the kingdom of Wuerttemberg, and the rest disposed of to the Bible Societies in the neighbouring countries.

From the Report of Dr. Steinkopff before mentioned, we extract a notice of the Wuerttemberg Society:—

My longest stay was at Stuttgard, the capital of the kingdom of Wuerttemberg; where, ever since 1812, an active and most useful Society has pursued its labours, and brought into circulation upwards of 350,000 German Bibles and Testaments, not only in every part of the kingdom, but also in various parts of Germany and France.

I cannot sufficiently thank God for the many and distinguished blessings which it still pleases a God of infinite mercy to confer on my dear native land (Wuertem-

berg). The Word of God is preached in purity; and, in many instances, with talent and unction, in the Protestant Churches of Stuttgard. For several Sundays I went, both morning and afternoon, to the parish church of St. Leonhard, and heard most excellent sermons. The large church was crowded: hundreds were obliged to stand: near 500 communicants presented themselves at the Lord's Table. I also attended the Confirmation of a number of young people at the Cathedral: the Service was most solemn: many tears were shed; not only by the young people, but also by the adults. In the afternoon of the same day, I preached at the Cathedral; and addressed the young people, who had been confirmed in the morning. On Wednesday, the 3d of October, I enjoyed the high satisfaction of attending a meeting of 130 pious and devoted Protestant Clergymen, chiefly Parish Ministers, assembled at Stuttgard from different parts of the kingdom, for the purpose of conferring with one another on important points connected with their ministerial work and office, and of encouraging and strengthening one another in their most holy faith.

Mr. Elsner, of Berlin, has applied for 7350 copies in the German, Polish, Wendish, Bohemian, and Finnish Languages.

The following is the general account of the labours of the CENTRAL PRUSSIAN Bible Society and its Auxiliaries:—

Since the formation of the Society in 1814, to the end of 1837, the Central Prussian Bible Society has put into circulation 186,721 Bibles and 53,141 Testaments; which, added to the copies distributed by the Auxiliary Bible Societies, make a grand total of 866,023 copies of the Sacred Volume, issued by the Bible Societies in the Prussian Dominions, to the before-mentioned period.

Between the 1st January and 1st October 1838, the Central Prussian Bible Society in this city distributed 9780 Bibles and 502 New Testaments; and the issues of the Auxiliaries during the same time were rather above than under 24,000 copies: so that on the 1st October last the number of Bibles and Testaments circulated by the Prussian Bible Societies may be computed at 900,304 copies.

In this amount it must always be remembered, that the New Testaments distributed among the Prussian Troops are not included, toward which the British and Foreign Bible Society have most liberally contributed.

Your Committee have, on the same terms as before, contributed to the pur-

chase of 24,000 Testaments for the Prussian Troops. The whole distribution now exceeds 130,000 copies.

The London Society for Promoting Christianity among the Jews has requested 2500 copies of the Scriptures in German and Hebrew, for distribution by its Missionaries on the Continent; which have been cheerfully granted.

Denmark.

The Danish Society has issued 510 Bibles and 3330 Testaments; and the Sleswick-Holstein Society, 3187 copies, making its total issues 80,488.

Norway.

The Agency at Christiania have issued 435 Bibles and 2827 Testaments. Other distributions amount to 2183 copies.

Sweden.

The Agency at Stockholm write—

During the year 1838, an edition of 5000 Bibles in Finnish, and one of 5000 Testaments in the same language, have been completed: 3540 Bibles and 9343 Testaments have been issued during the year, in Swedish and Finnish. This amount, added to former issues since the formation of your Agency, makes a total of 25,320 Bibles, and 78,394 New Testaments. We have now in hand 12,076 copies of all kinds.

Many of our old friends in Sweden and Finland have, during the past year, manifested an untired zeal. The returns from Finland are most encouraging; and prove, beyond question, that when this glorious work is properly conducted, there is no necessity whatever for the great sacrifices which have formerly been made for Finland—but that there, as well as in Sweden, the people are both able and willing to make same return, at least, for the Holy Book put into their hands.

We greatly rejoice at this improved and improving state of things in Finland. It may not be uninteresting to notice, that the well-known little island, Huen, where the celebrated Tycho Brahe erected his Observatory, has, by your bounty, received a rich supply of a TELESCOPE which makes discoveries still more glorious than those of the far-famed astronomer.

The Swedish Society has issued during the year 20,689 copies; and since its establishment, 460,434.

The Gothenburg Society has issued 800 Bibles and 3194 Testaments; and, since its foundation, 79,292.

Russia.

The friends at St. Petersburg, who unite as an Agency in behalf of the Society, have issued, during the past year, 7220 copies. They have likewise dis-

tributed, on behalf of the American Bible Society, 3852; making a total during the year of 11,072.

These friends are besides engaged in conducting inquiries on a very large scale as to the destitution of the Scriptures in various parts of the Russian Empire; and measures are further in progress for accomplishing large distributions, and more particularly in Finland. These inquiries and offers of supply are very favourably regarded by the Ecclesiastical Authorities in Finland; and while, in some cases, the distribution will be gratuitous, the SALE of the copies will be promoted as much as possible. The necessity for gratuitous distribution, in some instances, is rendered evident, by such information as is contained in the following extract:—

There are some families, particularly in the north, who live on the bark of trees; which they grind, and mix with a little flour, and bake for bread. To take of such would be almost cruelty; and, indeed, they cannot afford it; for in some districts money is almost unknown, or, at least, scarcely ever seen. To take from such any thing in barter, is impracticable, because the distance is so great, and the cost of transport would be more than the trifle which they can give in barter would be worth.

It appears that between 70,000 and 80,000 copies of the New Testament will be wanted, if means can be found to provide them. The subject has undergone the fullest consideration; and so many favourable circumstances concurring, seemed to leave your Committee no choice; and they have most willingly engaged, on behalf of the Society, to provide for the printing of 25,000 copies.

The Petersburg Protestant Bible Society, unable from its constitution to take part in the labours of your friends constituting the Agency in that city, view them with satisfaction and every good feeling and wish.

Italy.

Every opportunity has been embraced of sending the Scriptures to Italy; but your Committee grieve to say, in the words of an esteemed Correspondent, "Difficulties and obstacles of every description increase in number and intensity every day." There is a source whence all these difficulties come, to which it will be sufficient to allude without naming it; though in England, through the mercy of God, the Bible has so long had free course, that persons are little aware of the obstacles which arise from the

quarter referred to, and, in some instances, can hardly bring themselves to believe that the obstacles exist. Your Committee will only say, that, throughout the world, with a few honourable exceptions which they have always pleasure in recording, there is a oneness of spirit in this matter: the same party act in the same way; and oppose the spreading of that light which attends the circulation of the Scriptures.

Spain.

Very shortly after the last Anniversary, circumstances occurred, which obliged the Committee to withdraw their two zealous and indefatigable friends from Spain. They feel that it becomes them to be thankful that the door was continued open so long, rather than to complain that it was somewhat abruptly closed. These impediments, it is hoped, will prove only temporary. Indeed, one of the two Gentlemen referred to has returned to Spain, and has succeeded in selling upward of 1000 copies of the New Testament, and has also met with a considerable demand for entire Bibles.

Letters have been received from Spain which lead your Committee to believe, and to hope, that a flame has been kindled, which will not easily be extinguished; and that there are many now who would gladly purchase the Society's Book, had they but the opportunity. In all that has occurred, they may see much of the weakness and wilfulness of men; but, taught by the Scriptures, they remember that there is ONE who is Head over all things to His Church, and that He orders all in infinite wisdom, love, and power; and therefore they bow, and say, as they see the door almost shut, *Thy will be done!*

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee give the following

Survey of the Missions for the Year 1837.

The number of our Missionary Stations has increased this year from 46 to 51, and that of the Missionaries employed in them from 230 to 237. Six of these have been called home by the Lord, after fulfilling their allotted tasks—eleven have returned to Europe to rest—and twenty-four new ones have been sent out.

South Africa—Our Missionary Sphere is extending in almost every direction. The population of Shiloh, our most distant Station, had already, last summer, exceeded the sixth hundred, and it was still on the

increase: the permanent settlement of these nomadic Tambookies, and their related tribes, is yet, indeed, a matter of uncertainty; but they appear very sensible of the advantages of a more agricultural and stationary mode of life; and though the number of real converts increases very slowly, the latter shew themselves well grounded and settled in their faith, and the children evince a great eagerness for instruction. The Fingoes, who have recently emigrated from Caffraria, are also in need of Christian Instruction; and, in compliance with a request from Government, our Brethren are about to commence a Mission Station for them on the Zitzikamma, which will, at the same time, afford a convenient retreat for the surplus population of Enon, whom the increasing sterility of the country deprives of the means of subsistence. At Genadendal, the erection of a Seminary for training Native Assistants has been brought to a completion. The more the Missionary Field is enlarged, by the united efforts of so many Christian Societies, the more pressing grows the necessity for enlisting converts in the service; and we feel this want the more sensibly, as our Missionary Work extends so much more rapidly than the narrow sphere of our home congregations.

British West-Indies—The Negro Colonies of Great Britain celebrated a joyful day on the 1st of August, when the work of emancipation, begun on the same day in 1834, was completed by the termination of the Apprenticeship System. On this, as on the former occasion, the day was kept as a Religious Festival; and, as far as our information goes, without any interruption of good order. It is, indeed, a delightful consideration, that this great work originated in Christian Principles, and has been executed in a Christian Spirit. The external relations of these Colonies are, no doubt, deeply affected by this change; and we cannot wonder if temporary difficulties rise out of it, nor can we judge, as yet, of its remoter consequences: meanwhile, according to the concurrent testimony of our Missionaries, there has been a visible improvement in the attendance on Divine Worship, and increased eagerness on the part of the Negroes to learn to read the Word of God; while the exertions of Government, and of Missionaries of all Denominations, to provide, by an extended system of education, for the instruction of youth in

the saving truths of Christianity, are going on with unabated activity. Br. Ch. Joseph La Trobe, by commission from the British Government, has this year visited all its West-Indian Colonies, in order to report on the condition of the Negro Schools. In the course of the year 1837, several churches, and nine new school-houses, were built at our Stations. Two-thirds of the outlay for the last-mentioned object have been supplied by Government, out of Parliamentary Grants for this purpose. This extension of school-accommodation increases the necessity for qualified Teachers. The last Synod determined to send out a number of Young Brethren to these islands, as Assistants to the Missionaries in the superintendence of the schools, five of whom are already actively engaged. At the same time, the plan of training Coloured Teachers has been extended; and we are thankful for the help afforded us in this object by the Trustees of the Mico Charity, which has offered to maintain a number of such pupils cost free.

Danish West-Indies—Circumstances have hitherto been less favourable to regular school instruction; but proposals have been made to introduce a better system.

Demerara—The Mission on the plantation "Anna Regina" has been renewed, after a year's suspension, with favourable prospects of success.

Surinam—Our Brethren have been unceasingly engaged in the proclamation of the Gospel, aided by the effective support of the Dutch and Surinam Missionary Society. New plantations are continually thrown open to the publication of the Gospel. Much has been done, in this respect, of late years; but, notwithstanding the reinforcement sent out again this year, the resources of our Brethren are still very inadequate to the cultivation of so extensive and so scattered a field of operation.

North-American Indians—Our Indian Congregations are, numerically considered, among the least in importance; but the precarious position in which the Indian Tribes have been placed, has, for a series of years, rendered them an object of no small care and perplexity to us. Their fate has, this year, drawn nearer to a crisis; though much uncertainty still hangs over their future prospects. So early as the autumn of the preceding year, the larger part of the Delaware Congre-

gation, at New-Fairfield, in Upper Canada, had set out on their emigration to the Missouri Territory, under the spiritual care of Br. Jesse Vogler: they have now settled near their kindred tribe on the Konzas River: Br. and Sr. Miksch, of New-Fairfield, and Br. Vogler's family, have joined them; and our Brethren have re-commenced their labours with good courage, in reliance on the help of the Lord. The diminished congregation left at New-Fairfield has been exposed to much anxiety from the recent disturbances in Canada. The bulk of the Cherokee Nation, in the States of Georgia and Tennessee, have at length, after years of indecision, moved to the Arkansas Territory: the members of our Church have settled near together, and their three Teachers have since followed them. We can, as yet, form no conjecture as to the character of these transplanted Missions: but we would hope, that their removal from all proximity to a white population, and from its accompanying temptations, may operate in their favour; and that they may eventually extend among the more populous tribes by which they are surrounded. The supply of Missionaries will, however, be rendered more difficult by their great distance from our American Congregations.

Labrador and Greenland—The accounts from the coast of LABRADOR, so severely visited by famine during the preceding winter, have, this year, been more cheering. Our Esquimaux were generally successful in their endeavours to obtain food, and none were reduced to want. The New Church and Mission House at Hebron were solemnly dedicated October 1837: but it is to be lamented, that the heathen of the north-coast, who visit there for barter, shew as yet little susceptibility for the Gospel; so that a main object of this new settlement still remains unaccomplished. Our Brethren at Fredericksthal, on the southern point of GREENLAND, have had more encouragement in this respect, as several of their heathen visitors from the east coast promised soon to return and bring their families with them. The weather had also been propitious to the secular pursuits of the Greenlanders; and this, as in Labrador, had had a favourable influence on their spiritual course, as both church and schools could be attended without interruption throughout the winter. Nevertheless, the roving summer life of both

nations, with the additional inconvenience, in Greenland, of a large portion of our members being scattered in various places during the winter also, proves a serious hindrance to the labours of the Missionaries. They feel the more interested in the training of able National Assistants, who may take charge of their scattered countrymen, and instruct their children, so that they may read the Word of God for themselves.

The State of the Funds for the year 1837 appeared at pp. 42, 43 of our present Volume. The balance in favour of the West-India Fund, there stated at 692*l.* 4*s.* 10*d.*, has been since found to be 732*l.* 4*s.* 10*d.*

Western Africa.

Sierra Leone.

WESLEYAN MISSIONARY SOCIETY.

Prosperous State of the Mission.

My heart swells with emotion, when I contemplate this vast and interesting field for Missionary Enterprise. Almost every village, and hill, and mountain in the Colony teems with human beings, mostly liberated from the slave-vessels, who are in this way brought from almost every part of Africa: these, when landed, are without the knowledge of God; and as ignorant of Jesus Christ and the Way of Salvation, as if no Revelation had been made. The Devil, in the panoply of the False Prophet, has entered, has invaded the country on the opposite shore, and even in this Colony. Two lofty, towering mosques have been raised by the deluded followers of Mahomet; and, alas! alas! they are acquiring new trophies, and marching with rapid pace toward the leeward shores. Nothing, however, is needed, with the blessing of God, but an increase of zealous and devoted Missionaries, to arrest the progress of Mahomedanism, Paganism, and every false *ism*, and to possess the country. *Bless the Lord, O my soul; and all that is within me, bless His Holy Name!*

The past year with us has been one of great prosperity. Many precious and immortal souls have been awakened and converted, and not a few have "passed, through death, triumphant home." We have now nearly 2000 Members. We are expecting and praying for yet greater prosperity. Mr. Badger and I have recently returned from some places which

we never before had the means of visiting: we are now making arrangements to enter the doors which stand wide open to receive us; and in my next you may expect to hear how we succeed at Charlotte and York, both of which are populous towns.

[Rev. T. Does: Jan. 1839.]

The benevolent hand of Britain having secured this Colony from the depredators whose lives are spent in pillage and devastation, and blessed it with full and universal liberty, thousands are induced to venture on the honour, and trust to the protection, which Her Britannic Majesty's Government affords. In addition to these free settlers, hundreds of men, women, and children are almost daily brought to our shores; having been rescued from slavery, and set at liberty in this highly-interesting Colony. No sooner are they located in the adjacent villages, than we hasten to preach a still-more-important deliverance—from the captivity of Satan, the slavery of Heathenism, and the bondage of Sin; and our labours are not in vain in the Lord. Many, who have been brought in Her Majesty's ships of war—and emancipated from the tyranny and cruelty of those dealers in human flesh, who look upon the coloured sons of Africa as an inferior race, deficient in mental and intellectual capacity, and treat them as such—are now ornaments to civil and religious society, and steady, useful members of the Church of Christ.

Our Societies have an auspicious appearance. God is pouring the spirit of hearing and anxious inquiry upon the people. Our chapels are well attended; and many have felt the saving power of the Gospel.

Another favourable circumstance is, that we have peace, as well as prosperity, in our Zion; and the good wishes of those who are not of us, as you will in part perceive, from the unprecedented subscriptions of this year to our Missions. Thus are the shackles of prejudice breaking, our way is less interrupted, and our opportunities of doing good are more numerous.

[Rev. T. Edwards: April 1839.]

South Africa.

LONDON MISSIONARY SOCIETY.

Closing of the Apprenticeship System at the Paarl.

THE Rev. William Elliott, the Society's Missionary at the Paarl, thus writes to Dr. Philip:—

You will, doubtless, be desirous of knowing something of the aspect of affairs here, now that the much-dreaded and much-hoped-for 1st of December is past. I have the pleasure to tell you—what you most likely anticipated—that every thing has passed over peaceably and in good order. I never saw the village in a more peaceful state. From the 1st of December to the present moment, instances of intoxication have been unusually few. Not the slightest disturbance has taken place; nor a single call for the interference of the police, excepting for the protection of children from the attempts of their ex-masters to keep them in bondage.

I was asking one of my neighbours, the other day, what he thought of the new state of things. "Why," said he, "my servants remain with me; and the only difference I see is, that the spade digs deeper, and the sickle cuts sharper, than I ever saw before."

Saturday Evening, I had the pleasure of addressing a large and animated audience, from Ps. cviii. 21—25. On Sunday Morning the rain descended in torrents. The Chapel was crowded. After reading the 107th Psalm, I addressed my hearers from Ps. cv. 1—5. If animated looks and flowing tears are indications of feeling, a powerful impression pervaded the whole assembly. The effect of a simple allusion to the relations subsisting between parents and children was quite overwhelming. It was delightful to see children occupying the same benches with parents, from whom they had been separated for years. One excellent young person, a member of the Church, brought me to a large domestic circle, the members of which had been scattered from one another many years. "Sir," said he, "here are my old father and mother, there are my brothers, and here are my sisters—will you be so kind as to enter their names as scholars? I'll have them all about me, that they may have the opportunity of hearing the Word of God, of which they know nothing." Several similar instances occurred. On Wednesday Night, I was thrown into no little embarrassment, by an unexpected rush of scholars, old and young, into the Infant School-room, where I have now an evening school: all my powers of activity were in acquisition, to arrange and place the new comers: the room was crowded: the A B C class alone numbered forty.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

THE Rev. George Pigott, Travelling Chaplain to the Bishop of Bombay, thus details, in an animated Letter to the Bishop, the great

Advantages of Goozerat as a Field of Missionary Labour.

Every circumstance that has come under my observation in the last three years, during which I have several times traversed the province of Goozerat, is fully confirmatory of the just view which your Lordship has taken of the peculiar advantages presented by it as a field of Missionary Labour.

The situation of Ahmedabad, formerly occupied as a Missionary Station by the Society for the Propagation of the Gospel, can scarcely be equalled—the centre of the richest and most populous province under British Rule—the great thoroughfare between Western India and the North-West Provinces—the contiguity of large and thriving towns, in which the Gospel of Christ has never been preached—the varied character of its large population—together with the anxiety shewn on the subject of schools, and the willingness of the native community to contribute to the support of such establishments; a novel feature in the experience of the friends of education here—all lead us to anticipate, with unceasing anxiety, the realization of the hope that the Society will re-commence its operations in that city.

In the first place, the field is perfectly free and unoccupied, without the possibility of collision with other Missions. Indeed, it is sad to consider, that, from Surat northward the whole of North-Western India does not possess a single Missionary Station. In Ahmedabad, I have found no difficulty in establishing an English School, and enlisting the ready aid of the Native and English residents to the amount of 120*l.* a year. In the large towns of Fahlanpoor, Burnugger, Bisalnugger, Beejapoor, Baroda, and Broach—I should also add Pultun, Radanpoor, and some towns in Kaltyawar—the same spirit exists. We want Labourers in the vineyard. The fields are already white to the harvest.

In Ahmedabad, I have met with the utmost courtesy and attention from the sect established by Swami Narrian, the

great Hindoo Reformer, with whom Bishop Heber had an interview at Kairah. They are in great numbers to the southward and south-west of Ahmedabad. The founder is dead; and, in the absence of character and influence in his successor, many are lapsed to Hindooism: in fact, the whole body appear to me in a transition state, prepared to go forward, or return to their old faith—to be just in that position in which, under the Lord's blessing, the lever of Missionary Operations could be most advantageously applied.

On a late occasion, I took a Gentleman to see their principal temple. We found the shrine closed, and a few priests sleeping before the door of the *chamber of imagery*: on our approach they arose—readily took some Tracts which I had with me—and, bringing some chairs, commenced an animated conversation. A large concourse of the followers soon collected, and filled the spacious vestibule of the temple. I read to them a Tract on the Creation; and, as far as my small knowledge of the language permitted, expounded every sentence: they listened with the deepest attention; and one, who appeared the principal of the priests there, caught, as I read, every sentence, and repeated it aloud to those around, commenting upon it. After offering refreshment, they requested us to go and see their Gooroo, or Head, the nephew of Swami Narrian. We passed through a long verandah, in which were at least sixty scribes making copies of those extracts from the Shasters which their Founder particularly enforced, to a small dark upper room, where a young man richly dressed received us very courteously; and immediately entered on the discussions of such metaphysical subjects as the nature of the Deity-idol worship, as deduced from the possibility of his having a form; illustrating his idea by comparing the world to the room in which we sat—the influence and presence of the Deity to the rays of the sun, which beat strongly in at an open window—and his form to that of the sun, which could only be seen by passing out of the chamber. He heard me very patiently while I feebly endeavoured (for *my speech* in that language is indeed *contemptible*) to shew that such subtle questions, and strivings to comprehend the nature and essence of the Infinite God, only minister destruction—that man's part is to seek to know His will, not His nature—and that, in doing it, the knowledge of God would be ob-

tained, where only it can be found, through Christ.

In Pahlanpoor, with the exception of those in the possession of the Resident, a printed book had never been seen, previous to my distribution of Tracts and Portions of Scripture. In compliance with my general plan to give books to none but those who can read, the Minister of the Prince whose capital it is, to whose peon I had refused them, sent his children to undergo the usual trial—an act of great condescension, and marking their strong anxiety to obtain them. On one evening, in my distribution of Tracts, I passed under a gateway of the Prince's palace, over which was his durbar-room: he saw me from the window, and called me up; and, on my admittance, I found, under the cushions of his couch, on which he placed me, copies of the several Tracts given away by me in the town, which he had sent out to procure, and had evidently been reading: he subsequently sent to request copies for each of his children.

On my return to my tents, which were pitched in his garden, called Dil Kooshal (joy of the heart), I found a number of Hindoo Religious-mendicants, collected in a hut outside the fence. One of their number was reading, in the chanting tone in which they read their own Shasters, and with great clearness, the Fifth Chapter of St. John. I listened, unobserved, with much satisfaction, to their casual remarks; and prayed that the seed thus scattered might take root in their hearts.

The districts east of this town are the most unsettled and disturbed of those under our Government—the population, the wildest and most rebellious, ever breaking out into acts of violence. The feuds among themselves are bitter and deadly—human life held of little price; murders being frequently committed for a piece of cloth not worth half-a-rupee. They are addicted to opium, and very licentious; yet these crimes are rather to be attributed to their moral ignorance, than held as the essential characteristic of the class. The mass, in fact, of the population north of Ahmedabad, toward Ederwarra and Rajpootana, are very independent—less under the demoralizing influence of the Brahmans than any other in India—and likely to carry out in manly sincerity any religious impression, which, under the Lord's blessing, they may receive. The Rajpoots among them have a very high sense of honour, and much nobility of feeling; and

in my humble opinion, possess great capacity for good, and much that is available to the highest ends.

The Coolies, whose villages are very numerous, have but few religious ceremonies: despised and rejected, abused and hunted down like wild beasts, by every Native Government, they have their hand against every man, and believe themselves as degraded as they are held—to have been made by God as a scourge to the rest of mankind: the tact and talent which they shew in their mode of warfare, in choice of position in hunting, and in tracing thieves by their foot-marks, with their skill in cultivation—all shew powers, which, though now fearfully perverted, might be turned to blessed account: in the jail of Ahmedabad, although they never manufacture their own cloth, they readily learn to weave; and very beautiful worked damask-cloths and carpets are produced solely by their labour. No measure would be more beneficial to Government, or be hailed with more joy by commercial travellers, than their reclamation to quiet peaceable habits: indeed, so constant and vexatious are their turbulent outbreaks, that it is a question whether the expense of Missionary Establishments would not quickly be repaid, by the less military force required to be kept up among them. With this, and its probable greater efficiency to ends proposed, I must not meddle: suffice it to say, that, in the most important outpost in this very district, an Officer of much zeal and judgment in the Cause of Truth informs me, that the distribution of Tracts has awakened a strong anxiety for books and instruction; and that scarcely a day passes on which some one does not come to inquire concerning the "New Religion," as they call it, and to seek Tracts and explanations of their contents: sometimes his room is quite full of such inquirers.

The population of the large towns is otherwise constituted; being in large proportion Jains, in their three divisions of Shavruck, Meshrea, and Dhoondea: the latter, in contradistinction to the other Buddhists, worship no idol. The whole, however, have less superstition, and present less obstacles to Missionary Labours, than other Hindoos. In several instances I have been asked for Christian Tracts in the most sacred places—in their temples—the shrine where the idol Buddhu is placed. In several of these towns, funds have been placed at my disposal, and scholars offered

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themselves to enter English Schools as soon as they shall be established, and the Normal Class now about to be founded shall have supplied the deplorable want of Schoolmasters.

I earnestly pray that some pious, zealous soldiers of Christ may offer themselves to re-occupy the Society's old post. All the stumbling-blocks, which have delayed other Missionaries in commencing to break up the ground, will be removed from their path. The Scriptures are translated and printed—the Liturgy is ready—Religious Tracts and Books of Education of every sort complete to their hands. Scarcely a month passes in which the zeal of Christian Missions, or that of the Parsee Community, whose language is Goozerattee—in fact, it is the language of commerce through all India—does not bring out some book to aid the cause of education. Moonshes acquainted with English can be found to teach the language. Schools are rapidly rising on every side. All means are prepared: Labourers alone are wanted—hands to hold the plough—hearts to engage enthusiastically in the work—lips to teach and tell of that knowledge without which all other is vain.

Your Lordship's experience will bear me witness, when I say that it is quite heart-breaking to think, as one passes through the length and breadth of this beautiful province, on its utter spiritual destitution. May the Lord of the Harvest bless your and our Society's earnest appeal to the Parent Society! Surely the increasing interest in the conversion of the Heathen lately shewn at home is not so evanescent, and so wanting in single-hearted faithfulness, that one cannot be found to bear the Lord's message to this people. Experience of four years tells me the fear of climate is unfounded—that to many constitutions it is more suitable than any other climate in India, as many of the healthiest of our Civilians who have passed their whole service in it will attest—that common caution and care will obviate much suffering, and guard against those diseases which are common to all tropical climates; but which are fewer, simpler in their remedies and symptoms, than the long list of maladies which are common to European Climates. *Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day: Psalm xci. 6.*

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

To the Reports and Extracts concerning the Tinnevely Mission given in our last Number, we add the following particulars; which shew its urgent Wants, and the active and intelligent Measures in course of adoption with a view to meet them.

Great Want of Churches and Schools.

The attention of the Corresponding Committee in Madras was directed, on March 6th of this year, to urgent applications from the Missionaries of the South-India Mission, to obtain funds, on the spot, for the building of Churches and the establishment of Schools; the grants from this country being necessarily limited by the demands of the Society's various Missions throughout the world. Appeals were consequently prepared, and sent forth: from these we make some Extracts.

It is remarked in the Appeal of the Corresponding Committee—

Christianity has now made that progress among the Natives of India, that it becomes our imperative duty to provide substantial Places of Worship for the people; not merely mud-houses of prayer, but buildings that shew stability, and bear witness that God is honoured among us. The want of churches in the Tinnevely Mission especially is very great. The subdivision of the Mission into separate districts, each under the separate charge of a Missionary, has necessarily increased this want; and the people are becoming more than ever anxious to see churches rising in their populous villages. A substantial church is partly built at Pragasapooram, by the liberality of Christian friends, and the labours and efforts of the people themselves: another will shortly be commenced at Meignanapooram; and another has for several years been greatly needed at Kadatchapooram. The peculiar circumstances of these congregations, and those in the other places mentioned in the Resolution of the Corresponding Committee, we shall leave to the Missionaries to detail. We will only suggest to our friends, that if any one is disposed to present, of their abundance, a communion service of plate to any particular church,

for the service of God in the sanctuary, it will be considered as the property of that particular church. May it please God to bestow upon His Church in India all those privileges we have most of us enjoyed, or might have enjoyed, in England; as well as those minor blessings, the sweet associations connected with the stillness of a peaceful Sunday, and the "sound of the church-going bell."

Special Instance of the Want of a Church.

A single instance may be given, to illustrate the nature of the want felt by the Missionaries. Mr. Blackman thus appeals on behalf of a village in his district:—

The Missionary in charge of the Satankoolam Division of the Tinnevely Mission, in connexion with the Church Missionary Society, is constrained, by the urgency of the case, to appeal to the friends of Missionary operations for assistance in building a new church at Kadatchapooram, or of enlarging the present one.

Kadatchapooram is situated about thirty-five miles south of Palamcottah, and five miles east of Satankoolam, where the Missionary in charge of the Mission resides. The village was formed about twelve years ago; and some time after the present church was erected, capable of holding not more than 300, including school children. There are now about 200 families, consisting of 726 souls, all of whom have professedly abandoned idolatry, learn the Word of God, are baptized, or Candidates for Baptism. The Inspecting Catechist of the district, and the Catechists, and Assistant Catechists of the place, reside here. Nearly one hundred children attend school; viz. fifty-five the Girls' School, and thirty-five the Boys'. One hundred and eighty-one adults and children are baptized; five are communicants. One hundred have received Baptism at the hands of the present Missionary during the last two years. There are several smaller congregations and heathen villages in the immediate neighbourhood.

The people are chiefly climbers of the Palmyra-tree: a few only are of other castes. They are, with few exceptions, in very poor circumstances, and, by hard labour, procure their food from day to day. The people are consequently not able to do much toward building a House of

Prayer for themselves. Some promise to give a little money; and others, who cannot afford to do this, will do a little work gratuitously: but if a Church is to be erected, it must be done chiefly from external aid.

The expense of building a neat and substantial Church, capable of containing 800 people, will not be less than 1500 Rupees. If a sum much short of this can only be raised, the present building will be enlarged so as to contain about 500 sittings.

Enumeration of Native-Female Schools.

At every Mission Station, except Madras, there are Female Boarding-Schools, under the immediate superintendence of the Missionary's wife. At Palamcottah, are Mrs. Schaffter's and Mrs. Pettitt's; at Satankoolam, Mrs. Blackman's; at Cottayam, Mrs. Bailey's, and Mrs. Baker's; at Cochin, Mrs. Ridsdale's, now under the care of Mrs. Harley; and at Allepie, Mrs. Norton's. Mrs. Blackman is also introducing Female Day Schools in the surrounding villages. These schools are entirely supported by private friends, with the exception of Mrs. Baker's, at Cottayam, and partial assistance given by the Society to Mrs. Blackman's Boarding-School. [Cor. Com.]

The Corresponding Committee add the Rev. P. P. Schaffter's

Remarks on Female Education.

I believe that all Christians who really aim at the advancement of the Kingdom of Christ in India admit, that, in pursuance of that object, Female Education is one of the chief things which ought to be promoted; and that in those places particularly where the Gospel has taken root, so that numbers of people have forsaken idolatry and have received the Gospel, Female Education ought to be attended to in a particular manner. But though this be admitted by all Christians in a general manner, those only who are well acquainted with the work of the Lord in India, and with the state of the Females—those only, who, by a long and close intercourse with the Natives, have become well acquainted with the evils of a heathenish education, as these evils appear in the conduct, not only of the Heathens, but also of the Christians who compose an infant Church of Christ among the Heathens—only those will know how to appreciate fully the blessings of an early Christian Education, which can only be

obtained from a truly pious, well-educated Christian Mother. An early heathenish education will always derange the features and throw a gloom on the lovely face of an infant Church of Christ. The evil dispositions and evil habits, which its members have contracted, in their very infancy, from a mother brought up in heathenism, superstition, and sin, will hardly ever be totally eradicated; and the true Christian, thus brought up, though he has found forgiveness of his sins in the blood of Jesus, and experiences the sanctifying effects of His Spirit upon his heart, will have to fight to his last hour, not only against his innate corruption, but, in addition to this, against the evil dispositions and habits of his earliest education, which, thus strengthened, have become his besetting sins.

I say this, not as a matter belonging to a theory, but as a matter of fact, daily exhibited before my eyes. I know a great number of most amiable Christians in Tinnevely, who shew, by their love to the Saviour, their love for His Word, and their love to the brethren, by all their conduct and conversation, that they are truly under the influence of the Spirit of Grace, and true disciples of Jesus; yet even these dear brethren exhibit, more or less, in their manners, and even sometimes in their actions, marks of that sordid, prevaricating, and superstitious spirit, which formed the chief elements of their earliest education. They are always more liable than European Christians to fall into the sins of lying, deceit, superstition, and idolatry. I know a great number of these dear Christians who are groaning under the power of these evil dispositions, and fight most sincerely against them: sometimes they overcome, but sometimes, also, they are overcome. In my opinion, they are no less true Christians than we are, on account of their having more to fight against than we have; and I believe, also, that the Saviour looks upon them with a great deal of compassion: and it is, besides, my belief, that a deceit and a lie in the conduct and in the mouth of a European Christian is ten times more abominable before the Saviour, than it is in the conduct and in the mouth of a Christian Native of India: but still, what a blessing it would have been for these Christians themselves, and for the infant Church of which they are members, if these evil dispositions and evil habits had been coun-

teracted by an early truly Christian Education. If this had been the case, these Christians would be able now to exhibit before others the beauties of their holy profession with much more advantage than they are now able to do. But, whatever we may do, and whatever we may say, the Church of Christ will never appear in its greatest beauty, unless the foundations of Christian Education be laid in the minds of its members by the hand of a Christian Mother. A child must be brought up in the fear and nurture of the Lord; and after he has received the grace of conversion, he will be better prepared to understand and exhibit its advantages. But, that such an education may become possible, females must be brought up in the fear and nurture of the Lord; that when they become mothers, they may be able to do the same to their little-ones.

Late secularised State of the Mission.

While the building of Churches, and the establishment of Schools, are topics thus impressively urged upon Christian friends in India, it is highly satisfactory to observe that another point of prime importance is fairly looked to—a point to which the troubles in Tinnevely gradually led the Missionaries to pay increasing attention, and on which the Lord Bishop of Madras has laid great stress. The following passages will shew the importance of care in the choice of Catechists and Missionary Helpers.

The Rev. J. Tucker, in a Letter to the Bishop of Madras, dated May 2, 1839, observes:—

When I first visited the Mission, in April 1835, I was greatly struck with all that I saw, and, like most others who had preceded me, saw all that seemed lovely, and hastily concluded that a wonderful work of conversion was going on. When the Missionaries left the Society and the Mission, in June 1835, I was left there, for a short time, alone. Mr. Pettitt and Mr. Dent arrived there soon after; but I still remained in charge. It was then that the true character of that Mission became known to us. No Civil Servant had more Cutcherry work than I succeeded to from Mr. Rhenius, and Mr. Pettitt from me. I also went from village to village; and, whilst the people

assembled for prayer, and to hear an address from me, the moment the Service was over I was inundated with nothing but their temporal difficulties; and none could I find who at all responded to any remarks upon eternal things.

In a Letter of a somewhat earlier date, from Ootacamund, April 27, 1839, the Bishop, referring to some of Mr. Tucker's communications, thus writes:—

• I am truly distressed at the contents of the papers with which you have favoured me. These things are, indeed, new to me; but we must meet them in the spirit of the Gospel, casting our cares upon Him who careth for His Church and people. May He give us wisdom!

Nominal Christianity among the Natives is a frightful thing.

The Bishop proceeds thus, in reference to the

Necessity of raising the Character of the Catechists.

Humanly speaking, we shall never do any good until we can raise the character of the Catechists to a far higher standard. At present, this will be difficult; but it is our bounden duty to attempt it. Feeling that Christianity will never be widely diffused throughout India until we have a strong body of well-educated and enlightened Native Clergy, I cannot but hope that the day will come, when, with God's blessing, the office of Catechist will be made, as it were, a kind of apprenticeship to that of Deacon and Presbyter; and the prospect of obtaining admission into the Ministry being thus held out to them, the Church will be blessed with a far more efficient body of Catechists than she possesses at present.

With regard to the Catechists, I would suggest that a very rigid inquiry be made, through the Missionaries, into the character, conduct, and qualifications of each individual in the Society's employ; and that whoever is found defective or objectionable, be instantly dismissed. How can the work be good, when the tools are faulty, and even worse than useless? The progress of Christianity, so far as it depends on man, depends very essentially on the Catechists. I write strongly; and urgently call the attention of the Committee to the immediate necessity of such an investigation. A good Catechist is the Missionary's right hand: he cannot feed his Native flock without him.

To these weighty remarks we add only the expression of our earnest prayer, that it may please our Great Master and Head so to purify, invigorate, and enlarge his Church, that both the Labourers abroad, and their Supporters at home, may have abundant proof that their labour has not been *in vain in the Lord*.

Summary of the Tinnevely Mission.

(From the Madras Church Missionary Record, for May 1830.)

Number of Villages	237
Catechists	130
Assistant Catechists	37
Churches	167
Prayer-houses	60
Families	167
Baptized :	3264
Men	991
Women	824
Children	1101
Unbaptized :	2912
Men	2450
Women	2458
Children	3633
Communicants :	9650
Men	143
Women	94
Schools	237
Scholars :	169
Boys	4680
Girls	359
	8048

The Average Attendance of Scholars is about two-thirds.

COTTAYAM.

State of the Mission.

According to the arrangement of labour at this Station, the Rev. W. T. Humphrey, assisted by Mr. J. Johnson, is stationed at the College; the Rev. B. Bailey at the Cottayam Village District; the Rev. H. Baker in the Cottayam District; and the Rev. Joseph Peet in the Mavelicare District.

This branch of the South-India Mission has suffered from difficulties concerning the College property, and concerning the plan introduced by the Missionaries for the revival of pure Christianity among the Syrians. Mr. Baker thus writes:—

Regarding the disposition of the people toward the Mission, the Romanists are certainly not more friendly than they were. Their Catanars come and receive copies of the Syrian Scriptures for themselves, and thus afford us opportunities of conversing with them; but they do not en-

courage the people to read the Malayalam Version, though numbers of copies find their way into their hands. The Heathen are more willing to hear, than to read for themselves; and it is from them that the Readers meet with the greatest attention. The Syrians, some time ago, manifested a disposition to offer every opposition they could; but the stoutest opponents, who were generally Catanars, now give us no trouble. Schools may be established almost anywhere; and the Reader meets with civility at least, if not with the same hospitality he used to do.

The Schoolmasters have all professedly joined the Church of England; and our Rules require that they should, on the Lord's Day, attend the nearest church of our Communion in their neighbourhood, and take with them as many of their scholars as are willing to attend; and in the after-part of the day, they are to visit the houses in their own neighbourhoods, and to read the Scriptures, Tracts, &c. This plan is, as yet, fully acted upon but in two instances, that I know of. An attempt has been made at a Sunday School at Pallam, which I hope will succeed.

COCHIN.

State of the Mission.

The appointment of the Rev. H. Harley to succeed the Rev. S. Ridsdale at this Station has been already referred to. On his arrival, Mr. Harley thus writes, March 7, 1839:—

I am happy to inform you, that Mrs. Harley and myself arrived at Cochin on Friday morning last, March 1st, in health and safety, after a pleasant though rather fatiguing journey of about ten days. I had Service at Quilon on the Lord's-Day morning; and we came direct to Cottayam on the Tuesday morning following; where we found the Missionaries all well, with the exception of Mr. Bailey, who was confined to his house by illness. At Cochin we were most kindly received by Mr. and Mrs. Ridsdale, who were much rejoiced at our appointment to this Station. It would have been a great pity, indeed, to have left this Station destitute of Missionary aid; for there appears to be a most promising and encouraging field for labour on all sides. I have lost no time in beginning the Malayalam, in order to carry on the Ministry among the people with as little delay as possible. Mr. Ridsdale preached his farewell discourse, to both the

Malayalim and English Congregations, last Lord's Day. It was truly affecting to see the Malayalim children and people weeping so bitterly as they did, at the thoughts of losing him so soon. It was interesting to see this testimony of their regard for him.

ALLEPIE.

State of the Mission.

From the Journals of the Rev. Thomas Norton, we make the following brief extracts, descriptive of the religious state of those under his charge, and others surrounding him:—

Hopeful Deaths of Natives.

Jan. 13.—Thus early in the year, death has made a breach among us. One of our Seminarists, on the night of the 7th instant, being poorly, went home, as we were going to Cottayam, that, during our absence, he might be under the care of his friends. He had, it appears, taken fever during the few days' vacation at Christmas. Last evening he departed this life, but, through rich mercy, in strong faith and hope in the Redeemer. He was a weakly child, but one that made good progress in his learning. A little before he expired, he called his father, mother, and brothers; and, addressing them, said, "Weep not for me: Jesus died for me. I know, from His Word, that he will receive my soul."—I interred his remains at noon to-day; when I addressed those present, particularly his Schoolmaster, boys, and girls. The Lord seal the Truth on their hearts!

Jan. 21: *Lord's Day*.—While the bell was ringing for Divine Service this morning, I was informed that one of our catechumens had been brought in, very ill with the cholera, from his residence, eight miles distant—the disease attacked him at 4 P.M. yesterday—and that, from a conviction that he should not recover, he was very desirous of being baptized. I repaired to the house to which they were conveying him; and, after giving him the necessary medicine, questioned him on the foundation of his hope for the Divine favour, and found both himself and wife well informed, and, I hope, right-minded. I baptized them and their children—a boy and a girl. We attended to him through the day, in using every means in our power, but in vain: at nine at night he breathed his last. We found, on inquiry, that the boat in which they brought him, and in which he

had lain all night on the journey, was wet, so that he could not expect to be restored to health. This is a specimen of native carelessness.

On my return to the church, after the above baptism, I expounded Ezekiel ix. 1, in reference to the present Divine visitation, which is daily sweeping vast numbers around us into eternity. The poor Romanists abound in their idolatries in proportion as the disease rages; also, the Mussulmans in their superstitions and clamorous prayers.

Profitable Sickness of a Native Female.

Feb. 24.—One of our women, who was at work here yesterday, was at five o'clock this morning taken ill with cholera. I think she did too much hard work yesterday. We were not informed of her illness till eight o'clock—a native neglect. The medicine was given, but her recovery remained doubtful several hours; of which she was aware, but was, through mercy, very composed. She has, in this case, proved that the Gospel is not preached in vain here; as, on being first visited, she was engaged in ardent prayer. During the day she has spoken much on eternal things, and evinced that she knows to whom to look and flee in the hour of distress and danger. On one occasion, she was asked if she feared dying. "No," was her reply; "I look to the Saviour, and shall be happy." At another time she observed, "We know not when the Lord Jesus will come. How we should look to be ready!" Once she exclaimed, "O the judgment! the judgment!"—"But," said one, "if Jesus be your Saviour and friend, you need not fear." "No," she replied, "he will save me."—She addressed her brother-in-law, who was standing by, and who, for ungodly living, has been excluded the Church, and exhorted him to consider; for she assured him, that, at present, he was in the hands of Satan.—She is somewhat better. I pray she may be restored. Yesterday one of our little girls was taken home ill, with very little hope of recovery: she cannot be got to speak. This is a common case, and distresses us much.

Feb. 28.—This being the first day of Lent, we had Service this morning, when a good congregation attended. The person referred to above continues to mend; and it is a cause for great thankfulness to witness the pleasing frame of mind she manifests, which evinces that she has

found it good to be afflicted. She adores the mercy that has spared her; and we trust she will be spared to glorify the grace of the Gospel in her future life.

Encouraging State of the Mission.

Mr. Norton thus speaks of his congregation:—

I am much comforted by seeing the work of the Lord prospering in the increase of the congregations. Were it possible for you to witness our Lord's-Day-morning congregation, your heart would be gladdened by seeing such a number of precious souls rescued by the Gospel. Yes, my Brother, you would behold 300, sometimes 400 and 500 Natives of India, once the worshippers of idols, now worshipping the Living and True God according to His Holy Word, by the use of our beautiful Liturgy, and listening to His everlasting Gospel. These things, and the prospect of increase, encourage me.

In April 1839, he reports:—

The general character of my people is much the same as stated on former occasions: several of them are making progress in Christian Knowledge, and, I trust, in heartfelt experience, and corresponding consistency in their walk and conversations: and those, concerning whom we cannot as yet rejoice as truly converted to God, prove that they derive extensive benefit from the Christian Religion: they are separated and weaned from idolatry, and all that savours of it; they live within the bonds of Christian marriage, and walk accordingly; and their general tone of conduct bespeaks them as directed by a higher rule than is to be found without the Christian Church. The attendance of a large portion of them is regular on the Lord's-Day morning; and often is my soul refreshed and filled with gratitude, on seeing the number of persons whom the Lord has been pleased to collect from among the Heathen and Romanists around, to worship Him. Bearing in mind that we have reason to hope that several who once worshipped with them are now before the Throne—which, in all our efforts, is the summit of our aim—surely we have cause to give Him unceasing praise, and to press onward in the humble expectation, that He, who has thus far wrought for the glory of His Name, will graciously go on in bringing many—may we not hope, multitudes—more: toward which he appears to be now working; as an increas-

ing number attend the Services and the Word preached at the Chapel at the east end of Allepie. At the first, and for some considerable time, the Natives stood without—scarcely one ventured within; but now the Romanists do, and the Heathen would, were there sufficient space for the higher and lower castes to stand at suitable distances from each other. Those of higher caste at times express a wish to enter; but as they would not allow those of lower caste to enter with them, this cannot be admitted.

LONDON MISSIONARY SOCIETY.

THE Rev. Joseph Taylor, of Belgaum, reported, at a Public Meeting, the following

Instance of the Effect of a small portion of the Scriptures.

He had, at that moment, in his mind's eye, an individual, to whom the perusal of a portion of God's Word in his own language had been rendered an unspeakable blessing; and his knowing the Truth had also proved a blessing to several others. The individual to whom he alluded had been formerly a gentleman's servant: attending on his master while travelling from one station to another, from Bangalore to Hyderabad, he spied a small parcel at the foot of a tree, which had been dropped, perhaps, by some preceding traveller. The parcel contained, with some loose papers, a small portion of the Sacred Scriptures in his own language. He was led to read that which he had there found: his attention was arrested; and a desire was excited within him to obtain the remainder of the Sacred Book thus placed in his possession. This he was not long in finding. He read the Word of Truth: he felt the power thereof: he believed, and gave himself to the Lord; and since then, he had been engaged in the work of communicating the knowledge of Christ and His salvation to his countrymen. He was now engaged as a Missionary.—Mr. Taylor could vouch, from personal knowledge, that this individual's labours had been blessed to several persons; some of whom were now in other places advocating the cause and glory of God.

West Indies.**CHURCH MISSIONARY SOCIETY.****JAMAICA.***General View of the Mission.*

THE Rev. R. Panton, Secretary to the Jamaica Corresponding Committee, in a Letter dated August 15th, 1839, states that there are at present twenty-two Stations occupied by the Society; two having recently been given up, partly in consequence of the pecuniary difficulties of the Society at home, and partly from local causes. Two other Stations had previously been relinquished. The Stations at present occupied are, generally speaking, in a very promising condition. In many of them the requisite buildings have been already completed; and in the remainder, with two exceptions, the buildings are in progress. They consist of a large School-room, which may also be used as a Chapel, capable of containing from 300 to 600 persons, and a Dwelling-house for the Missionary. In the majority of cases, the expense has been partly, though very inadequately, furnished by Government Grants. Mr. Panton remarks—supporting his observations by the authority of the Bishop's opinion—that building in Jamaica is dearer than in any other part of the British Empire; and, moreover, the Society has been put to additional expense from the localities which have been chosen for the Stations. It has been a principle with the Corresponding Committee, as far as practicable, not to interfere with other men's labours—that the Gospel of our Lord might be preached where Christ before was not named—lest they should build upon another man's foundation. But as, in many of the remote parts of the island, no house for the Missionary could be rented, it was necessary, however expensive, to build one. But though the expense has been great, it has not been mis-

applied. In many instances, large congregations have already been gathered together: many of the Negroes have given up their former sinful course of life, and have entered the married state: numbers have been baptized: classes of catechumens for Confirmation have been formed: a considerable number have been confirmed by the Bishop; and of these, many have become Communicants. Some affecting proofs have been furnished of the willingness of the Negroes to assist in raising the requisite buildings; and, to a great extent, a wish for the Means of Grace has been awakened among them. The schools are well attended; and the children, though at first wild and unruly, have soon learned to submit to discipline, and, in many cases, now form well-ordered schools.

State of the Normal School.

This School, is situated at the Station of the "Grove," in St. Andrew's Parish, was last year under the care of the Rev. Edmund Corner; whom it pleased Almighty God to remove from his labours in January last. It is now under the care of the Rev. W. K. Betts, Missionary, and Mr. H. Taylor, European Catechist and Schoolmaster. The requisite buildings are completed. In the neighbourhood of the Grove is Hope Chapel, which belongs to the Bishop of Jamaica: it has hitherto been the custom for the Missionary at the Grove, under the Bishop's licence, to officiate there. The Normal School is intended for the training of Natives of Jamaica, in order that they may afterward discharge the duties of Schoolmasters, Catechists, and—as it is hoped may be eventually the case with regard to some—of Ordained Missionaries. The number of Students, in Mr. Corner's time, was eight. Three have already been sent forth to labour, with good promise of usefulness.

Mr. Corner gave, in August of last year, an interesting narrative of the

Visit of the Bishop to Hope Chapel.

Aug. 19, 1838: Lord's Day— This morning our scholars began to assemble early. About nine o'clock I had a good school. They continued to arrive till near church-time. About ten o'clock I repaired to the chapel, in expectation that his Lordship might arrive early. He came about half-past ten; by which time the church was so full, that there was hardly room for him to pass through to the vestry. I read the Morning Prayers; after which his Lordship read the Communion Services, I reading the Epistle. On going into the vestry, his Lordship mentioned the gratification which he felt at seeing such a large and attentive congregation. He then entered the pulpit, and, after the Hymn had been sung, preached from Acts xii. 30, 31. In his practical application of the subject, he affectionately entreated the people to return every Lord's Day, and ask their Minister, *What must I do to be saved?* and he, as his holy office warranted him, would direct them to *believe in the Lord Jesus Christ*. While I remained to marry three couples and baptize two children, his Lordship accompanied Mrs. Corner home, for the purpose of visiting the Sunday School; and, as he left the chapel, he spoke to the people in a kind and familiar manner. His Lordship having partaken of some refreshment, entered the School-house, in which my Scholars had all assembled. When he entered, they were all in classes, of which there are eleven. The room was full; and when his Lordship entered, he expressed himself much pleased with the scene. He went round, and examined all the classes: and having expressed his willingness to address a few words to them, I rang the little bell as the signal for the classes to cease, which they did. At his Lordship's request I gave out the hymn,

Where two or three with sweet accord, &c., which they sang. His Lordship then addressed them in a most affectionate manner, reminding them of the object for which they met—to learn to read God's Word; and contrasted the scene before him with the manner in which the Lord's Day used to be spent when he came to Jamaica. He was so overcome by his feelings that he shed tears: I believe they were tears of joy. He intimated to them, that as soon as I had thirty persons ready to be confirmed, he would come and hold a Confirmation, which he trusted would be between this and Christmas. He then took an

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affectionate leave of the people, and left the School-house. On his way to our house, he expressed himself much gratified with what he had seen, and acknowledged that the scene had much affected him.

I feel particularly thankful for the happiness which I have experienced in this visit. The Bishop appeared to me as a father in the midst of a family, which he regarded with much interest, and whose spiritual welfare seemed an object near his heart.

It is very affecting to reflect that the promising young man, from whose Report and Journals these extracts have been taken, now laboureth no more for God upon earth. We trust that our friends will continue instant in prayer, that it may please the Lord of the Harvest to provide His Labourers with such a measure of health, both spiritual and bodily, as may best enable them to do his work while it is called To-day.

From the Journals of the Labourers we collect, in the order of the Stations, many

Encouraging Indications of growing Piety and Industry among the Negroes.

There is among the people, I am happy to say, an increasing attention to the Word of God; and many are coming forward to be married, and to "sit down," as they call it, who have been, till very recently, *serving divers lusts*, and consequently utterly regardless of the welfare of their souls.

Much precaution, however, I find to be necessary in receiving candidates for the Communion of the Church. The people are remarkably excitable. Many will come, after hearing a discourse on some solemn subject with a close appeal, and express the anxiety which they feel about their souls, and beg to be received upon probation, whose impressions, however, are soon evidenced to be only as the *early dew*. My usual answer, to all who thus come forward, is, "I cannot put you down now; but think and pray over the matter for a week or two, considering whether you can give up every thing you know to be sin—whether you are willing to try to live as a Christian ought to live, in purity and love: and if you continue in the same mind, and can get a communicant to recommend you, I will receive you on probation."

3 U

During the past quarter, I have admitted to the communion of the Church sixty-three persons; most of whom have been under a course of preparatory instruction and trial for about eight months. Of these, I grieve to say, I have been under the necessity of suspending three. Many of those whom I have admitted are yet very ignorant, though I hope sincere. A few are truly ornaments to their profession. There are now fourteen candidates on the list.

[*Rev. W. J. Woodcock: Rural Hill.*]

I am thankful to state that a very pleasing change appears to be taking place among the people of Seaman's-Valley Estate. I was, for a few weeks, almost disheartened at the prospect before me; but the cloud appears to have broken, and the day of prosperity seems to have dawned. As a proof of this—and, I think, no small one—they have, for the first time, made a collection in behalf of the Missionary Cause: it amounts to 30*l.* 19*s.* 1*d.*; this is from a small number of labourers, not amounting to 200; and who have only been free five months. With respect to the Township of Altamont, I can only say, that, as far as practicable, I have continued my labours among the inhabitants during the past quarter: four or five I can always depend on meeting; but the others are very unstable, and given up to the world.

Dec. 19, 1838—On visiting Seaman's Valley this evening, I was much interested to find, among the foremost of the congregation, one of the Africans who were captured, in February last, by one of her Majesty's vessels of war, from a Spanish Slaver. I found, on conversing with him, that he understood very clearly the depravity of the human heart. I asked what it was that he wanted the Great Massa (i. e. God) to do for him. He said, "Massa, me want good heart, and me want Massa keep me from bad." On inquiring, further, from what part of Africa he came, I was no longer surprised at his knowledge of God and His ways, when I discovered that he had been born and brought up in the mountains adjoining Sierra Leone, and within the sound of the Sabbath-bell; in consequence of which, as he says, he can "heary Buckra (i. e. understand English) well." Thank God, the people here are much better! as a proof of which, I would mention, that after having the wants of the Heathen pressed upon them, and being pressed to

help in the good Cause, seven individuals came forward as subscribers of one pound per annum each, and many others promised to join them the following week.

Dec. 27—This evening I was happy to find that the season usually devoted to foolishness and sin had not drawn away the people of Seaman's Valley: they readily attended, when I went to catechize; after which I received the different sums brought as offerings to the Saviour and His Cause, and found, that, with the subscriptions already received, they amounted to 30*l.* 19*s.* 1*d.*, which by far exceeded all that I could have expected from a single Estate, and speaks well for the good work which I trust is begun among them.

Dec. 30: *Lord's Day*—This morning an unusual number attended Divine Service; after which we finished making our collection, which amounted, in Moore Town, to 37*l.* 12*s.* 5*d.*; and shews that the claims of the Heathen continue to occupy the attention of our people. The whole collection amounts to 68*l.* 12*s.* 6*d.*; which, according to the wish of many of the people, I purpose devoting to aid in the erection of our new buildings, in the event of our obtaining sufficient security to commence them.

[*Mr. J. Politt: Moore Town.*]

A collection, I think the first that ever took place at this Station, was on this occasion made; and the sum collected, in a closed box, proved to be above 10*l.* currency, it consisting chiefly of the mites of the Negroes, though several Europeans were present. The scene was most touching, when, thus standing under the wide canopy of heaven, I remembered all the difficulties, privations, the trials of patience and faith, and the stormy clouds which at times unsparingly flew over our heads; but not less, on the other hand, the innumerable blessings which we have experienced at the hands of our gracious Father since I first entered the blessed service of my Lord and Master, in Western Africa, in 1827; and again, in this His vineyard, about two years ago. I was ready, like Samuel of old, to call this stone "Ebenezer," and to cry out, "Hitherto hath the Lord helped us!"

[*Rev. J. F. Bessing: Stannum Wood.*]

Twenty-two of the Communicants have called on me separately, and I have drawn from each their own confession of faith; which has been, in many cases, very simple, and, I believe, sincere. I hope

they understand the nature of this ordinance. I think they do; but the Lord trieth the hearts. I have two candidates, both hopeful. One was led to see the necessity of making a decision, by reflecting on the church-door being shut upon her the last time the Lord's Supper was administered. She told me, weeping, that something told her, when she saw the door shut, that if she had been serving God she would not have been so shut out, and therefore resolved to turn to God. She said she was very much troubled, till one Lord's Day, as she was going to church thinking about it, something told her heart not to fret, for Jesus Christ died for her: from that time she found peace. I spoke to her of the difference between her case and that of the foolish virgins.

[Late Rev. Edm. Corner: *Grove.*

I cannot forbear mentioning one circumstance connected with my Day School, which, at the time, gave me pain. The very first week of my keeping School I had been much prepossessed in favour of a little boy, about six years old, of this Property. There appeared so much sweetness of temper, and eagerness to learn, as greatly delighted me; and I fondly hoped, that, at no very distant period, he would become an intelligent and useful boy. On the third of August I was told that he was dangerously ill. When I saw him, I could scarcely believe him to be the same little boy that I had two days before seen running about in the full gaiety of childhood. When in health, he was stout, good-featured, and had a quick penetrating eye: now his countenance betrayed the marks of rapid disease: his eyes were deeply sunk in their sockets, his frame already emaciated, and a wild stare betrayed the near approach of death. He lingered two days more, evidently in great pain, when he departed into the presence of God. His death made a deep impression on my mind. I know that many Christians are slow to believe reports respecting the conversion of children; and, while I write, the words which a Clergyman spoke to me, not long before I left England, recur to my mind. He said, "Be sure you are guarded in what you write home. It has not unfrequently happened, that some sensible expression of a child, or some correct answer to an important question, has drawn forth language such as the following—'I am glad such a child is made the subject of converting grace;' when, in fact, nothing of

the kind has happened." Having had such a caution, I shall not, nor could I with a clear conscience, say that the little boy above named gave evidence of a renewed heart; but I cannot help mentioning one or two circumstances which gave me much comfort. From the time he was taken sick, till he died, he was constantly talking about the school, and wishing to be there. When I visited him, on being told by his mother that I was come to see him, he appeared much delighted, and, with much earnestness, desired that I would pray by him. I directed him to look up to that Saviour who would be his comfort and support, if he trusted in Him. I do not consider that this little boy knew much of the nature of the Christian Religion; still, I cannot but hope favourably; and I feel grateful to God that I had the opportunity of recommending him, both when well and on his death-bed, to apply to that Saviour whose blood cleanseth from all sin. [Mr. J. Cork: *Woodford.*

The congregations have increased during the last quarter. In general, there are great numbers outside, who are obliged to find seats on the ground, or stand, under a burning sun. I am certain, that our want of room, and of sufficient seats, is the reason why vast numbers more do not come. Indeed I feel assured, that if the building were twice or thrice as large, and seats put to the greatest advantage, even then the congregation would more than fill it. Nothing can be more discouraging to people—some coming from miles distant—than to find every seat filled, the place crowded, the doors and windows surrounded, and no shade near, where they might even stand and catch the words of prayer, or the preacher's address. But this is continually our case at Elstree; and I am often disheartened at it, as I have no power to hold out the prospect of any relief.

Oct. 7, 1838: *Lord's Day*—Our people seem disheartened at the uncertainty which there is about this Station—Elstree—being continued. Talking about this to some of them this morning, I said, "Don't be discouraged: trust in God, and leave it to Him." One answered, "Minister, some of us dying for de Gospel; but me can't say for other people." I do believe that a work—a great work—is going on in the hearts of many.

Nov. 6—How anxious I find many, who are sick and dying, to see a Minister! To-day I asked one old and wretched

Negress whether she knew any thing about God. Her answer was, "No, me know nothing about God." An hour after, I stood at the bedside of another, who said, "Massa, do pray for me." "I will," I replied; "but to whom do you look?" "To the dear Massa, the Lord Jesus Christ."

On Saturday, one of our little scholars came; and as he had lately been mercifully rescued from drowning, I asked him if he were thankful to God. He said, "Yes, Sir."—"Do you pray to God?" "Yes, Sir."—"What do you pray for?" "For a new heart."—"And who is your Saviour?" "Jesus Christ."—The poor little fellow appears to be internally injured. He is very serious; and gives us pleasing hope that God is carrying forward His work of grace within his heart.

[Rev. David Seddon: *Estree.*]

Dec. 25, 1838: *Christmas Day*—The number of people assembled this morning under the cotton-tree amounted to about 700. Messrs. Gillies and Forbes were present. Mr. Forbes read the Prayers, and I addressed the people from the Song of the Angels, Luke xi. 10—14. After the discourse, I read the Missionary Paper for Lady Day 1838 to them, which gave them intelligence of the great good which was being done in Africa, among the very people from whom so many of their forefathers were separated to be enslaved. All was breathless attention. I told them afterward, that Ministers and Teachers were still being sent there, to carry the "good word" to them; and not to them only, but, at length, to all people. I endeavoured, also, to shew them the horrors of heathen darkness and superstition, and the good they might do to them by their sympathy and their prayers; and particularly I told them that I hoped that they would give me something for the accomplishment of the same object, and let me send it home to the Missionary Society; when 9*l.* 13*s.* 9*d.* currency was collected. Many of the people did not know that a collection would be made, because the number present, when the announcement was made, was not so great as to-day: these promised me to bring what they can afford on the next Lord's Day.

After the Morning Service, I had the pleasure to marry eight couples—twelve couples were expected: the others will probably be married next Lord's Day—and to witness the very great decorum with which every one behaved. Indeed, it gives me great delight to notice that mar-

riage becomes, apparently, more and more a solemn religious service; the persons interested performing their parts in a very attentive and proper manner, and looking to me, after the ceremony, for some short address upon the occasion. The dresses, too, of the persons so coming are less gaudy, and more becoming their stations in life.

When these were married, two men came forward for Baptism, who have been under instruction for eight or nine months, and of whose religious state I hope favourably. One of these is about sixty years of age, the other about forty. The elderly man said, "Ah, when me first come for Chrissy (to be christened) me think me do no harm, and that me have very good heart: me know now that my heart is very bad, and that only Jesus Christ can save me."

Dec. 27—This seems a kind of levee-day in this district; for, besides people coming from a distance, nearly all my people on the Pen nearest me have come to see and congratulate me in my new residence, and to give me the compliments of the season. I am assured, by almost every one, that the merriment, feasting, and drunkenness, in the whole of this neighbourhood, bears no comparison with these vices as they were practised only three or four years ago.

[Rev. H. L. Dixon: *Siload.*]

At an earlier date, Mr. Dixon reports the state of his people in reference to labour:—

Aug. 5: *Lord's Day*—Went early to Siload. Found nearly 600 persons, upon my arrival there. They were regularly seated, as far as the church would allow; but many were obliged to stand around the walls. After the Service, I had an important duty to perform; which was, the calling on them to be punctual to their work on the coming day. I spoke to them about the great ingratitude which they would shew, if they refused to work; and they, generally, promised me that they would labour as usual.

Aug. 8—Went to Mexico, according to a previous arrangement. I had announced what was my purpose in going thither. I hardly know how they liked my taking up a subject which is so delicate, and which they seem to think belongs to them to settle with their employers. All the people were very reluctant to come, either to their usual

labour, or to arrange for any future service. "Free! free!" is all their cry. "Me wish to have the sweets of free," is their common answer to inquiries made concerning their future industry. They have bad advisers. In the evening, I collected about 100 persons in the hospital, and took for my discourse the admonition of the Apostle Paul to the Romans—*Not slothful in business, fervent in spirit, serving the Lord*. When I had finished, there was a general cry of "Thank ye, Minister! we hearken to your advice. Massa tell us what is best. Massa wish all of we for good."

The Negroes have, in fact, been very zealous in meeting the proposals of the Missionaries and others to aid in the erection of Schools and Places of Worship.

I am happy to say, the inhabitants continue to give me satisfaction by their steady growth in what is good. Their attendance at church on the Lord's Day is regular, and their attention and quiet behaviour pleasing.

My Private Meeting consists of between 100 and 200. The Lord's-day Congregation averages 400. I endeavour to be particular in the administration of Church discipline among those making a distinct profession of Religion; and so far it has pleased God to bless my labours.

[Rev. H. S. Yates: *Pedro Plains*.

The congregation is steady and regular, and rather increasing: it seldom numbers below 700, is often 800 or 900, and sometimes 1000. Almost the whole are inquiring after books, and religious instruction; and, on Lord's Days, their conduct is very pleasing. They appear, at least many of them, to be devout and serious.

[Mr. Holt: *Barbary Hall*.

Having noticed some trouble which he had experienced from the reluctance of some principal persons to assist him in proceeding with the requisite buildings, Mr. Holt describes as follows the gratifying conduct of the Emancipated Negroes on his behalf:—

I mentioned the circumstance to a few of the people. They said, "Never mind, Massa; de lumber *shall* come:" and come it did; for, on the following Friday, 131 persons went in a body, first to Green-

Island Wharf, and returned with a load: afterward, they went to Orange-Bay Wharf for another lot; and, in all, brought about 4000 feet of board; and said, "Massa, if him ten times more, we will bring him." I thanked them, and offered to pay them any thing they might charge; but, as if greatly hurt by my offer, they, with one voice, said, "Massa, we no take pay; we now shew Buckra [white people] dat him no can top de church: we make we head de cart and we foot de cattle, and dem no can pound dem"—alluding here to my horses having been on several occasions sent to the pound. They wanted also to subscribe among themselves to pay the poundage. This, of course, I did not allow; as they had in every case been illegally pounded, and I am likely to succeed, in all but one case, in getting back the poundage-money.

On the 28th of September the new School-room was opened as a Place of Divine Worship: the Rev. J. Stainsby read prayers, and the Rev. R. Quarrell preached a most interesting and impressive sermon to a respectable and overflowing congregation. On that occasion, twenty couples were married, and about thirty children baptized; and since that time a great many more have been married, and a number of children baptized, by the Rev. R. Quarrell, who resides, upon his own property, about half-a-mile from our Station.

The School-room is only about half large enough for the congregation—which is very steady, and seldom below 1000 persons;—so that the greater number are obliged to stay outside, as the place will not hold more than 500. By the wish of the people, I have got estimates for enlarging it, by putting up another roof; and the lowest is 210*l*. They have commenced subscriptions among themselves; and I believe at this time about 80*l*. are available for that purpose. I told them to what expense the Society had gone in building; and that I thought they ought to do what they were able among themselves, in order to provide better accommodation in their Place of Worship, as I feared the Committee would not be able to afford them much assistance so soon after building the whole premises; but that I would lay the matter before them.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. Edward Sargent and Mr. Rob. Watkins, Catechists in the Tinnevely Mission, sailed for England on the 17th of January. Mr. Sargent is preparing for admission to Holy Orders; but Mr. Watkins's state of health will prevent his return to India.—The Rev. C. F. Schlienz arrived in London, from Basle, on the 2d of October; having left Malta on the 16th of June, on account of ill health.—On the 10th of November, the Rev. Ebenezer Collins was admitted to Priests' Orders by the Bishop of Rochester, on Letters Dimissory from the Bishop of London.—On the 15th, the Instructions of the Committee were delivered, by the Senior Clerical Secretary, to the Rev. James F. Schön and Mrs. Schön, the Rev. Charles F. Schlenker and Mrs. Schlenker, the Rev. Fred. Bültmann and Mrs. Bültmann, the Rev. Ebenezer Collins, Messrs. Nathaniel Denton, W. Isaac Murphy, and James R. White, and Miss Drake, Miss Middleton, and Miss Ridler, proceeding to Sierra Leone; and to Mr. Edmund Christian, proceeding to Demerara: which having been acknowledged by the Rev. J. F. Schön and Mr. E. Christian, a few words were addressed to them by the Rev. John Hambleton; and the Missionaries were commended in prayer to the favour and protection of Almighty God, by the Principal.

Gospel-Propag. Soc.—A Quarterly Paper, issued by the Board in October, contains the following record of appointments:—

The Island of *Newfoundland* being, perhaps, the most spiritually destitute portion of the Colonial Church, the Society determined to make a great effort to strengthen the hands of the New Bishop by increasing the number of his Clergy; and accordingly came to a resolution to offer 200*l.* a year each to Four additional Missionaries. The Rev. W. Bowman, the Rev. G. A. Addison, the Rev. J. Vicars, and the Rev. Thomas Boone were approved by the Bishop: the last three Gentlemen were Ordained to their Missions by the Archbishop of Canterbury, on Sunday, 22d September, and sailed the same week.

On Sunday, Oct. 13th, Mr. W. West Simpson was Ordained Deacon by the Bishop of London, and sailed for Sydney on the Saturday following.

Besides those already mentioned, the following Missionaries have been appointed since the publication of the last Quarterly Paper: *Bengal*: Rev. A. W. Street (see p. 351).—*Madras*: C. S. Kohloff, H. Von Dadelissen, F. H. W. Schmits, and G. Y. Heynes, Ordained by the Bishop of Madras, and put on the list of the Society's Missionaries.—*Van Diemen's Land*: Rev. Gregory Hateman, M.A.—*New Zealand*: Rev. John Fred. Churton, M.A.—*Jamaica*: Rev. W. Stearns, Rev. Henry Browne.—*Barbadoes*: Rev. W. H. Jackson, Rev. G. D. Gittens, Rev. S. Brathwaite, Rev. W. Gill.—*Upper Canada*: Rev. R. J. C. Taylor, Rev. J. Radcliffe.—*Lower Canada*: Rev. John Macmaster, Rev. John Johnston.—*Bermuda*: Rev. F. T. Todrig.

Wesleyan Miss. Soc.—On the 2d of October, the Missionaries Sweetman and Innes for New South-Wales, Gand for Van Diemen's Land, and Webb for the Friendly Islands, embarked, at Portsmouth, with their Wives, on board the "Union," and sailed the next day.—The Rev. John Gregory and the Rev. John Tindall have been obliged, by ill health, to return home, with their Wives.

Church-of-Scotland Missions—The Rev. Dr. Duff left, on his return to India, with Mrs. Duff, on the 14th of November, by way of the Continent.

Munificent Bequests—Thomas Hill, Esq. late of Surbiton, near Kingston-on-Thames, has left the following Legacies:—to the Middlesex Hospital, 1000*l.*; to the Blind School, 2000*l.*; to the Female Orphan Asylum, 1000*l.*; to the Deaf and Dumb Asylum, 2000*l.*; to the Female Orphan School, Hampstead Road, 500*l.*; to Lord Eldon's School, situate at Battersea, 500*l.*; to the Licensed Victuallers' School, 500*l.*; and to each of his four Executors the sum of 1000*l.* The residue of his property, amounting to about 80,000*l.*, after giving several small legacies and annuities in his Will, he bequeaths to the London Missionary Society: the Will is dated in 1836. By a Codicil, in his own handwriting, made in September 1839, he has revoked the bequest of the residue of his property; and has directed the same to be divided into four equal parts, to be paid to the following Institutions—to the London Missionary Society, 20,000*l.*; to the Home Missionary Society, 20,000*l.*; to the Bible Society, 20,000*l.*; and to the London Evangelical Society, 20,000*l.*: which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical Ministers only. The deceased died a widower, without any relative whatever.

City Mission—At the last Annual Meeting, the Committee, referring to their prospective labours, promised to grapple with Socialism and Intemperance. Both these subjects have received a large measure of consideration. A Tract has been written on *Intemperance*, designed for circulation in London, among all the Families accessible to the Missionaries, amounting to nearly 250,000, or about 1,000,000 of the population, and a copy of it will speedily be left with every family. The Committee have also determined on the following *Course of Lectures on Socialism*: 1. "Is there a God?"—2. "Is the Bible divinely inspired?"—3. "What is Christianity?"—4. "What am I?"—5. "What is the true state of Human Nature?"—6. "Am I responsible? and to whom?"—7. "The Power of Circumstances"—8. "The Province of Reason"—9. "Is Marriage worth perpetuating?"—10. "An Examination of Socialism." These subjects will embrace the principal points of the system.

Fifty Missionaries have been labouring in their respective districts, in different parts of the Metropolis, and with encouraging success. Beside the ordinary work of the Mission, the Committee have directed their efforts against the Fairs held in and round the Metropolis; and they hope that some of the worst of these Fairs, if not all of them, will be suppressed. They have also addressed a Letter to each of the Magistrates of Westminster and of Middlesex, to prevent the licensing of those places, under a new name, recently called Penny Theatres, and, as such, declared unlawful by the New Police Act: out of thirty-three new applications for licenses, on Thursday the 17th

ult., only four were granted by the magistrates. Other objects are in contemplation, especially the placing of Ten New Missionaries on ten districts where ignorance and irreligion abound.

National Education.—We stated, at p. 351, the small majority of 2, by which the sum of 30,000*l.* was placed by the House of Commons at the disposal of the newly-appointed Committee of Privy Council. This measure, it seems, is to be persisted in, notwithstanding the insignificance of this majority in the Commons; and in the face of an Address to the Queen by the House of Lords, on the Motion of the Archbishop of Canterbury, and carried by 229 votes against 118, praying that no steps might be taken without giving that House an opportunity of full deliberation. The Committee of Council having claimed the right of appointing Inspectors of all Schools aided by the public money, the Committee of the National Society have declared themselves precluded, by those principles which they are bound to maintain, from sanctioning any plan of Inspection for the National Schools, which is not derived from and connected with the National Church.

The appointment of Inspectors is required in the following Regulations of the Committee of Privy Council:—

The right of inspection will be required by the Committee in all cases. Inspectors, authorised by Her Majesty in Council, will be appointed, from time to time, to visit Schools to be henceforth aided by public money.

The Inspectors will not interfere with the religious instruction, or discipline, or management of the School; it being their object to collect facts and information, and to report the result of their inspection to the Committee of Council.

The Bishop of Exeter, in answer to the inquiry of one of his Clergy on the fitness of accepting a Grant under these Regulations, thus places the matter in its true light:—

I have delayed answering your Letter until I should be informed of the decision of the Committee of the National Society on the general question which has been for some time in discussion between that body and the Committee of Council. That decision I have now received: it is, in effect, that the Committee of the National Society adhere to their judgment, that Schools in connexion with it ought not to be subject to the inspection of any officer not appointed by the National Society, or by the Bishops in their several Dioceses; though the Committee were willing that the Inspectors of Schools which may have been built or supported with aid from Government should be submitted for approval to the Committee of Council.

The Committee of the National Society, in adhering to this judgment on the general question, wishes not to restrain the Managers of Schools from exercising their own discretion in their own several cases.

Having thus apprised you of the decision to which I understand that the Committee of the National Society has arrived, I am quite willing to accompany it with a communication of my own opinion, in accordance with what I stated on more than one occasion in the course of my late Visitation:—

It appears to me, in the first place, that the Government has a right to expect that it should receive an accurate report of the efficiency, or inefficiency, of every School to the erection of which it has contributed.

Secondly, I think that this Report ought to be full—not limited to the machinery and mode of teaching adopted in the School, but extending to the matter of

instruction; above all, to the matter of Religious Instruction: for without such a Report, I know not how it can be known whether, and in what degree, the School attains the object for which it has been established.

I must further say, that a partial inspection (such as I conceive to be intended in the communication of the Committee of Privy Council) would be found in practice productive of much evil; especially if inquiry into Religious Instruction formed no part of it. For it is obvious that the returns to Parliament of the degree of activity and success of the several Schools in certain portions of knowledge, and those secular, would operate to induce the parties, and perhaps the managers, of too many Schools, to be unduly eager to exhibit a good appearance before the world in those particulars which are thus prominently brought into public notice.

I apprehend, too, that Parliament and the Nation might be misled into forming very erroneous notions of the merits of some of the very best schools—those, I mean, which shall make the Bible, and illustration of the Bible, the foundation on which history, botany, and geography, &c., may well be a superstructure.

But, in the third place, if this be so, I cannot think that our Society will be justified in entrusting the inspection of its Schools to an officer not appointed by itself. . . . I do not hesitate to avow, that, in my opinion, no Official Inspector ought to enter the Diocesan Schools without the express consent and sanction of the Bishop.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Schneider, wife of the Rev. F. E. Schneider, left Calcutta (see p. 120), with her husband, on the 9th of November, for Agra, to which Station they were appointed; but has been cut off by an attack of cholera.—The Rev. C. H. Blumhardt having, on his expulsion from Abyssinia, proceeded to Malta, arrived there (see p. 478 of our last Volume) on the 16th of September of last year. Receiving there an appointment to North India, he left Malta, with his wife, on the 7th of April: they arrived at Calcutta in August, and proceeded to Kishnagur.—The Rev. Foster Rogers (see p. 309) and the Rev. Stephen Hobbs, with Mrs. Rogers, arrived at Madras on the 13th of September.

London Miss. Soc.—The Rev. Messrs. Flower and Clarkson, appointed to Surat, reached Bombay on the 2d of August.—Mrs. Walton, wife of the Rev. George Walton, departed to her Rest on the 28th of August. The Rev. John Hands, of Bangalore, a visit to which Station she had tried in vain, writes of her—

Notwithstanding her large family, the Mission had much of her care. She was from an child brought up in the Bellary Mission; and was early received into connexion with the Church there, of which she continued a humble and consistent member, till their removal from that Mission to Salem in 1838. During a part of her illness, she suffered much from depression of spirits, and doubts and fears respecting her interest in the Saviour; but, before her departure, these were mercifully taken away.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. John Bell, of Nevis, died of yellow fever, on the 16th of September. He was kept in peace, and died in joy.

Emancipated Labour.—A friend has apprised us, that he has received from Jamaica what he has reason to believe is the first consignment of the produce of the labour of the Liberated Apprentices. It consists of a small tierce of Coffee and five casks of Ginger, and is of the

value of about 50*l*. It is the property of an industrious black man. Whatever profit arises above the value of the articles in Jamaica is to be divided between himself and the Chapel which he attends.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. John Smithurst (p. 308) reached York Fort on the 15th of August, on his way to the Red River.

Miscellanies.

THE SIGNS OF THE TIMES A RENEWED CALL TO UNITED PRAYER.

THE "Invitation to United Prayer," which has been circulated in former years, has been renewed in reference to the **FIRST DAY OF THE NEXT YEAR**. The devout friend who thus endeavours to stir up his brethren, after urging the great encouragement to prayer from the gracious awakening which has taken place in the North of India, refers to a similar event nearer home; viz.

—the remarkable power of the Holy Spirit accompanying the outward Means of Grace, which has lately taken place in different parts of Scotland; and more particularly at Kilsyth. There, according to the testimony of eye-witnesses, whose reports have been examined and fully accredited by sober-minded and experienced Ministers, it appears, that persons of almost all ages and of different habits and dispositions, some among them open transgressors, have been brought to that godly sorrow for sin, which leads to *repentance, not to be repented of*; and this followed by that lively faith in the Lord Jesus Christ, which has manifested itself by a conversation becoming the Gospel.

But there are Signs of a contrary nature. The Writer proceeds—

These are cheering facts. They are facts, however, which should only stimulate us to greater earnestness in prayer. For, along with these favourable signs, the new year approaches too much as a *day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains*. Let the following appearances, too visible, alas! to every discerning eye, suffice to shew this:—

First, The increasing open avowal of Infidelity. There was a time, when such sentiments were limited to the writings of self-called philosophers. These days are past: and now we see large bodies of men glorying in their unbelief; and publicly assembling together, to worship a god of their own! Not satisfied with making the press teem with their blasphemies, they enter, like the frogs in Egypt, the royal palace—there, in the presence of our Queen and her assembled Nobles, declaring it to be their purpose, vain as the imagination is, to create a new moral world, or a state of society in which all reverence to the Lord Jehovah, and to His well-beloved Son, our only Lord and Saviour Jesus Christ, shall be entirely laid aside! These Infidels have spread themselves through many of our largest towns: they have their paid Missionaries—their regularly-constituted Officers—and their periodical blasphemous Publications.

Along with these and other advocates of Infidelity, although of a different school, we have the adherents of the Church of Rome in full activity—their Laymen forming themselves into "a Catholic Institute"—their Bishops charging their Clergy to exhort their flocks to pray for the conversion of Protestant England; and both spending large sums in the building of Chapels, Colleges, Nunneries, and other Religious Houses—no longer disguising their intentions, but boasting of their success; and exerting all their influence to bring the unwary under their dominion.

While the Kingdom of our Lord is thus openly assailed, many Nominal Protestants are slumbering; and are thus affording opportunity to the Enemy, while **THEY** are sleeping, to sow his tares. So that, although we are assured that He, who is **KING OF KINGS, AND LORD OF LORDS**, will finally triumph over every foe, if the Lord does not effectually awaken us from our slumbers, we know not the evils to which His Church may be exposed.

The Lord has encouraged us to persevere in prayer, by His gracious answers. The increasing activity of Papists and of Infidels are powerful calls on His people to awake from their slumbers, and arouse themselves to their Divine Master's service: while the Signs of the Times bring His words to our remembrance with almost invincible power—*Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments*.

Erratum.—At p. 393, in quoting from the communications of the Rev. J. W. Weeks, we inadvertently prefixed the word "late" to his name. We are happy to say that he was still active in his labours at the date of the last Despatches.

Missionary Register.

DECEMBER, 1839.

Biography.

NOTICE OF THE LATE LANDGRAVE OF HESSE.

THE following notice of the late Venerable Prince, the Landgrave of Hesse, President of the Sleswick-Holstein Bible Society, who was upward of 90 years of age, is extracted from the last Report of that Society:—

The usual intimation of His Majesty's gracious acceptance of the Sleswick-Holstein Bible Society's Report (being the Twentieth) was communicated by our illustrious President, the Landgrave of Hesse, to the Committee, in a Letter given at the royal residence in Copenhagen, and signed by the King himself, under date of April 30, 1836. It was the last time that his Serene Highness enjoyed this pleasure; for on the 17th of August the Venerable Prince was called away from his earthly labours; and on the 30th of the same month his remains were deposited in the family vault in the Cathedral of Sleswick, on the day of his marriage with his august consort exactly seventy years before.

The age of the late Venerable Prince had greatly exceeded the general period allotted to man; and his end was peaceful, and free from pain. His whole life was marked by the most indefatigable exertion for the benefit of mankind and of science; but the favourite object of his labours was to promote the extension of the Kingdom of God on earth. He confessed the Name of Jesus both privately and publicly; and never was he ashamed to own that he acknowledged Him as his Redeemer and Saviour: neither did he flinch from his testimony in behalf of the Gospel, even though he was attacked, and frequently misrepresented, by his infidel contemporaries. Thus he considered it as one of the happiest mo-

ments of his life, when, in early youth, he had an opportunity, at the Court of Frederick the Great, to declare, before a brilliant assembly, that he knew no higher happiness on earth than to be an humble believer in the Lord Jesus Christ. The King of Prussia was silenced by the animated testimony of the Young Prince, then attached to his service; and it is remarkable, that, after a life devoted to the Gospel, he was called away to see him face to face, on whom his soul believed, on the very day on which that Monarch preceded him in death fifty years before. To the latest period of his life he considered it his highest privilege to labour for the glory of the Redeemer; and whenever opportunities occurred, he was not remiss in seeking to engage the co-operation of his high and influential friends. He was found, in his last moments, seated at his writing-table, with his eyes half closed, and broken in death, apparently gazing on a painting of the Saviour, which adorned his study.

What he did and what he projected for the benefit of the country is matter of record for History. The remembrance of his zeal, in promoting the dissemination of the Word of God, and the interests of the Sleswick-Holstein Bible Society, will ever be affectionately cherished in the hearts of all who had the privilege of being united with him in the same holy work.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

IN the Receipts of the American Societies, the dollar is here valued at 4s. 2d., instead of 4s. 6d., as it has hitherto been; the reduced
Dec. 1839.

sum being its average value. Notwithstanding this reduction in the assigned amount of their contributions, as compared with former years, the American Collections somewhat exceed those of the last list, and form about two-ninths of the whole. The Sales of Books bear about the same proportion of two-ninths to the whole sum; which exceeds that of the preceding year by 75,199*l*. 9*s*. 5*d*.

Year.	Income.				
ANTI-SLAVERY.	£.	s.	d.		
American.....1837-38..	9166	13	4		
BIBLE.					
American.....1838-39..	19610	0	0		
American & Foreign (Baptist) 1838-39..	5208	6	8		
British and Foreign.....1838-39..	105255	2	11		
Edinburgh.....1838-39..	2478	13	7		
French Protestant.....1837-38..	1024	2	6		
French and Foreign.....1838-39..	5245	4	7		
Hibernian.....1838-39..	4668	11	0		
Merchant Seamen's.....1837-38..	498	18	7		
Naval and Military.....1838-39..	2904	0	3		
Trinitarian.....1838-39..	3059	0	7		
EDUCATION.					
American.....1837-38..	11575	5	0		
American Presbyterian.....1835-36..	10125	0	0		
American Sunday School.....1838-39..	6669	0	10		
British and Foreign School.....1838-39..	5234	3	1		
Eastern-Female-Education ..1838-39..	1855	11	10		
Home and Colon. Infant Sch. 1838-39..	1850	0	0		
Irish Sunday School.....1838-39..	3149	10	11		
Ladies' Hibernian Fem. Sch. 1838-39..	2063	11	11		
Ladies' Negro-Children Educ. 1837-38..	1425	7	4		
National.....1836-37..	2217	4	0		
Newfoundland School.....1838-39..	3103	13	2		
Sunday-School Union.....1838-39..	9469	16	11		
JEWS.					
London.....1838-39..	16720	13	8		
MISSIONARY.					
Amer. Board (Congregational) 1837-38..	49201	5	9		
American Baptist.....1838-39..	18383	9	8		
American Episcopal.....1837-38..	5665	8	4		
American Methodist.....1838-39..	26150	3	3		
American Presbyterian.....1838-39..	13245	13	2		
Baptist.....1838-39..	29411	4	6		
Baptist (General).....1838-39..	1475	0	0		
Berlin.....1838-39..	1800	0	0		
Church.....1838-39..	79031	6	1		
Church-of-Scotland.....1838-39..	6000	0	0		
French Protestant.....1838-39..	2906	0	0		
German Evangelical.....1837-38..	4526	0	0		
Glasgow.....1838-39..	1545	3	6		
Gospel Propagation.....1838..	41969	2	6		
London.....1838-39..	65480	10	5		
Rhenish.....1833-34..	4740	1	0		
Scottish.....1836-37..	4711	11	0		
United Brethren.....1837..	11463	19	8		
Wesleyan.....1838-39..	84818	12	2		
SEAMEN'S.					
American Seamen's Friend.....1838-39..	2636	1	3		
British and Foreign Sailors.....1838-39..	2501	0	0		
Destitute Sailors' Asylum.....1838-39..	1024	7	2		
Destitute Sailors' Home.....1838-39..	3963	8	9		
Episcopal Floating Church.....1838-39..	240	4	3		
TRACT AND BOOK.					
American Tract.....1838-39..	27353	4	2		
American Baptist Tract.....1838-39..	2017	2	9		
American Boston Tract.....1837-38..	3795	1	9		
Church-of-England Tract.....1838-39..	378	5	7		
French Protestant Tract.....1838-39..	958	6	8		
Irish Tract and Book.....1838..	3412	1	6		
Prayer-Book and Homily.....1838-39..	2532	11	6		
Religious-Tract.....1838-39..	60643	2	9		
MISCELLANEOUS.					
African Civilization.....1839..	1044	16	0		
American Colonization.....1838-39..	2416	13	4		
American Peace.....1837-38..	855	0	0		
Brit. and For. Temperance ..1838-39..	931	8	5		
Christian-Instruction.....1838-39..	1359	10	10		
Christian-Knowledge.....1838-39..	84983	16	9		
Church Pastoral-Aid.....1838-39..	10423	4	5		
Clerical-Aid, or Addit. Curates, 1837-38..	6790	0	0		
Colonial Church.....1838-39..	1568	3	10		
District-Visiting.....1838-39..	239	15	5		
European.....1838-39..	1390	10	0		
Hibernian (London).....1838-39..	11702	8	8		
Irish Society of London and Dublin.....1838-39..	5090	14	6		
Irish Scripture Readers'.....1838..	2089	16	2		
London City Mission.....1838-39..	4820	8	5		
Lord's Day Observance.....1838-39..	522	16	8		
New B. and F. Temperance ..1838-39..	715	2	6		
Peace.....1838-39..	549	10	6		
Reformation.....1838-39..	1193	0	4		
Total.....	£921,514	18	6		

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

A COMMUNICATION of the Rev. H. A. Browne, describing a Tour in Yorkshire, contains the following notice

A Pattern of Village Associations.

Marr, near Doncaster, is the Pattern of Village Associations: 18 villages, within a circle of three or four miles, are drawn together; and 27 Collectors are the weekly messengers of love. The whole is a beautiful monument of the industrious benevolence of one who has fallen asleep,

but has the joy unspeakable of knowing that her surviving partner and their children are walking in the Truth. The day of Meeting is kept as a festival: the labourers have, not at their own cost, a holiday; and at 3 P.M. the picturesque little Village Church is closely filled. Carriages of all kinds bring the distant friends; and the two Secretaries, wealthy farmers, keep open house. A sense of importance is felt, and throws itself around a work of universal love. My own spirit, after much to make one weep, was gladdened; and no one, I am sure, can visit the Marr Bible Society, under its present management, without deep thankfulness. A

patient, or rather a lively interest was kept up through a long Meeting; and the Collection amounted to 9l. 2s. 7d.

Increased Number and Efficiency of Associations in Norfolk.

The Committee of the Norfolk and Norwich Auxiliary state, in their Twenty-eighth Report—

Our Local Agent has been employed but little more than twelve months; yet the number of Associations which he has been permitted to form already amounts to 94, besides the establishment of one new Branch, and the revival of two others which had become altogether inefficient.

The following comparative statement will shew the improvement in two Districts of the County, comprising the North Walsham, Downham, and Methwold Branches:—

	1837-8.	1838-9.
Branch Societies.....	2	3
Bible Associations.....	2	33
Bibles & Tests supplied	84	1416
Rec. on account of ditto, £18 11 0		£313 17 1
Free Contributions.....	32 14 9	86 16 7

Your Committee cannot omit some reference to the prudence and unwearied diligence of their esteemed friend and Agent. While he has ever maintained the great principles of the Society, he has so ordered his conduct as to obtain the countenance of a large number of pious Clergymen and Ministers. He has travelled upward of 4000 miles; and attended 117 Public Meetings; at which have been assembled no less than 10,000 persons of our rural population, who were almost in utter ignorance even of the existence of our Society. Who can pretend to say what influence two hundred such Meetings annually may exercise on the spiritual and moral interests of our labouring poor!

LONDON CITY MISSION.

From the Reports of the Agents employed by the Society in distributing the Loan Psalms and Testament of the B. F. Bible Society, we extract the following

Notices of the Destitution and Supply of the Scriptures in some parts of the Metropolis.

—Many Roman Catholics refused to give their names; and in some few cases I met with some abuse, but the people in general seemed thankful for the promise

of a New Testament. Some of those persons, I found, had been without a copy for 10, 20, or 30 years; and many of them had never had a Testament or Bible. Indeed, in some cases, they did not even know what I meant; although I tried to make them understand, by using the different names of Bible, Testament, Scriptures, Word of God, &c. In some cases I have had a Tract presented to me, believing that to be the Bible. My next work was, to deliver a Testament and Psalter to every Family whose name I had previously entered in the Register, amounting, in the whole, to 619 copies; and it was very pleasing to witness the heartfelt gratitude with which they were generally received. I have also had opportunities of knowing, that, in many cases, the books are well read, both by Roman Catholics and others: in some instances they have passages marked down; which they are anxious to hear explained, when I call in to see them.

—In 60 Families I found but one copy. Several Roman-Catholic Families did not know what I meant by the Bible: for when I asked them if they had one, they answered, "Yes;" and then brought forward a Tract: only two refused to take a copy: some of them received the books with great gratitude, and many, I have no doubt, will read them. All the books distributed among Protestant Families were received gratefully; some with very peculiar feelings of satisfaction and delight. In one court, where I distributed two dozen copies, the people swarmed round me like bees, calling out, "Do not forget me, Sir! Do not forget me, Sir!—You have got my name—You have got my name!" and it was with difficulty I could get from house to house, so anxious were the people to get possession of the Sacred Volume. The whole number which I distributed, in five districts, was 350.

—The number of destitute Families visited by me was 604, all of which I have had the pleasure of supplying. They have been generally received with gratitude. In some cases the people seemed at a loss how to express their feelings of thankfulness, or sufficiently to appreciate the value of this sacred boon.

—I surveyed 23 districts, which contain 6123 houses; 3527 of which I found to be visitable. In five districts, I found 409 Families quite destitute: several of them never had a copy: 4 had been destitute for 20 years, 11 for 15 years, 17

for 10 years, and 60 for more than one year. I was truly thankful to find the people so willing to receive the best of all books: tears of joy fell from the eyes of several, as they pressed to their bosoms the Word of Eternal Truth; and, but with two or three exceptions, all were truly thankful.

—My districts contain 7723 houses which are visitable. I visited six districts, to ascertain the destitution; when I found 950 Families without the Words of Eternal Life. On presenting the heavenly boon, many were unable to express their feelings of gratitude. Some wished to know what they had to pay; and, on being told that "attention was all which they had to pay, with prayer that God would give them an understanding heart," many good wishes were given to "those good people," as they said, "who have been so kind as to make us such a present." Some wept tears of joy; and kissing the book, blessed God for it. Some few have refused: these have either been Jews or Roman Catholics. Many of the Roman Catholics, who, on giving their names at the visitation, declared they would not have the books when brought, changed their minds, and thankfully received them.

—I canvassed four districts, containing 853 visitable houses, in which I found 444 Families destitute of the Word of God. These Families contained 1766 individuals, 343 of whom could read: these, together with several other Families, have been supplied with a copy of the New Testament and Psalter. In almost every case, the gratitude of the recipients proved that the gift was prized.

—The destitution in six districts was 1206 Families without any portion of the Scriptures: my distribution among them has been 1168 copies. With very few exceptions, the gratitude displayed has been every thing which could be desired. Of all the places where I have been since the distribution, and have inquired for the books, they have in no instance been missing: I have seen some of them with evident marks of frequent use.

—I have surveyed 62 of the districts, the whole number of which was above 800. I have called on upward of 3000 Families, and found 1431 of them destitute of the Word of Life. They are now all supplied.

Of a few among the visitable districts, the Reports are highly encouraging.

One Agent reports—

The sum total of the Families visited by me is 687: only 20 of this number required to be supplied.

Of one of the suburban Villages it is said—

In this village the whole of the Families had been well supplied: in most cases, they possessed two or three copies; and most of the children had been furnished with a Bible from the School.

BAPTIST MISSIONARY SOCIETY.

FORTY-SEVENTH REPORT.

Departure or Return of Missionaries.

SINCE our last Annual Meeting, Four Missionaries have embarked for the East—Mr. Harris, for Ceylon; Messrs. Bayne and Parsons, for Calcutta; and Mr. Aveline, for South Africa.

Severe indisposition, which a voyage to Bombay was found insufficient to remove, has occasioned the return from Calcutta, for a season, of Mr. George Pearce. He has already derived some benefit from the change; and trusts, after a while, to resume the labours in which he has long been actively and usefully employed.

Success of Mr. W. H. Pearce's Appeal.

The Appeal by Mr. W. H. Pearce, for the means of engaging and sending out Ten additional Missionaries, has been favoured with complete success. Something more than the amount solicited has been obtained; and, in addition to this, an anonymous friend has most generously presented the sum of 1000*l.* for the erection of a New Chapel and School-house in Calcutta, as proposed by Mr. Pearce.

The Receipts raised to meet the Expenditure.

While, in consequence of the addition of the Serampore Stations to those formerly supported by the Society, as well as by the entrance of New Missionaries into the field, the expenditure of the Eastern Branch of our Mission is greatly increasing, we have thankfully to acknowledge that a considerable increase has taken place in the Society's income. The receipts applicable to the general purposes of the Mission, which form the actual criterion of its financial progress, have been about 4000*l.* in advance of the amount reported at our last Anniversary. If to this sum be added what has been received for

Translations,* Schools, and other objects, including contributions for sending New Missionaries to India, and toward the removal of the debt, it will form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year.

This augmented income, arising from the kind attention yielded to the claims of the Society, in various places whence support had not formerly been derived—from the strenuous exertions used, in other instances, to enlarge contributions where auxiliaries formerly existed—from collections in Scotland and Ireland—and, lastly, from the sums furnished by our recently-planted churches in Jamaica (which last, including what was paid in before the last year's cash account was made up, amounted to 840*l.*), has just sufficed to meet the current expenditure.

Necessity for further Funds.

At the commencement of the year, the Society was burdened with a debt of nearly 4000*l.*: this amount was subsequently lessened by donations for that special purpose, which reduced it to 2673*l.*; and, as the expenditure of the Society, from the most careful calculation, is expected to be still greater in the present year than it was in the past, it is much to be desired that this incumbrance should at once be removed, especially as there are now bills accepted from abroad, which, when due, will absorb nearly 3000*l.* of the resources of the new year. These facts render it incumbent on the Committee to use the utmost earnestness in soliciting the friends of the Society, in every direction, zealously to co-operate with them in exertions still further to augment the pecuniary supplies, without which the affairs of the Mission will be involved in painful embarrassment.

LONDON MISSIONARY SOCIETY.

THE Directors have circulated the following notices of the

Increasing Liberality of the Society's Friends.

The Directors continue to receive the most gratifying accounts from the nume-

* The continued liberality of our Brethren, comprising the American and Foreign Bible Society, toward our Translation Fund, has been stated in a former part of the Report. Their generous contribution of 3000*l.* dollars amounted to 1041*l.* 14*s.* 2*d.*, out of 1204*l.* 9*s.* 8*d.*! Surely British Christians should be more active in supporting this great and necessary part of the Missionary Work.

rous friends of the Society, of their efforts to contribute their respective proportions toward realising the proposed Annual Income of 100,000*l.* The Committee of the Bath Auxiliary report—

The total receipts of the Auxiliary during the year have been 558*l.* 4*s.* 6*d.*; one of the most striking items of which is a contribution of 85*l.* from a Juvenile Association, which was formed only a year since. The annual remittance to the Parent Society had been 531*l.* Mr. Owen stated, that while the Local Committee were determining on that passage of the Report which had reference to an increase in the amount of individual Annual Subscriptions, an increase in those of the friends present had been suggested; and the consequence was, that all in the room immediately doubled their annual contributions: he had no doubt, when other friends in the Committee heard of this fact, they would follow the example; and he would suggest to the annual subscribers present to double their contributions: if, however, they could not do this, he was sure they would all assist to the extent of their power.

A friend in Hampshire writes—

Never have I sent you a remittance with so much satisfaction as at the present time. I think that the event clearly justifies my anxiety to have a full Deputation. We used to raise with difficulty 10*l.* per annum, or thereabouts. Since we have had Deputations, we have increased from year to year—1837, 27*l.*—1838, 32*l.*—1839, 51*l.* This is the true criterion of Missionary Zeal.

The Secretary of the Essex Auxiliary says:—

I have great pleasure in forwarding to you a copy of a Resolution which was unanimously adopted by our Committee yesterday:—"That the Secretary be instructed to make the necessary arrangements for obtaining the Rev. Richard Knill, as a Deputation from the London Missionary Society, to visit every congregation in the country which will consent to receive him, at as early a period as possible, with a view to increase the amount of contributions to that Society."

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-SEVENTH REPORT.

Summary of the Year.

CONTRIBUTIONS, 119*l.* 3*s.* — Sales, 313*l.* 2*s.* 7*d.* — Tracts issued, 280,431; being 265,834 by sales, 7127 in bound Volumes, and 7520 by Grants — Tracts printed, 117,500 — New Tracts published: "Some Account of the Life of Dr. Myles Coverdale:" "The Order of Confirmation, with a Manual for the Use and Instruction of Candidates for that Holy Ordinance."

Tribute to the late Rev. T. T. Biddulph.

Mr. Biddulph had "watched over the Society," as the Report states, "as President of the Committee for twenty-seven years, with fatherly anxiety for the soundness of its principles and the extension of its sphere of usefulness, and contributed to the list of its Publications many of its most important Tracts." It was therefore Resolved

—That, as a tribute of affection and respect for our departed Brother and Friend, and with a view to promote the objects of the Society, the Thirty-four Tracts which have emanated from his pen be bound up in a separate Volume, with the following Title prefixed: "Select Tracts of the Church-of-England Tract Society, by the Rev. T. T. Biddulph."

Special Claims of the Society, on Churchmen.

At a time when the press daily pours forth infidel publications, and most subtle misrepresentations of that Church which we revere, your Committee cannot review the list of the publications of their Society without believing that it contains a powerful antidote to the widely-spread influence of those ruinous principles, which Popery and Infidelity advocate with so much energy. This Society has a claim on every Churchman, since it is the means of disseminating true Religion, by publishing and circulating useful explanations of the Church Services, the Lives of the Reformers, and the Doctrines which they taught.

JEW'S' SOCIETY.

THIRTY-FIRST REPORT.

Publications.

DURING the past year, the Committee have issued—

Hebrew Bibles, 8vo, 714 copies—ditto, 12mo. 1649—Heb. New Test., 411—Heb. Prophets, 8vo, 297—Heb. Old and New Test., 8vo, 51—Heb. Liturgy, 384—Syriac New Test. 12mo. 355—Heb. Haphtorah, 681—and 12,833 copies of Tracts and small publications in Hebrew, German-Hebrew, and English.

The revised edition of the New Test. was completed in September last. The large accession to the funds in the year before the last led the Committee to determine on the immediate preparations of those editions of the Scriptures which have been so long earnestly called for by

your Missionaries, to supply the pressing demands of the Jews.

During the year, the following Works have been completed; some of which, however, were in progress at the period of your last Anniversary:—

5000 copies of the revised edition of the Heb. New Test.: this work has been stereotyped—5000 of the Heb. Old Test. 8vo. from the stereotype plates purchased the preceding year—5000 of the Heb. Pentateuch, 12mo.—5000 of the Haphtorah, Heb. and German, 12mo.—2000 of the Haphtorah, in Heb. only, 12mo.—5000 of the "Old Paths," in Heb.—2000 copies of Sermons and Tracts for distribution among Christians and Jews—2000 copies each of 14 Nos. of the "Jewish Inquirer," for circulation among the Jews.

The following Works have been issued, on account of the Society, from the Mission Press in Warsaw:—

Prophecy of Isaiah, in Hebrew, with a Judæo-Polish Translation, 2000 copies—2000 of each of the first ten numbers of the "Old Paths," in Judæo-Polish; besides smaller Tracts.

The importance of having the Scriptures and other Works printed in Poland has now become very great, on account of the difficulty, almost amounting to impossibility, of obtaining permission to circulate books there which have been sent from a foreign country.

There have also been 5000 copies of the "Old Paths" in German printed in Frankfort-on-the-Maine, under the superintendence of the Rev. W. Ayerst.

The "Jewish Inquirer" appears once a fortnight. It contains an examination of the Mishna; shewing that this Work possesses no better claim to Divine Authority than any other of the Rabbinical Books. It is widely circulated among the Jews as it comes out, and has evidently excited no small attention. It has called forth something of a reply, and has led to more than one publication among the Jews themselves. The effect, produced by these and similar publications on the minds of the English Jews, has doubtless caused the editor of a Jewish-German Newspaper to ascribe partly to the influence of the Society some interesting discussions which have taken place in the Portuguese Synagogue on the subject of reform in Jewish Worship.

Episcopal Chapel.

During the year, 11 adults and 22 children have been baptized. Of the adults, three were baptized on different occasions in the Hebrew Language, with the sanc-

tion of the Bishop, as they did not understand English; probably the first time, since the disappearing of the Hebrew-Christian Church of the first ages, that their own sacred tongue has been used for this purpose. Three other persons were baptized in German, for a similar reason.

The Hebrew Service on Sunday Afternoon is still continued, and experience proves the great importance of its establishment. It is followed by a Sermon in English.

Schools.

Thirteen boys have been admitted during the year: five have been put apprentice: two were removed by their father, and one died. There are now 45 boys in the school.

Sixteen girls have been admitted during the same period: one has been put to service: another is gone to a respectable employment: and a third has been permitted to go home on account of declining health: five have been removed from the school by their parents. There are now 29 girls in the school.

It appears, from the register of admissions, that 231 boys and 177 girls have been received into the schools from the commencement, making a total of 408 Jewish Children who have received a Christian Education; and of whom many are now known to members of your Committee as respectable individuals settled in life, and not a few are adorning their Christian Profession.

Mission in London.

The Rev Dr. M'Caul is engaged in the preparation of suitable publications for the Jews; and is, at present, conducting the "Jewish Inquirer," to which allusion has already been made. He continues also to conduct the Hebrew Service every Sunday Afternoon, in which he is assisted by the Rev. M. S. Alexander.

Mr. Alexander has spent some months of the past year in attending the meetings of the Auxiliaries, and preaching in behalf of the Society; and he has taken that opportunity of visiting the Jews in those towns where they reside: he has, on some of these occasions, publicly addressed them from the pulpit: when in London, he visits the Mission House in New Street, at which Mr. Saul resides, and where the Scriptures are sold at a low price to the Jews.

Mr. Saul not only receives Jews in the Mission House, but likewise devotes much

of his time to the distribution of the Society's publications at their own houses, where he has many opportunities of personal conference with them.

The Rev. J. C. Reichardt continues to superintend the Jewish Converts' Operative Institution—a most important auxiliary in the work of promoting Christianity among the Jews: it serves not only to promote the personal instruction of the actual inmates, and to introduce them into the habits of a Christian Life, but it also attracts considerable numbers of inquiring Israelites to the place, and thus leads them to inquire further, and to attend the Services of the Episcopal Chapel. Mr. Reichardt was also engaged during a part of the year in revising the plates of the Hebrew Pentateuch and Haphtorah, and subsequently in correcting the press for a portion of the 32mo. edition of the New Testament.

On the whole, there is a field of labour, in various important departments, amply sufficient to employ the energies of your Missionaries in London; and the Committee can with satisfaction direct your attention to the results which have been already experienced, in the revision of the Scriptures—the publication of the Liturgy in Hebrew—the preparation of important Works—and the general influence which has been exerted on the Jews.

Operative Jewish-Converts' Institution.

The following extract from the Report of the Institution shews how much the great object of your Society is promoted by it:—

During the year 1838, thirty-one persons have enjoyed the benefits conferred by the Institution. The number at present in connexion with it is fifteen. Of the whole number, 20 are baptized, 14 of whom were prepared for that Holy Sacrament in the Institution by your Superintendent—ten in the present year: six were baptized elsewhere: the remaining eleven receive instruction. On the whole, the conduct has been satisfactory. There are only two whose conduct has been such as to require a notice, both of whom had been baptized elsewhere: it is, however, most pleasing to state that they did not succeed in misleading any one of the Institution's inmates, and that the defection of these two has been amply compensated by the conduct of the others. Five have been placed out with masters: one has a situation in a Christian Family as footman: two are preparing as Teachers of Hebrew: one is learning the National-School System, in order to proceed as Schoolmaster to some of the

Colonies under the Society for the Propagation of the Gospel; and two have been sent forth as Assistants in their Missions by the London Society—making a total of five, who, by their sojourn and trial in the Institution, have been found worthy of being recommended for Missionary Labour.

These particulars, shewing that, in the course of one year, so many individuals of the Jewish Nation have in the Institution found an asylum, consolation temporal and spiritual, and instruction profitable both for the life that now is and that which is to come, prove abundantly the utility and the necessity of such an Establishment.

Mission in Liverpool.

The commencement of a regular effort, on the part of the Society, in behalf of the Jews in Liverpool, was mentioned in the last Report. The Rev. H. S. Joseph continues the Weekly Hebrew Service, and your depository for Bibles and Tracts is open to the Jews. The Institution which was last year opened for the temporary reception and instruction of Inquirers has proved a blessing. Ten candidates have been instructed in it for Baptism, to which sacred ordinance they were subsequently admitted.

Reasons for affording Temporal Relief to Inquiring and Christian Jews.

The mere disposition to inquire and to receive instruction on the subject of Christianity is always attended with considerable risk, and often with positive privation to an Israelite; even under the favourable circumstances in which he is placed by the laws of most of the civilized States of Europe. In almost every condition of life, the subsistence of the Jews depends greatly on the facilities afforded them by their national connexion. Besides this, there are employments which engage the services of no inconsiderable portion of the Jewish Community, which have no counterpart in Christian Society. There is a large and respectable class of Jews engaged in the work of tuition, and in the various offices arising out of rabbinical institutions; and who, from the moment that they begin seriously to think of Christianity, must abandon professions and employments for which they have previously undergone a long and laborious preparation, and enter on a new mode of life for which their former education affords no kind of qualification. This takes place at an age when it is generally too late to enter, with any hope of success, on those operations by which only they can

expect to gain a livelihood among Christians.

This is a difficulty which has been felt from the commencement of the Society's labours; and it has been partially met in this country, and in some few other parts of Europe, by the efforts of private benevolence, or by the means of Institutions for teaching useful trades to such inquirers and converts as could avail themselves of such assistance.

But the Committee have been permitted to extend their labours in countries where not only the loss of an ordinary means of gaining a livelihood, but where corporal punishment, imprisonment, and even death itself, are the probable consequences of an earnest inquiry into Christianity. The history of your Missions established in Jerusalem, Tunis, and Constantinople, has already shewn that no Jew in those countries can approach this important subject without the greatest personal hazard. In Jerusalem, the Jews subsist to a very great extent on the contributions of their brethren in Europe, without having any other means of support: the poverty and wretchedness of many of them is extreme, and can only be exceeded by the utter destitution and danger to which the Inquirer is exposed. —In Tunis, where, as in Mahomedan Countries generally, the Jewish Community is placed by the Government under the direction of a Head of their own Nation, the actual fear of death deters many from an avowal of their convictions; and the only method of preserving a convert from violence is to send him, if possible, out of the country. In Constantinople, the persecutions which a few converts endured a few years ago are generally known; and the Committee have now before them the painful details of the imprisonment and sufferings of an Israelite in the Turkish Bagnio, from which he was rescued by the efforts of your Missionary, only to exchange the place of his confinement for the still more wretched "Jewish madhouse," where it is to be feared he is beyond the reach of Christian Interference; and all this, for no other crime than for having visited your Missionary, and received from him a copy of the New Testament.

Opening of a Separate Fund for such Temporal Relief.

While the Committee faithfully adhere to the principles of the Society, and are,

therefore, precluded from applying the funds entrusted to them for its general purposes to any other purposes than those contemplated in the fundamental laws, they are of opinion that they may conscientiously undertake to administer, and to transmit to the proper quarter, such relief as may from time to time be placed in their hands for that express purpose. They are induced to make this statement, because they rejoice to find that a spirit of sympathy is awakened in behalf of the temporal necessities and sufferings of the Jews, which it would be impossible for them, even if it were their wish, to repress; while, at the same time, a touching case of individual suffering may call forth an amount of contribution disproportionate to the actual necessities of the case, and injurious to other less palpably affecting claims. They feel that it is necessary to the efficiency of their Missions, that they should possess some controul over all the proceedings of the individuals engaged in them; with a view to the maintenance, as much as possible, of a regular system of operation. Many of the Friends of Israel, who are desirous of contributing to the object alluded to, have felt perplexed with the multiplicity of appeals on the subject; and unable, through the want of definite information, satisfactorily to apportion their bounty.

The Committee have, therefore, been called upon, not only to transmit such sums of money as may be remitted to them for the relief of distinct and definite cases of necessity; but, further, to undertake to administer, according to their judgment, such sums as are entrusted to them for general application, within the sphere of their own Missions. After full and mature deliberation, they have resolved to open a Separate Fund for the above purpose; and a distinct Resolution, approving of this measure, will be submitted to you in the course of the proceedings of this day. The Committee beg that it may be clearly understood, that no part whatever of the funds of the Society will be diverted from their original object, nor the smallest assistance afforded from them to the New Fund now to be raised. The accounts will be kept totally distinct and unconnected with each other; and the Committee can truly declare, that the administration of this trust has been forced on them, by a necessity in which, indeed, they heartily rejoice, namely, by the determination, in

Dec. 1839.

the first place, of the Friends of Israel that such a fund should be raised, by whomsoever administered; and, in the next, by the deep conviction of the serious inconveniences which must result from the official connexion and correspondence of your Missionaries with two distinct Societies, which would necessarily be the result of a separate agency for the distribution of the fund now to be raised.

Number of Professed Converts among the Jews.

The Baptismal Register of the Episcopal Jews' Chapel contains a list of 279 individuals of the Jewish Nation received into the Church of Christ by baptism: 96 were adults, and the rest children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. There are now at least Eight Clergymen of the Church of England who are of the Hebrew Nation, and Twenty-three of the Missionaries and Agents of the Society are converts from Judaism. Dr. Tholuck, Professor in the University of Halle, has stated, with reference to the Continent, that it is undoubted matter-of-fact, that more proselytes have been made during the last twenty years than since the first ages of the Church: not only in Germany, but also in Poland, there has been the most astonishing success; and he bears testimony to what has come under his own observation in the capital of Silesia, where many conversions have taken place. In the University of Breslaw there are three Professors who were formerly Israelites: there is, besides, a Clergyman who professes the Gospel, and he was a Jew. In Halle there are no less than five Professors, formerly Jews. Some of the Jewish Conversions have taken place among men of the highest literary attainment; and, among others, he mentions Dr. Neander, of Berlin; Dr. Branis of Breslaw; and Dr. Stahl, of Erlangen: these are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

The City of Berlin is said to number upward of 700 resident Baptized Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken a lively interest in the Cause of Israel, stated, three years ago, that he had himself baptized 80 Jews. The Rev. W. Ayer baptized 40

adults at Berlin in less than three years; and the records of the Protestant Consistory attest that 326 were baptized in eight years.

It is well known that your Missionaries are not usually called to baptize converts: this is the proper work of the Local Clergy; and in the authentic Registers preserved by them in some districts of the Continent, your Committee discern a striking evidence of the Divine Blessing: they are not, of course, acquainted with all the individuals referred to in these statements; but they lay before you the documentary evidence which they contain, as of the most important and interesting nature:—

The Royal Consistory of Silesia state, that, from 1820 to 1834, no fewer than 347 individuals of the Jewish Nation were baptized in the Protestant Communion, and 108 in that of the Roman Catholics; making a total of 455 in 15 years. In 1835, thirty Israelites were baptized, and 27 in 1836, of whom only three were baptized in the Romish Communion. In 1837, the number of baptisms was 43.

A similar official statement, from Königsberg, gives a total of 234 baptisms in 24 years; of which, 217 are in the Protestant Church, and 17 among Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Romish Communion; and in 1837 there were 22, all in the Protestant Communion.

In the whole Prussian Dominions, 1888 Israelites were baptized in 15 years.

The Missionaries at Warsaw have furnished a list 130 persons baptized by themselves.

The Society's Missions conducted in conformity with the Established Church.

It has been the desire of your Committee, and is still their persevering endeavour, to carry out their designs and to establish their Missions as much as possible in strict subordination to the Doctrine and Discipline of the Church to which they belong. As Ministers or Members of that Church, your Missionaries, while they abstain from all interference with Foreign Churches, incur less danger of being mixed up in the disputes which agitate them.

The Ministrations and Liturgy of our Church are peculiarly suited to the mind and habits of the Jews; and the establishment of a regular Hebrew Service,

first in your Episcopal Chapel in London, subsequently at Liverpool, and more recently at Jerusalem, has led the Committee to anticipate the period when it can be introduced at all the chief Missionary Stations. Your principal Missionaries at Jerusalem, Tunis, and Constantinople, were all ordained to their respective Stations by the Bishop of London, under whose Episcopal Authority they still continue.

Your Committee earnestly trust that the day is not far distant, when, by God's blessing, your Missions to the Jews shall be so far recognised in their Scriptural Object, in their wise and regular administration, and in their evidently beneficial results, as to enjoy the countenance and the approving patronage of the Bishops of our Church.

Growth of Interest in the Jewish Cause.

The increasing acquaintance with the Word of God—the growing desire for the Scriptures, which has urged influential Israelites recently to publish editions and translations of their own—widely-spreading knowledge of Christian Doctrines—and the animated discussions now carried on among this people, are becoming matter of general notoriety.

The real advancement of the Cause of the Society can only be based on enlarged views of the place which the destinies of Israel occupy in the purposes of God, as revealed in Holy Scripture: to the gradual diffusion of such views, your Committee can confidently trace the past increase of exertions; while, from the same cause, under the Divine Blessing, they expect a growing addition to their means of usefulness. It has not been by any extraordinary excitement, or by means of any extended agency, that your Cause has gained ground; but simply through a growing conviction on the minds, both of Clergy and People, that it is the cause of God's Truth.

Interest of Literary Men in the Jewish Cause.

We extract a passage on this subject from the Society's Monthly Publication, the "Jewish Intelligence."

In the last Number of the "Quarterly Review" there is an article on "Lord Lindsay's Travels," which cannot fail to interest the Jewish People, and all who seek their welfare, especially all the friends of the London Society. It is truly gra-

tifying to see that that Journal, which stands at the head of English Periodical Literature, and is known for its attachment to our Church, should advocate not only the Cause of the Jews, but the interests of the Society; and that for the second time. About ten years ago the labours of the Society were noticed with commendation in a review of "Peter Beer's History of the Jews"; and now an able summary of the Society's proceedings is appended to a review of "Lord Lindsay's Travels." Our friends will rejoice to see the Cause which they love thus commended to the notice of the Public, by a writer who is evidently an independent witness; and who, nevertheless, appears to be as intimately acquainted with every thing relating to the Jews as any of the Society's Agents. They will rejoice still more in the tone of unwavering faith in the Prophetic Oracles which pervades the whole article, and the kindness which it breathes toward the Jewish People. The Christian will be thankful that the literature of our country still does homage to the Word of God, and the Student of Prophecy will be inclined to view this Paper as a Sign of the Times. The restoration and future glory of the Jewish People are distinctly asserted—their right to the land of Israel maintained—and their political importance set forth. With their political importance the Society has nothing to do: its simple object is, to promote Christianity among the Jews, and to the God of Israel it leaves the restoration of His people. The Jews, however, may see, from the manner in which the subject is treated, that there are Christians who sincerely desire their national prosperity—believe in the fulfilment of prophecy—and yet seek as earnestly their conversion to the Christian Faith. They may learn, also, that the Friends of the Society are the Friends of Israel. For ourselves, we hail this article as one of many proofs that Gentile Prejudice is fast giving way, and that the Jews begin to occupy that place in the Christian Mind which they have always held in Scripture.

From the article in the "Quarterly Review" here spoken of, we extract a glowing

Anticipation of the Benefits to be expected from the Government Sanction given to the Mission in Jerusalem.

A most important undertaking has been begun, by the zeal and piety of those who entertain an interest for the Jewish Nation. They have designed the establishment of a Church at Je-

rusalem, if possible on Mount Zion itself; where the order of our Service and the Prayers of our Liturgy shall daily be set before the faithful in the Hebrew Language. A considerable sum has been collected for this purpose: the Missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the Sacred Edifice. Mr. Nicolayson, having received Episcopal Ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew Convert, is associated in the duty. Service meanwhile proceeds, though *the Ark of God is under curtains*; and a small but faithful congregation of proselytes hear daily the Evangelical Verities of our Church on the Mount of the Holy City itself, in the language of the Prophets and in the spirit of the Apostles.

To any one who reflects on this event, it must appear one of the most striking which have occurred in modern days; perhaps in any days, since the corruptions began in the Church of Christ. It is well known, that, for centuries, the Greek, the Romanist, the Armenian, and the Turk, have had their Places of Worship in the City of Jerusalem; and the latitudinarianism of Ibrahim Pasha has lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the Church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated, both by Mussulman and Jew, as a system most hateful to the creed of each—a compound of mummery and image worship.

It is surely of vital importance to the Cause of our Religion, that we should exhibit it in its pure and Apostolical form to the Children of Israel. They are returning in crowds to their ancient land: we must provide for the converts an orthodox and spiritual service; and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself—a worship *in spirit and in truth*. Its faith will then be spoken of through the whole world.

A great benefit of this nature has resulted from the Hebrew Services of the London Episcopal Chapel: it has not only afforded instruction, and opportunity of worship to the Converted Israelite, but has formed a point of attraction to Foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew Periodicals published in Germany. In the purity of our worship, they confess our freedom from idolatry; and in the sound of the language of Moses and the Prophets, they forget that we are Gentiles.

But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David, in the very words which fell from his inspired lips, once more chanted on the Holy Hill of Zion: they will see the whole Book of

the Law and the Prophets laid before them, and hear it read at the morning and evening oblation: they will admire the Church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing filial homage to the Church first planted at Jerusalem. Our soul-stirring and soul-satisfying Liturgy in Hebrew—its deep and tender devotion—the evangelical simplicity of its Ritual, will form, in the mind of the Jew, an inviting contrast to the idolatry and superstitution of the Latin and Eastern Churches: its enlarged charity will affect his heart, and its Scriptural Character demand his homage. It is surely a high privilege reserved to our Church and Nation to plant the True Cross on the Holy Hill of Zion—to carry back the faith which we thence received by the Apostles; and uniting, as it were, the history, the labours, and the blood of the Primitive and Protestant Martyrs, “light such a candle in Jerusalem, as by God’s blessing shall never be put out.”

The growing interest manifested for these regions, the larger investment of British Capital, and the confluence of British Travellers and Strangers from all parts of the world, have recently induced the Noble Secretary of State for Foreign Affairs to station there a Representative of our Sovereign, in the person of a Vice-Consul: his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land: he is thus accredited, as it were, to the former Kingdom of David and the Twelve Tribes.

The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain. The finest cotton may be obtained, in almost unlimited abundance: silk and madder are the staple of the country; and oil-olive is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British Officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land,* having found, in the English Consul, a mediator be-

tween their people and the Pasha, will probably return in yet greater numbers, and become once more the husbandmen of Judæa and Galilee.

This appointment has been conceived and executed in the spirit of true wisdom. It is a national service: at all times it would have been expedient, but now it is necessary. To pass over the commercial advantages, which the country will best perceive in the experience of them, we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their Nation, and have thereby conciliated a body of well-wishers in every people under heaven: throughout the East, they nearly monopolize the concerns of traffic and finance; and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem, every year, from all parts of the globe; and carry back to their respective bodies that intelligence, which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained by the Jews of all affairs of moment. Napoleon knew well the value of a Hebrew Alliance; and endeavoured to reproduce, in the Capital of France, the spectacle of the Ancient Sanhedrim, which, basking in the sunshine of Imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East: his scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the Empire—exchange Zion for Montmartre, and Jerusalem for Paris: the few liberal unbelievers, whom he attracted to his views, ruined his projects with the people, by their impious flattery; and averted the whole body of the Nation, by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the Imperial Eagle above the representation of the Ark of the Covenant. A misconception of the character of the people has vitiated all the attempts of various sovereigns to better their condition: they have sought to amalgamate them with the body of their subjects, not knowing or not regarding the temper of the Hebrews, and the plain language of Scripture, that *the people shall dwell alone, and shall not be reckoned among the nations.*

That which Napoleon designed to his violence and ambition, thinking to *destroy nations not a few*, we may wisely and legitimately undertake for the maintenance of our Empire: the affairs of the East are lowering on Great Britain: but it is singular and providential,

* Dr. Henderson says of the Polish Jews—“Comparatively few of the Jews learn any trade: and most of those attempts, which have been made to accustom them to agricultural habits, have proved abortive. Some of those who are in circumstances of affluence possess houses and other immovable property: but the great mass of the people seem destined to sit loose from every local tie; and are waiting, with anxious expectation, for the arrival of the period, when, in pursuance of the Divine Promise, they shall be restored to, what they still consider, *their own land*. This attachment indeed to Palestine is unconquerable.”—*Biblical Researches and Travels in Russia*, 1826.

that we should, at this moment, have executed a measure, which will almost ensure us the co-operation of the Eastern Jews, and kindle in our behalf the sympathies* of nearly two millions in the heart of the Russian Dominions. These hopes rest on no airy foundation; but, pleasing as they are, we cannot disguise our far greater satisfaction, that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile Nations which has ceased to tread down Jerusalem!

NATIONAL EDUCATION SOCIETY.

TWENTY-EIGHTH REPORT.

Children under Education in Church Schools.

WITH reference to the general state and progress of Education throughout the country, the Committee may confidently state a present result from the measures adopted, and the local exertions to which they have given rise, far exceeding the most sanguine expectations which they have at any time ventured to express. Returns obtained two years ago, under favour of a free cover granted by H. M. Government, enable them to state, that, including the National Schools, there are 12,400 Places, with 17,341 Schools, containing 1,003,087 Scholars, who are being trained and instructed in the principles of the Established Church: of these Places, 4409 have now Schools in Union with the National Society.

The Returns of all Church Schools comprise, of course, all National Schools. These latter, therefore, must be deducted, in order that it may be seen what schools exist in the Church, in addition to National Schools. If this be done, and an average formed from the two amounts of schools and scholars thus obtained, it will appear, FIRST, with regard to SUNDAY and DAILY SCHOOLS, that the number of children in each National School is above 74, and in each of the other Church Schools is below 32: and SECONDLY, with regard to SUNDAY SCHOOLS, that, in each National Sunday School, there are, on an average,

above 110 children, and in each other Church Sunday School less than 47. So that, on an average, the Schools in Union with the National Society, of whatever kind, are altogether of greater magnitude and importance than any other Church-of-England School.

Central School.

The Committee trust that the Central School has been as useful and as beneficial to other Schools, as in preceding years: 33 Masters and 31 Mistresses have been received on probation, and trained for the service of the Society; and 29 Masters and 21 Mistresses, previously provided with appointments in the country, have been admitted for instruction—making, in all, 114 adult persons, who have been trained during the year. In addition to this training, 33 out of the number have from time to time been sent out on temporary engagements, to organize and manage schools.

Government Grants.

In October last (1838), the Lords of H. M. Treasury announced their appropriation of the Sixth Parliamentary Vote for Education, on the same principle as in the preceding years. After stating, that, on the balance of the account, they had at their disposal 20,115*l.*, their Lordships apportioned the sum of 15,151*l.*, to 158 cases, recommended to their favour by the Society. This sum was divided into actual grants and offers of assistance, at the rate of 10*s.* for each scholar, to those who asked more than this amount, on condition of their executing the work which was set forth in their papers: 14,737*l.* of this sum has been accepted on the terms proposed; and other promoters of Schools having subsequently enlarged their plans, and solicited a proportionate extension of their Lordships' assistance, further Grants have been made in consequence, and the whole amount of aid promised by the Treasury for National Schools, during the last year, is 15,314*l.*

Result of the Inspection of 332 Schools.

The Lords of the Treasury having desired the Committee to inspect and report on the National Schools formed by aid of the Parliamentary Grants prior to July 1838, it is stated—

Owing to the very limited assistance offered by their Lordships for the work, the operations of the Committee on the

* Look to their present state of suffering in Poland and Russia, where they are driven from place to place; and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for pro-cribing them: it is immediately enacted, that no Jew must live in that part of the city; and they are forthwith driven from their houses, without any compensation.

subject have been much embarrassed.... From more than three-fourths, however, of the School's so aided by Parliamentary Bounty, very full and accurate returns have been obtained: out of 425 places, 332 reports of inspection are received; and it is found that these possess 501 School-rooms, 477 of which are stated to be good substantial erections; the whole containing on the registers the names of 28,869 scholars, of whom 21,999 were actually present when the Inspectors visited the buildings.

Produce of the Queen's Letter.

The Collection made under authority of H. M. the Queen's Letter exceeds the produce of the last Royal Letter. The amount obtained from 10,190 Parochial Returns is 24,801*l.* 14*s.* 9*d.*

Grants by the Society for building School-Rooms.

The amount of assistance voted, during the last year, by the Committee, for building School-Rooms, is included, like that of the Lords of H.M. Treasury, in the summary results already announced. These Grants amount to 6169*l.*: they are voted on the principles uniformly pursued by the Committee in former years, and in aid of the cost of building rooms for the accommodation of 16,939 children. By such assistance, 115 places have been qualified to apply for Treasury Grants—a right which they could not possess, unless one-half of the estimated cost of the Schools were raised or guaranteed. And at the present moment, the Society has applications before their Lordships for the sum of 14,577*l.* in aid of building School-Rooms in 123 places for 20,126 children.

Measures in Progress for the greater Efficiency of the Society.

The Committee announced at the Anniversary in 1833, that they had obtained the assistance of certain Gentlemen, who had willingly proffered their time and services in furtherance of the Society's designs.

The extended plan of operations contemplated by these Gentlemen rendered it indispensable that the Committee should deliberately consider the terms on which Schools had hitherto been received into Union with the Society; and the possibility of entering into communication and connection with that higher class of Institutions which have been lately denominated Middle or Commercial Schools. Acting under the best legal opinions, the

Committee have been enabled to settle the terms on which Middle Schools would be received into connection: several of such Institutions are in the course of being established under the Local Boards; and one has been already opened, and has certified its adhesion to the principles of the National Society. With regard to the terms of Union for National Schools, the Committee have endeavoured to embody in a short form, words which were found to be generally acceptable to their correspondents, and which were sufficient, in all cases, to secure them a distinctive Church-of-England character.

These objects being accomplished, certain Heads of Inquiry were formally sanctioned, as the basis on which the proceedings of the Committee of Inquiry were to be grounded; and, with the express approval of His Grace the Archbishop of Canterbury, the several Diocesans were invited to render their assistance in carrying the same into effect.

The full result of such measures is not to be ascertained within the year in which they were commenced; but the following statement may already be adduced as an earnest of the good effects which will hereafter ensue.

A body of information has been collected, which promises much for the improvement of the National System—a number of excellent persons have been stirred up to exertion, whose influence is already felt with advantage in the Local Schools—the importance of Sunday Schools has been duly asserted, and measures taken in furtherance of them—the formation of new Diocesan and District Boards throughout the country, in connection with the Cathedrals, and according generally with the Ecclesiastical Divisions of Dioceses has been commenced. They comprise, in each case, the members of the Chapter, the Clergy holding office in the Diocese, together with the principal Laity filling public situations, and many intelligent persons of the middle classes: and they embrace within their views, not merely the National Schools, contemplated by the original Diocesan and District Societies in Union; but will extend their operations so as to comprehend the Middle School's, and will endeavour to elevate the character of the instruction given to the children of all classes.

Fifteen such Diocesan Boards, with many subordinate Boards, have already been organized; and donations for the

local funds, to the amount of 15,500*l.*, with annual subscriptions for the same purpose of above 3200*l.*, have been announced within the last few months. To which it must be added, that the substantial foundation has been laid of a subscription for the immediate objects of the National Society itself, which the Committee trust may soon be raised to the amount required for the important purpose they have in view.

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BRITISH AND FOREIGN SCHOOL SOCIETY.
THIRTY-FOURTH REPORT.

Death of Mr. Joseph Lancaster.

SINCE the Meeting of last year, the Committee have received an account of the death of Mr. Joseph Lancaster, in consequence of an accident which occurred to him in the streets of New York, from the taking fright of a horse. He survived about 48 hours; and they rejoice in having to state, that the expressions which fell from him on that solemn occasion were in the highest degree consolatory—indicating that his hopes for a glorious immortality were wholly founded on the mercy of God in Christ Jesus. With heartfelt satisfaction they also have to report, that, although he at times differed with the original friends and supporters of himself and his system, yet, in a Letter addressed to his son-in-law, Mr. Jones, now residing in Mexico, he expressed a desire to return to England, and to meet his old friends, that he might acknowledge how much he and his system were indebted to their support.

Model and Normal Schools.

These Schools have, during the year, fully sustained the high character which they have so long enjoyed: 718 boys and 480 girls have been admitted since the last Meeting, making the total number who have now been entered on the books 49,442.

The Annual Examination of the Boys took place on Friday the 3d of May instant. The Lord Bishop of Norwich took the chair. The actual extent and value of the knowledge possessed by the children was, on that occasion, severely tested by the Chairman; who rigidly questioned the children for above two hours, not only in geography, history, and other branches of Secular Knowledge, but in the entire volume of Scripture. The result was, in all respects, most satisfactory. Every question received an immediate and appropriate answer. The

children proved themselves to be well instructed, not only in matters bearing on the duties and enjoyments of earth, but in those higher and nobler truths, which, under the influence of the Divine Spirit, are mighty to purify the heart and to *make wise unto Salvation.*

Acting on the principle avowed in their last Report—that they were “ready to welcome improvements from any quarter,” and by no means disposed to bind themselves EXCLUSIVELY to the Monitorial or any other System, the Committee have gladly received from Mr. Crossley (to whose untiring exertions the Model School is so much indebted) various suggestions for its still further improvement; and they have resolved, in order to effect this object, as well as to afford greater facilities for the instruction of the Teachers in “the art of communicating,” to erect one or more additional class-rooms, with galleries, for teaching on the collective or simultaneous plan. Your Committee have also decided on preparing a series of Class-Books for the use of Schools generally. An increasing desire is manifested by the Conductors of Schools to enlarge the minds of the children, by the introduction of varied reading on useful and instructive subjects. Under judicious direction, such books may be made extensively useful; and, so far from diminishing the amount of religious knowledge in a school, will tend to promote a more intelligent acquaintance with its sacred truths.

Training Department.

The numbers for the Year are thus stated:—

For Boys' Schools: in training at the date of the last Report, 24: received since, 107: appointed to Schools at home, 80; abroad, 4: Missionaries, 10: withdrawn, 19: remain, 18.

For Girls' Schools: in training at the date of the last Report, 18: received since, 76—Appointed to Schools at home, 51: Missionaries, 6: withdrawn, 13: remain, 24.

The experience of every year only tends to deepen the convictions of the Committee, that no solid or permanent improvement can be expected in education, apart from the elevation of the Teacher's office. As yet, “the situation of a Teacher, in its influence on the character and destinies of the rising and all future generations, has neither been fully understood nor duly estimated.” Many

changes must take place in the opinions and valuations of mankind, before the world will find time to care for the condition or conduct of men, whose unobtrusive labours, when performed most conscientiously, are frequently least observed, and into whose toils and anxieties the heart of a stranger cannot enter.

Effect of the Society's Labours.

Many of the reports from Country Schools refer to the good conduct of boys who have left the schools—to their disposition to attend Places of Worship regularly—to the steady demand for others from tradesmen in their respective neighbourhoods—and to the satisfaction which the lads appear very generally to give their employers.

New Schools.

Upward of 30 New Schools have been opened during the year. Four of these, situated in or near the metropolis, (viz. Enfield, Stoke Newington, Brixton Hill, and Hart Street, Covent Garden,) may be mentioned as having commenced with the most cheering prospects of success.

Government Grants.

The Sixth Parliamentary Grant toward the erection of School-Houses was allotted in October last, when applications from 34 places for British Schools were admitted. The total number of children thus provided for will be 9630—the estimated cost of the erections, 16,489*l.*—and the amount granted by the Treasury, 5665*l.* Memorials from 32 other places, for 47 additional schools, remain undisposed of.

School Inspection.

The visits of your Inspector to the London Schools have been continued, and are much valued: 174 schools have been visited, and 18,621 children have been examined. Mr. Althans has also assisted at 21 Public Examinations, and attended seven Public Meetings for educational purposes. The Travelling Agent has also, in the course of his journeys (in which he has held 51 Public Meetings), visited the schools in his route; and has, by this means, brought under his inspection upward of 16,000 children. The results have invariably been important. In some cases, the defects of Teachers have been pointed out and remedied: in others, deserving masters have been encouraged; and in others, where the incompetency of the Teacher was obvious, an entire change in the management of the school has been effected. Still, these occasional visits do

not by any means meet the wants of the country. Nothing short of frequent, regular, and systematic inspection will ever secure the general efficiency of schools; or bring about that unity of operation and mutual intercourse, which is essential to the general introduction of improvements—whether relating to new methods of teaching, or to a wiser economy in management.

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

Instances of the Power of the Scriptures under the Want of Public Means of Grace.

ONE of the Colporteurs employed by the Society's Agent in France, in his Journal for September, thus speaks of the long-continued influence of the Scriptures on an individual:—

At one town, I was very badly received by the Vicar; who, in a tone of anger, forbade me to sell what he termed my bad books, which were disapproved of by the Church. Convinced, however, that it was better to obey God than man, I did not suffer myself to be deterred from continuing my vocation; but proceeded, as usual, from house to house. I was grieved to find that I could not dispose of a single copy.

There was still one house left; and there the Lord was pleased to change my sorrow into gladness: for I found in it a person who for twenty-seven years had been in possession of the Book of Life. I was very desirous to ascertain in what manner the Volume, which was printed in London, had fallen into his hands; when he satisfied my curiosity by the following statement:—

You may recollect, that, under the reign of Napoleon, we were at war with the English. I was then in the army—was taken prisoner—and was taken to England. While in confinement with others of my countrymen, we were often visited by several Gentlemen, who addressed us seriously on religious subjects; and, what was more, supplied every one of us, capable of reading, with a New Testament, earnestly recommending its frequent perusal. At the period of the Restoration, we were sent back to our homes; and I took care to carry my invaluable book along with me. Our Vicar has often tried to get it from me; but he never could succeed. I have even been offered a high price for it; but I shall not part with it for any

money, because there are none like it to be met with here.

On hearing this, I exhibited my Testaments; which, on examination, he found to be in every respect like his own; and pointedly asked him if he were not inclined to imitate the friendly Englishmen, of whom he had before spoken. "How so?" he inquired—"By doing for others what they did for you—by furnishing them with the Word of God, if they have it not, and by exhorting them to read it." "Indeed, indeed," cried he, "you are perfectly in the right! it is a debt which I certainly ought to repay:" and with this he purchased six New Testaments and a copy of the Psalms. Twenty-seven years had elapsed since this person had perhaps heard the last Christian Address; and during that period his only teacher had been the New Testament, which he had studied and obeyed, although surrounded on all sides by persons hostile to the Gospel! Assuredly, such an instance as this ought to encourage us to redouble our zeal and devotedness in the Cause of the Lord!

The Rev. J. C. Brown, of St. Petersburg, writes in April, in reference to a little knot of Peasants—

A pious Russian friend called on me lately; and mentioned, that some days before he was at the Tract Shop, when two Peasants entered, and wished to purchase a Bible. He asked them, "Can you read?" "Yes."—"For whom do you purchase the Bible?" "For ourselves."—"Do you love to read the Bible?" "What strange questions you ask!" said one of them. "Can any one read the Word of God, and not love it?"—My friend put a number of questions to them; and learned, that they lived together, and a number of others with them; and that they read the Sacred Scriptures whenever they had time to devote to this exercise. He then asked if he might visit them, when they met for worship. "By all means," was the reply: "we leave our door open; and any one, who will join us, is welcome."—"When shall I come, then?" asked the nobleman. "You cannot do better than come now," was the reply. He agreed, and went with them; and found about fifteen of them living together, in a cold, damp cellar. They were preparing, as their custom was, to read the Word of God. "Who reads?" demanded my friend. "Whoever feels his heart drawn out to

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engage in the exercise; and inclined by the Spirit of God, and enabled to speak to the edification of the others." They then asked of him where he wished them to read. "We may read," said he, "the Third Chapter of John." "Oh," said one of them, "that is well; for we wished to read to you that Chapter; as it brings us to the point at once." They read the Chapter; and, from the expository remarks made, my friend soon found them to be very spiritually-minded men. He asked them who had instructed them: "The Spirit of God," was the reply.—"But what were the means employed by the Spirit of God?" "His Holy Word: here we have every thing necessary to life and godliness."

JEWS' SOCIETY.

THE Thirty-first Report furnishes the following—

Summary of Proceedings among the Continental Jews.

Hamburg—Mr. Moritz and Mr. West continued to labour together in Hamburg until December, when Mr. West removed to Warsaw.

Mr. Moritz has enjoyed continued opportunities of intercourse with the Jews, and of circulating the Scriptures among them. There are said to be many Christian Israelites in Hamburg; but no distinct official register of their baptisms is kept here, as in some other places. Not fewer than 12,000 Jews reside in Hamburg and the adjoining town of Altona, besides a vast number who pass through: there is scarcely a country in Europe from which some Jews may not be found in Hamburg. The principal resident Jews belong to the New Temple, or liberal class. As they have their own police, they have the means of sending away any Foreign Jew inclined to Christianity, and of persecuting those who are natives. This partly accounts for the comparatively small number of baptisms of converts in this town; as those who are desirous of baptism frequently proceed to London, or to Berlin, or some other place where greater facilities are afforded. The number of baptisms at any particular Station can by no means be taken as a criterion of the value and efficiency of Missionary Labour: a convert is seldom baptized on the very spot where he is first led seriously to think of Christianity. Your Committee have good reason to

believe that much blessing has rested on Mr. Moritz's labours; and that many earnest inquirers have passed from his instruction to be baptized and confirmed in the faith, in some Missionary Station, or perhaps more frequently by the Local Clergy of some other country.

Neuwied—The Rev. J. Stockfeld has continued to reside at Neuwied, to which place he removed last year from Cologne. His sphere of labour is the same as formerly; and, having for many years devoted himself to the work of promoting the circulation of the pure Word of God among the Jews of a large district along the Rhine, he has succeeded in engaging the co-operation of a considerable number of Christian Friends in different places, with each of whom he leaves a small supply of copies of the Scriptures, to be disposed of to the Jews at a reduced but fixed price, maintaining a regular correspondence with them by letter or by occasional visits. The Committee have reason to believe that a great blessing has resulted from this system of operation in Mr. Stockfeld's district: the Holy Scriptures have been introduced into Jewish Schools and Families: Christian Friends have been interested in the work of the Mission, and the opportunity has been afforded of frequent and friendly conversations with the Jews on the doctrines of the Gospel. Soon after your last Anniversary, Mr. Stockfeld received permission from the Committee to undertake a Missionary Journey in Bavaria, a country containing at least 50,000 Jews: he spent several weeks in that country, passing through Wuerttemberg and Baden: he not only conversed with the Jews, but succeeded in establishing depôts for the regular circulation of the Scriptures.

Metz—The Rev. J. P. Oster visited Brussels in the course of last summer, and found many opportunities of access to Jews of all classes: they are not numerous in Belgium. Mr. Oster has felt himself sometimes discouraged by the state of the Jews in his district, who are generally of the liberal class, though not the less bound by rabbinical maxims and laws. He has transmitted valuable information as to the controversies now going on among the Jews in France, and the class of writings popular among them. Within the last few months he has been led to take a more encouraging view of his work, and is now engaged in a journey through Treves and Rhenish Bavaria.

Strasburg—The Rev. J. A. Hausmeister is assisted in his labours by J. P. Goldberg, who has quitted Dresden, where he resided many years. They travelled in Wuerttemberg and the neighbouring countries, in the course of last summer; and have subsequently found continual employment in Strasburg itself, in instructing inquirers and converts. They have the valuable assistance of the Society of the Friends of Israel at that place, by whom converts have been assisted in learning trades for their future subsistence.

Berlin—The Rev. C. Becker has succeeded the Rev. W. Ayerst at Berlin, and continues the regular Weekly Service for the Jews. He is assisted by Mr. Petri in the instruction of candidates for baptism, and has recently baptized two Israelites. Mr. Becker has likewise visited the Fair at Leipsic, so much frequented by Jews from all parts of the world.

Halberstadt—The Committee have in a former Report expressed their opinion that it was desirable that Mr. Noesgen should remove from his Station to some other sphere: further examination has led them to abandon that idea for the present: Mr. Noesgen has, consequently, continued at Halberstadt. He has visited the Leipsic Fair, and undertaken several short journeys in his immediate vicinity: the result is such as to afford encouragement to persevere. Some are under instruction for baptism: others are inquiring; and a better spirit toward the Missionary is generally manifested. Mr. Noesgen's Journals present, however, an interesting and awful picture of the state of the Jewish Mind under the influence of the prevailing philosophy: they shew what Education without Christianity is now doing for the Jews.

Breslaw—Dr. Neumann resides at Breslaw, and circulates the Scriptures among the Jews. It has also been visited by Mr. Lewis, a Missionary, who has recently become connected with your Society. Dr. Neumann states that the Consistory have furnished him with a list of the Israelites baptized in the province of Silesia during the past year, amounting to 45.

Koenigsberg—The Rev. J. G. Bergfeldt continues to occupy this Station, which has long been distinguished for the opportunity afforded by it for the circulation of the Word of God among the Jews. The number of baptisms in this district, in the

year 1836, amounted to 39; and in 1837, to 22.

Poland—Your Missionaries in the Kingdom of Poland occupy, as three principal Stations, the towns of Warsaw, Lublin, and Kalisch. During the year, 11 persons have been baptized; and the Missionaries state that they had never so many Israelites under instruction. The Institution at Warsaw serves as a most useful auxiliary to the Mission; and not only provides employment for inquirers and converts, but promises to be an important and almost the only means, by its printing-press and its book-binding, of furnishing the Word of God to the Jews.

Prussian Poland—At the request of the Committee of the Posen Society for Promoting Christianity among the Jews, Mr. Bellson has removed to Posen, from whence he superintends the Seven Schools established in the district. Mr. Hartmann resides at Fraustadt with Mr. Graf: he has permission to preach publicly to the Jews in several towns where they are very numerous; and his sermons have, on some occasions, excited a very great interest among them. There has been considerable activity in the Mission during the past year. Mr. Davenport resides at Inowracław.

Cracow—The Rev. T. E. Hiscock is labouring alone at Cracow. He has been placed under discouraging circumstances; but your Committee have seen good reason to put confidence in his persevering diligence and steady consistency, in bearing testimony to the Jews in Cracow of the truth of the Gospel. Mr. Ayerst states, that when he visited Cracow, the visits of the Jews were unremitted; and Mr. Hiscock reports, that he finds sufficient daily employment among them.

Frankfort-on-the-Maine—This place is now the residence of the Rev. W. Ayerst. During last summer he visited most of your Stations in Germany and Prussian Poland; and transmitted to the Committee a valuable and condensed statement of the circumstances, results, and prospects of your various Missions in those countries. Mr. Ayerst has translated and carried through the press an edition of 5000 copies of the "Old Paths" in German. He has also paid considerable attention to the literary and religious controversies of the Modern Jews; and has thrown great light on their present state and feelings, by examining their writings, and transmitting his observations for insertion in your Monthly Publication.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Fortieth Report of the Society.

France.

The Paris Religious-Tract Society has printed and distributed, in the year, about 550,000 copies of its different publications: there are now on its Catalogue, 150 French Tracts, 12 German, 18 Spanish, 6 Breton, and 2 Italian, with 12 French Broad-Sheets: upward of 71,000 copies of the Society's Almanac were sold within the year: the sales have realised 3200 francs. The Committee have paid to the Paris Society the expense of printing editions of 6000 each of Eight Tracts; and have also voted the sum of 130*l.* for stereotyping and publishing editions of Eighteen New Tracts, nine to be selected from this Society's Catalogue, and the remainder to be original compositions; and have approved of four original Tracts. In addition to these grants, the sum of 50*l.* has been paid to the Paris Society, to promote the circulation of Tracts among soldiers, sailors, and the numerous men now employed on the rail-roads in France.

Help has been rendered to Societies at Lille and at Lyons: of the Toulouse Society it is said—

The Third Report states that 68,000 Books and Tracts have been published during the year: 19 New Libraries have been established, making the total number 99. There are but few Protestant Houses in Toulouse, and its vicinity, into which a good book has not found an entrance. There has been much opposition to the Society, both from the pulpit and the press; but it is still permitted to scatter a large portion of the good seed of the Kingdom.

Of Tracts published in the Breton Language, the Rev. John Jenkins, of Morlaix, writes—

Though the priests have not been backward in doing their utmost to destroy the New Testament and the Tracts, by preaching against our efforts, and our new religion, as they call it, yet the prejudices of the people diminish, and some read our Tracts with pleasure, and confess freely that our books and our religion are good.

The Strasburg Society has been revived; and not only publishes Religious

Tracts, but has sent out a Christian Almanac, which is extensively circulated.

The Committee have devoted altogether 565*l.*, during the year, to the spread of Christian Truth in France. One of the Society's Correspondents observes—

The desire, on the part of the people, to receive the Tracts is intense; and they read them with great interest. Having known France for twenty years, I can most firmly state, that the change for the better is far beyond my expectations. We observe now a number of shops shut up on the Sabbath, and they evidently increase every week. Many, through Tract Distribution, are led to Places of Worship.

Belgium.

The Evangelical Society has printed 42,000 Religious Tracts. Your Committee have instructed their friends to publish, at the expense of this Society, 3000 copies each, of Six New Tracts in Flemish. They have also encouraged the Belgian Committee to promote the establishment of Circulating Libraries; and have voted for this purpose, books to the value of 50*l.*

Spain.

There have been but few opportunities, during the year, for the introduction of the Society's Works into Spain. The grants have only amounted to 5000 Publications. A Correspondent, who is actively engaged in promoting as extensively as possible the circulation of Scriptural Works, states, that nothing prevents their free circulation, when once introduced into the country; though the pressure of poverty, and extreme indifference to Religion as a personal concern, forbid the hope of effecting extensive sales. He writes—

Infidel Publications, however, of the worst description, deluge the country, from the Pyrenees to Gibraltar, and are bought up and read, especially by young people. The Spanish Clergy are neither able, willing, nor fit to restore Doctrinal Christianity from its ruins; and while the National Faith, such as it was, has been well nigh demolished by Infidelity, very little has yet been even attempted for the cause of Revealed Religion.

Portugal.

The circulation of Tracts and Children's Books has been impeded by the violent opposition of the priests. One Tract has been published, warning the people not to receive the Works of the Society, and very specially condemns the

"Young Cottager:" the writer strongly appeals to the people of Portugal against the Books of the Heretics; and closes by urging them not to allow them entrance into their houses, and then adds—"If they should enter, burn them, and then they will cast upon you the only light which they are capable of giving." The Committee rejoice to hear, that, notwithstanding this opposition, "many read the Tracts with undiminished delight.

Italy.

The "Essays, by the Rev. Thomas Scott," have been carefully translated into Italian; and are waiting the Censor's permission for their publication. The Committee are prevented from making any extensive effort for the spiritual good of this dark country. A small grant of 2500 Italian Tracts has been made to a friend; but there appears to be considerable personal danger in putting them into circulation. The Committee are prepared with a variety of useful Tracts, in Italian, whenever Divine Providence shall open a way for their entrance into the dominions of the *Man of Sin*.

Germany and Prussia.

Mottingen—The Calw Society, which is under the care of Dr. Barth, continues to send forth a rich variety of Works, from the pen of that devoted man. He has given up his Living, that he may consecrate his labour entirely to the youthful population of his native land; and he has refused every advantageous opening, which would call him from his beloved work. More than 200,000 Christian School-Books, and far more than 500,000 Children's Tracts, have been published since the commencement of the Society. The Committee have granted 40*l.*

Hamburg—The Lower-Saxony Society has increased its operations. Its receipts have amounted to 9306 Dollars: 279,383 Tracts have been circulated. Your Committee have granted 185*l.*; and a consignment of Books for sale, of the value of 50*l.*; with Tracts to the Rev. J. G. Oncken, amounting to 35*l.* There is a most extensive demand for the Society's Tracts: and the Holy Spirit has greatly blessed them, in the saving conversion of many sinners.

Berlin—The Prussian Tract Society has published eighty different Tracts, partly original and partly translated, in large editions. These evangelical publi-

cations have an extensive circulation throughout Prussia; and also in Bohemia, Poland, and Hungary. There is a great desire for Tracts, particularly among the German Protestants.

Bohemia.—Prof. Tholuck has written to the Committee, on the subject of a new Bohemian Hymn Book. He states, that there are a few Protestant Congregations scattered in Bohemia, who are mostly under the influence of the Rationalist School. Some of them, however, enjoy the ministry of pious Clergymen and Teachers, and are in a prosperous condition. The Professor adds—"The period of false enlightening, as it was termed, has introduced among them Hymn Books of quite a Socinian Character." The Committee, being satisfied that the proposed work contained hymns of a decidedly evangelical character, have granted 50*l*. in aid of its publication.

Russia.

The friends at St. Petersburg happily enjoy every facility in the publication of religious works. They gratefully acknowledge, that "all the Tracts presented to the Censor, during the year, have been sanctioned; and, on several occasions, important improvements have been introduced by him, for which their best thanks were presented." A long article has also appeared in one of the Literary Reviews of the country, which gives a favourable report of their publications.

During the year 1838, Forty-one Tracts and Children's Books were printed; amounting in all to 392,000 copies, or nearly ten millions of pages, in Russian, Estonian, Polish, Swedish, and Norwegian.

The total number of Tracts received into the dépôt, including those printed at St. Petersburg, amounts to 406,393.

The issues during the year, in various languages, amount to 277,047; making the total circulation 1,450,960. The greater part of the Estonian, Polish, Swedish, and Norwegian Tracts have been distributed in the respective countries by zealous friends.

The sales at the dépôt in St. Petersburg have, during the year, amounted to 61,021 Books and Tracts, in various languages, to the value of 7550 roubles.

The receipts of the year, including the sums obtained for sales, amounted to 33,995 roubles.

The friends at St. Petersburg observe—

On various occasions, Gentlemen have called at the dépôt, to thank the Deposi-

tary for the good which has resulted to their Peasantry from the reading of the Tracts. On these occasions, these persons usually purchase fresh supplies, to take with them to their estates, or to send to their stewards for distribution.

Several important objects have been brought before the Committee, by their friends in Russia, and for which they have appealed for special grants. Various translations of approved Tracts in Revel-Estonian, and an Abridgment of Bible History in Dorpat-Estonian, having been received from several devoted pastors, the friends at St. Petersburg were anxious to publish them, if funds could be obtained: the Committee have devoted 100*l*. to this object. The Society's grant has led the friends at St. Petersburg already to print 150,000 Tracts, and 1000 of the "Bible History," in Revel-Estonian.

An earnest appeal has also been received, from Livonia, for assistance in providing a Hymn Book in Lettish, for the poor people of the country, under the title of "A Treasure of Evangelical Songs." Since 1820, the province of Lithuanian Livonia has been severely injured by the wide circulation of a Hymn Book containing the most erroneous and soul-destroying sentiments. A Correspondent remarks—

The whole literature of the Lithuanians consists principally of the Bible and Hymn Book. In the Hymn Book the young learn to read; and it serves for daily edification at home. According to its nature, it either leads to the understanding of the Bible, or astray from it. He who knows the natural tendencies of the human heart will see how an Unchristian Hymn Book paralyzes and destroys the impression of the most Scriptural Sermon: the people must receive into their inmost marrow the deadly matter of unbelief, and are easily gained away into the hands of the Destroyer. A book of such a nature, so generally circulated and read, may with propriety be called a weapon of the Devil, in the midst of the Christian Church. The aged, who bear in their memories and hearts the contents of the former good Hymn Book, are continually dying off; and the old book, destroyed by time and use, is becoming more and more rare, and will soon be unknown to the young. Surely the time has come for the preparation of a new, Scriptural, Evangelical Collection of Hymns, for public worship and private edification.

The Committee, finding that the Livonians, though anxious to obtain an Evangelical Book of Hymns, are often too poor

to pay even a small sum for it, have granted 100*l.* to promote its sale at a low price, and, in extreme cases, its gratuitous circulation.

Russia presents a wide field for the circulation of Religious Works. The extent of many of the parishes prevents regular pastoral visitations, and renders small religious treatises an important means of usefulness. Sermons are but seldom preached in the churches of Russia, except in the cities and large towns; and therefore it is hoped that the Society's Works will frequently provide suitable instruction to many, on the Sabbath Day. The efforts of the Society's friends have called the attention of some of the Russian Nobility and Gentry to the importance of Tract Circulation: more than one Russian Prince has called at the depôt, and selected Russian Tracts for circulation among their peasants: they had tried various means of doing good, which had failed; and they sent these little works, trusting that they would be beneficial to the people.

In addition to the special grants which have been reported, the Committee have voted the sum of 450*l.* to increase the circulation of pure Truth in Russia; making the grants for the year to be 650*l.* When the great extent of the Russian Empire is considered, such a sum will not appear too large an appropriation, out of the funds entrusted to the Committee. "Even at Khodon, in Siberia," remarks Mr. Swan, "a pedlar has been at my door, who had, among his other wares, some of your Tracts. Thus do these little messengers of love find their way over the length and breadth of the land. Here were some that had found their way 4000 miles from the capital!"

Polynesia.

LONDON MISSIONARY SOCIETY.

TAHITI.

THE Directors bring forward the subjoined

Testimony to the Civilized State of the People.

As several statements have recently been given to the public respecting the moral and social condition of the inhabitants of some of the South-Sea Islands where the Society's Missionaries are labouring, particularly as affected by the

introduction of ardent spirits and their intercourse with shipping from various countries, the following extract of a Letter, written by a Captain of a whaling vessel to one of his relatives in London, will shew, that, though the peculiar temptations to which, by constitution, climate, and circumstances, the people of those islands are exposed, may occasionally prompt the depravity of the heart to manifest itself in the impropriety of the conduct; yet that the efforts of the better-disposed portion of the community have been successful, in maintaining and restoring a state of Social Order, which many countries, where Christianity has been long introduced, might do well to imitate. The Letter is dated Tahiti, May 5, 1839; and the Writer says—

This is the most civilized place which I have been at, in the South Seas. It is governed by a Queen, daughter of old Pomare, a dignified Young Lady about twenty-five years of age. They have a good Code of Laws. No spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly: no boat allowed to be on shore after nine o'clock—constables at different stations, to put up all stragglers—and offenders compelled to work on the public roads.

This island is a complete garden: fruit of every description wild in all directions, common property to all. Good beef two-pence per lb.; oranges, the finest which I have ever seen, four shillings per thousand: in fact, a child, as soon as it can climb a tree, is quite independent of its parents.

It is one of the most gratifying sights which the eye can witness on a Sunday in their Church, which holds about 5000, to see the Queen near the pulpit, and all her subjects around her, decently appareled, and in seemingly pure devotion. I never felt such a sensation of the real good of Missionaries before. The women are all dressed in bonnets after the fashion of some years back. Their attire is as near the English as they can copy.

(Signed) SAM. HARVEY.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Visit of the Bishop of Australia to the Mission.

It was remarked, in our Number for May, page 266, that "the affairs of this Mission have assumed, of late, a deep interest in the minds of intelli-

gent persons," owing to the increased intercourse between Europeans and the Natives of New Zealand. If this were the fact then, it is now, after the lapse of half a year, yet more emphatically true. But we are thankful to say, that while the labours of the Missionaries evidently continue to receive a blessing from on high, there is the prospect of their obtaining further strength, and in God's good time further extension, from the introduction of the benefits of Ecclesiastical order. The advantage which the Mission has derived from the visit of the Bishop of Australia to New Zealand will be sufficiently apparent from the communications of that Prelate to the Society, and also to its Labourers and their Converts, which we shall give to our Readers in this Number. Still, the Missionaries are surrounded by many difficulties, which excite the deepest sympathy on their behalf, and call upon the Friends of the Society for earnest prayer, that they may not faint nor be discouraged in their work and labour of love.

Information of various particulars relative to this Visit had reached the Committee direct from New Zealand; but they refrained from publishing anything, till the Report from the Bishop himself should have been received. This important and valuable communication has recently arrived. With the exception of what is confidential, the whole of it is here given.

*Sydney, New South-Wales,
March 28, 1839.*

REV. SIR,

Although several weeks have elapsed since my return from my late voyage, in the course of which I fulfilled my long-cherished intention of visiting the Missionary Settlements in New Zealand, the constant occupation which I have since found in discharging the arrears which had accumulated during my absence, and the necessity of keeping up a correspondence with all parts of the Diocese, have hitherto prevented my forwarding that Report of my proceedings which, I am

persuaded, the Society will be anxious to receive.

Arrival and Reception at the Bay of Islands.

I employ my first interval of comparative leisure in acquainting you, for the Society's information, that I embarked on Wednesday, December 12, 1838, on board H. M. S. "Pelorus," commanded by Capt. Francis Harding; who, at my request, had obligingly consented to afford me a passage to the various points which I was desirous of visiting. On the following day we left this harbour; and on the morning of Friday, 21st December, anchored in the Bay of Islands, having experienced no incident worthy of observation during the passage. The Rev. O. Hadfield—whom, on the recommendation of the Society, I had, at my late Ordination, admitted to Deacon's Orders—accompanied me; and I was gratified by observing the perceptible benefit which his health had already derived from change of climate. The Rev. R. Maunsell, whose station is at Manukau, to the southward, happened at this time to be at the Bay of Islands, on account of the state of Mrs. Maunsell's health; and was so kind as to receive me on my landing, the day following, at the house of the Resident, James Busby, Esq. Several other members of the Mission were also present on the occasion; and I received from all a friendly reception and cordial welcome, which afforded me great encouragement. The Rev. Henry Williams, I found, was absent; having undertaken a voyage to the neighbourhood of East Cape, in the hope of composing some serious differences which had arisen among the tribes there, and of preventing their proceeding to extremities, and thereby alarming or endangering the residents attached to the Missionary Stations in the neighbourhood of those contests. The Rev. W. Williams came over from Waimate, as soon as the intelligence of our arrival reached him.

Feelings on Ministering in the Chapel at Paihia.

On Sunday the 23d, the Captain of the "Pelorus" sent his boat to convey me to the Chapel at Paihia. It is merely a cottage of unpretending appearance; but not incommodiously fitted up. The very appearance of a place of Christian Worship on those shores was marvellous in my eyes, and excited feelings and thoughts of peculiar and earnest interest. There was a degree of repose and quietness in the scene, which seemed to betoken that this was indeed the Sabbath Day: and I

am not ashamed of acknowledging myself to be so much under the influence of external objects, as to have felt a calm shed over my mind by the sight of the green turf, and the scent of the sweetbriar hedges which surround this humble temple: and I took part in the Service, and preached there, much supported by hopes, which I pray to a God of infinite mercy may be realised, on behalf of the hitherto ignorant and barbarous Natives of this land, many of whom attended the Service.

Fatal Prevalence of Influenza.

The numbers, however, both of Natives and Europeans,¹ present on this occasion, were considerably under the usual average, as I understood; so many being prevented attending as usual by the general prevalence of a disease termed Influenza; which, when we quitted Port Jackson, was raging in most parts of New South-Wales, and in an equal degree throughout the island of Van Diemen's Land. Its effect upon the constitution of the Natives in New Zealand appears to exceed in virulence even that to which the Europeans are exposed; although in the families of the Missionaries, and of the English Settlers in general, very great distress and suffering are occasioned by this very prevalent disorder. In every house there were some disabled; and in some families, every individual was attacked, so as to put a stop to every ordinary domestic proceeding. As it affects the Natives, I shall have further observations to offer upon the subject of this disease, before I conclude this Letter.

It will be unnecessary to trouble the Society with a detail of my personal proceedings, further than by stating, that during my stay in the Bay of Islands, I made excursions to visit the Settlements at Kerikeri and Waimate; and also to the Kauakaua, where there is a large assemblage of Converted Natives. I officiated again at Paihia on Christmas Day; which completed the 24th year of the establishment of the Mission; my venerated friend Mr. Marsden having landed on the 24th December 1814, and preached his first sermon, on the beach, on the day following—the festival of the Nativity. Mr. King, who was then present, is still alive, and in the enjoyment of good health; and recalled that impressive scene with animated recollection. On Sundays 30th December and 6th January, I also took part in the Services of the

Missionary Chapel; and on the last of these days, being the day of the Epiphany, and therefore a most appropriate occasion, I, in the same place, conferred Priest's Orders on Mr. Hadfield. * * * * In the Ordination Service I was assisted by the Rev. Henry Williams, who had arrived at home after an absence of two months, the Rev. W. Williams, and the Rev. R. Maunsell. The feelings excited in the minds of all present, on this solemn occasion, were most gratifying; and to themselves, I trust, would afford permanent benefit. I was thankful to have such an opportunity given of shewing them the nature of our Orders, and our Apostolical mode of conveying the Ministerial Office.

The Rite of Confirmation administered to Europeans and Natives.

Another duty, scarcely less edifying, devolved on me, in administering the Ordinance of Confirmation to about twenty young persons of European parentage, and to double that number of adult New Zealanders, Converts of the Missionaries. In the case of the former class, there could be no doubt of their being suitably prepared, and grounded in the rudiments of Religious Knowledge, as required by our Rubrics; consisting, as they did principally, of children of the Missionaries themselves, or of those who were living in habits of close intimacy and intercourse with them. The appearance of these young persons was pleasing, and interesting; their demeanour unassuming; becomingly serious, without any mixture of affectation; and their almost total unacquaintance with the world giving them a simplicity of manner which forcibly attracts esteem. It was also gratifying to observe the readiness of the parents to present their children for the reception of this becoming Ordinance; proving, that they had not, through long disuse, lost their feeling of the advantage which even the most spiritually-minded may derive from the faithful and pious use of external Services. It was not possible for me to decide, with equal certainty or confidence, upon the actual fitness, in point of preparation, of the native candidates; but they were carefully and perseveringly examined by the Clergymen, as to their degree of acquaintance with the Creed, the Lord's Prayer, and the Commandments: they were living in all apparent godliness and honesty, under the constant observation, it may be said,

of the entire Mission; and no evil heart of unbelief had betrayed itself among them: and they drew near in a very earnest and humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previously explained to them in the fullest terms. I therefore—with, I trust, not a misplaced confidence—laid my hands on them, receiving from them the personal ratification of the promises made in their baptism; and I regard the day, on which this full admission of them into the fold of Christ took place, as marking a very memorable era, both in my own life, and in the annals of the New-Zealand Church. God grant that they may indeed daily increase in His Holy Spirit more and more, until they come to His everlasting kingdom! The Service of Confirmation was translated into the New-Zealand Language, and a sufficient number of copies printed at the Mission Press, preparatory to the day of that ceremonial. The same was done with regard to the Form for Consecrating a Church-yard; and I employed it in the consecration of the burial-grounds, both at Pahiā and Kororārika. I likewise appointed the Rev. Messrs. Williams to act as my Surrogates, for granting marriage-licenses; the want of which is very inconveniently felt, and affords encouragement to the irregular celebration of marriage-rites, which it is desirable not to have introduced.

Visit to the Stations on the Thames.

After departing from the Bay of Islands, we proceeded to the River Thames; where I found Mr. Fairburn established as a Missionary, and, with the aid of his wife and daughter, imparting instruction to a large number of Natives, both male and female. At the particular desire of Mr. Fairburn, I confirmed his children. I also baptized an infant born of New-Zealand parents, who had been given by its mother, before her death, to the charge of Mrs. Fairburn; and a middle-aged native woman, then lying in a state of great exhaustion and apparent danger on a sick bed: she had long known the way of Salvation, and had much desired the privilege of Baptism, which she now received with a meek and quiet spirit. The hut in which this took place was pretty full of Natives, who appeared to look with much interest on what was being done: they were very quiet, and

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respectful. I read the Baptismal Service in their own tongue; with sufficient correctness, I trust, to make myself intelligible among them;—and if so, God may graciously permit their remembrance of that occurrence to¹turn hereafter to a profitable account in His service. It was my earnest wish to have visited Tauranga, where the Rev. A. N. Brown is stationed; as well as Manukau, Waikato, and other Stations to the Southward; including the East Cape, where it is proposed, on the arrival of the Rev. R. Taylor from Sydney, to form a new Establishment; but Captain Harding felt, that, from the nature of the service he was upon, he could not with propriety prolong his absence from Sydney to the extent that would be necessary to accomplish all this; and therefore on the 11th of January we sailed from the Thames for Norfolk Island, which also I proposed to visit.

Conclusions formed on a View of the Mission.

Having rendered this short account of the principal incidents during my residence in New Zealand, I shall now offer to the notice of the Society those conclusions, with regard to the present state and future prospects of their Mission, which I was enabled to form, through the exercise of my judgment upon all which presented itself to my observation. In thus proceeding, I shall use great plainness of speech.—It is in my power, I think, effectually to contradict the assertions of the adversary and the scoffer, who have sometimes gone the length of affirming that the attempt to Christianize the people of this nation has been a failure,—that nothing has been done. On the other hand, I shall not suffer my admiration of that which has really been effected, to hurry me into an unqualified approval of every thing connected with the establishment of the Mission, or the operations of the Missionaries; nor to deter me from pointing out any particulars in which I think there is room for improvement.

Testimony to the Missionaries.

First, with regard to the Missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are,

by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation; but appeared, to me, willing to learn, as well as apt to teach: and among themselves, they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts; prompted by that Spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the Natives. Without unanimity, there can be no successful combination of their exertions; nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

Very Considerable Number of Converts.

At every Station which I personally visited, the Converts were so numerous, as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the Native Villages, called Pas, in which the Missionaries have a footing, there is a Building, containing one room, superior in fabric and dimensions to the native residences; which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the Missionaries. In these buildings generally, but sometimes in the open air, the Christian Classes were assembled before me. The grey-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The Chief and the Slave stood side by side, with the same Holy Volume in their hands; and exerted their endeavours each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged, on all occasions; not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the

habit of applying the term "Converts" to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the Society is probably informed, the whole, I believe, of the Liturgy in their own language; accompanied, for several years past, with portions of the New Testament.

Testimony to the Translation of the New Testament.

But a very great work has been accomplished, in now providing them with a Translation of the whole Volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the Missionaries are able to have them bound. This Translation will ever remain a monument of laborious and well-directed piety. My acquaintance with the language was not sufficient to enable me critically to judge of its fidelity to the original; but, in my conversations with the Rev. W. Williams, the principal agent in this great work, I availed myself of every opportunity to ascertain the exact literal rendering of any passages which chanced to be the subjects of our immediate attention: and upon inquiring, which I did very closely, into his reasons for adopting particular words or phrases to express the sense of the original, I was gratified to find that he was invariably prepared with a reason; and my impression is, that where there were conflicting reasons, each carrying weight, he had generally given the preference to that which deserved it.

Improvement of Character in Converted Natives.

In speaking of the character of the Converted Natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the Gospel. Their haughty self-will, their rapacity, fierceness, and sanguinary inclination, have been softened—I may even say, eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the Gospel.

The remaining Evils of their Character to be more vigorously reformed.

Their chief remaining vices appeared, to

me, to be indolence, duplicity, and covetousness. The source of all these may probably be found in the ability of the Missionaries and other Europeans to supply their limited wants, in return for a very moderate amount of labour; and it is a natural, perhaps necessary, consequence, that they should anxiously desire the possession of articles so strange, and at the same time so valuable to them, as the Europeans have to offer; as well as that, through their prevailing anxiety to obtain those much-coveted conveniences, they should adopt a fawning and submissive air toward those who have the means of bestowing them. They retain too much—considering what intercourse they have enjoyed with the English—of their native lounging and dirty habits. I do not think that we met with a single instance, during our stay, of one man who had done a fair day's work, according to an Englishman's reckoning; but they sit about from morning till night—I am speaking of the neighbourhood of the Bay of Islands—and occupy themselves, most perseveringly, in doing nothing. In the Thames, I thought, or hoped, that I saw symptoms of a more industrious disposition. I did not scruple to inform the Missionaries of my opinion, that they were to blame in suffering their followers to continue this degrading and mischievous course. Their disposition to allow slovenliness and neglect to prevail, was manifested even in some of the Places of Worship, and in their Native Villages, which were slovenly, and even filthy, in a degree which excited my regret and displeasure. The Missionaries allege, that they cannot insist upon a reform of these admitted blemishes, without a risk of disgusting and alienating the Natives, who delight in dirt and disorder. But it appears to me, that this is a short-sighted policy; more likely, than not, to confirm the nation in habits of the kind here alluded to; and which must be broken off, before the New Zealanders can ever form a community worthy to be ranked among civilized Christian Nations. They can labour well, it is evident, if properly trained by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as Beings of a superior race. They are of a joyous, yet reflective turn; pleased to be instructed; humble in listening to exhortation; very quick and ingenious in tracing the analogies of Reli-

gion by comparing spiritual things with spiritual; amenable, apparently, to the use of those outward forms which are necessary to conduct all things with decency and order; yet sensible, so far as I could judge, that these did not form the substance of Religion, but that it was something altogether different. Some of them, I think, are deeply and unfeignedly devout. Such I noticed, especially, at the Kauakaua and Maraetai: though I ought by no means to deny the occurrence of proportionate instances at the other Stations.

Rapid Diminution of the Natives.

The great problem at present, I think, is, how they may be preserved, to form a Christian Nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them; and that unless preventive measures can be suggested, the race is wearing out, and will, at no very remote period, altogether disappear. The Missionaries refer to instances throughout the country, where the numbers of Natives are less by one-third, or even one-half, than they were on the first establishment of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went, the children were very few; very few, indeed, compared with the number of adults; and compared also with the proportion of children among the Missionaries themselves, who have generally large families.

Difficulty of ascertaining the Causes of this Diminution.

To what causes this disparity could be attributed, I was diligent in endeavouring to ascertain; but came away without receiving satisfaction. The effect of wars is spoken of, as accounting for the diminution of the population. But any one, who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes, compared with the combats of their forefathers. The introduction of fire-arms has tended much to abate the effusion of blood. Formerly, the hostile bands marched front to front, and with their native weapons almost every man slew or wounded his opponent; so that the slaughter was quite tremendous. But now they are, generally speaking, content with firing from a distance,

without doing one another much harm. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary; and is declining most rapidly where wars are nearly extinct. The practice of infanticide I hope, and believe, does not prevail among any who are Christians by profession; but in their native state, there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother's hands, through the interposition of Mrs. Fairburn, giving clothing for the child; the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as having many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the Missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss. The epidemic which was raging while I was there, and which had visited them in former years, appeared, undoubtedly, to lay very serious hold upon their constitutions; rapidly prostrating their strength, and, I have no doubt, laying the foundation of other fatal disorders. So deeply was I impressed with the persuasion that deficiency of proper nourishment formed one very sensible cause of their falling victims to this insidious disorder, that I solicited Captain Harding to leave with the Missionaries such stores of flour, sugar, and rice, as could be spared from his ship, engaging to replace the same on our return to Port Jackson; and I left a small supply of money for the purchase of similar articles, and of animal food, for the use of the sick and convalescent. These measures were adopted in conformity with the judgment of Mr. Ford, the surgeon attached to the Mission, and of the surgeon of the Pelorus, T. H. Nation,

Esq.; who most obligingly, at my request, visited and prescribed for the sick, and furnished a supply of medicines for the most urgent cases. On my return hither, I preached a Sermon in St. James's Church, Sydney, on behalf of the suffering people whom I had visited; and the same thing was done at St. Philip's Church, by the Rev. W. Cowper. The amount of the Collections was sufficient to cover the entire expenses which had been incurred by me; and to enable us to despatch a further small supply of medicines and necessary comforts, which I earnestly hope will fulfil the benevolent purpose of those who charitably furnished the means of supplying them. My opinion is, in a few words, that the general state of health among the Natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the Natives, in point of clothing, warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these, their destitute Brethren.

Pressing Need of more Missionaries.

It will probably be expected by the Society, that I should offer some remarks upon the constitution of the Mission, and its adaptation and probable sufficiency to accomplish the great and holy purposes of its establishment. I have already spoken my sentiments as to the general character and deportment of the Missionaries; in which observations, I should wish it to be understood, it is my intention to include the Lay Catechists no less than the Clergy. All appeared to me, so far as I was able to judge, to be animated by a good spirit, and a desire, according to their several abilities, to work the work of God. I am, however, in duty bound to state my persuasion, that the present Missionary Body is inadequate to the successful prosecution of that work and labour of love upon which their cares are bestowed. Indeed, they do not occupy, to the uttermost, even their present limits; and these require to be extended day by day, so that the necessity for additional help is becoming constantly more urgent. The Society has been informed that Mr. Hadfield was added to their number while I remained; and since that time the Rev.

R. Taylor has proceeded to join the establishment. The services of one of these gentlemen must, however, be absorbed by the charge of educating the sons of Missionaries; and the other will be required to institute a new Missionary Station at the East Cape, where there appears to be a most favourable opening. The Mission, therefore, within its present limits, will continue as inefficiently supplied with Clergymen for Missionary purposes as before; and it is most earnestly to be desired, for the sake of the high and eternal interests which are at stake, that this deficiency should not be suffered to continue. The Natives have now, to a certain extent, been christianized, through the power of the Holy Spirit accompanying the efforts of their Teachers; and have hitherto lived in that simple and confident reliance on the truth and sufficiency of the doctrines taught them, and in that spirit of dutiful reverence for their Teachers, the continuance of which was most earnestly to be desired; as such principles, united with liberty to search the Scriptures, would best have insured to them the enjoyment of the peaceable fruits of righteousness. But it is easy to foresee, that this portion of Christ's flock cannot long continue; if it be even now exempt from the aggressions of that spirit, concerning which, no less truly than of the Gospel, it may be said, that its sound is gone into all lands, and its words unto the ends of the earth. . . . If we are to contend successfully, it must be by a prudent use of those means to which God has promised and annexed His blessing, for the propagation of Christian Truth; that is to say, we must not spare the agency of the Word, the Ministry, and the Sacraments; accompanying them with our prayers, that they may be attended by that grace and power, through which alone they can be made effective instruments to build up this people in our most holy Faith, as it was once delivered to the saints.

In my conferences with the Missionaries, I found but one opinion prevailing as to the necessity of an immediate increase of the number of Clergymen. Many Stations are, from necessity, left without a resident Minister; and the occasional visits which may be paid cannot be of that frequency or that duration which are necessary to make them fully profitable. The administration of the Sacraments is neither satisfactory to those who

officiate; nor so serviceable, it may be feared, as it ought to be, to those who partake of them; because the parties, being associated only during a very brief interval, are comparatively unknown to each other: and there cannot be that feeling of confidence on the one hand, nor that knowledge of individual character on the other, upon which the benefit of pastoral superintendence principally depends; neither can the services of Lay Catechists effectually supply the void between such Ministerial visits. . . . The Church of England requires to be planted there, in the full integrity of its system; its Ordinances administered by a Clergy duly ordained; and the Clergy themselves subject to regular Ecclesiastical Authority. I beg it may be understood, that I do not make these observations with any reference to the Lay Missionaries now in the employment of the Society; all of whom, so far as I can venture to pronounce a judgment, have proved themselves zealous and faithful men. . . . In considering the means of augmenting the number of Ordained Ministers, some consideration was given by me, in conversation principally with the Rev. Messrs. W. Williams and Maunsell, to the practicability of admitting any of the Catechists to Holy Orders. I confined myself to expressing my conviction of the eligibility of this proceeding, under certain supposed circumstances; but forbore to pledge myself, until I should have an opportunity of consulting the feelings of the Society upon the subject, and of profiting by their knowledge of the characters and attainments of the individuals who might probably be proposed to me as candidates for the sacred office.

The warm interest taken by the Bishop in the Mission.

I am happy in thinking, that, by my late visit to the Mission, a foundation of regard and confidence has been laid between the members of it and myself, which, through the Divine Blessing, may tend much to facilitate any future proceedings connected with its extension. Upon any subject concerning which the Society may be anxious to consult me, I shall always be prepared to offer the most candid opinion, and to give the best advice in my power. My heart and hope are fixed earnestly upon the success of this holy undertaking; the fruit of which, I trust, will be to spread abroad the knowledge of the Truth, and to bring many souls to eternal salvation, happiness, and glory, through our Lord Jesus Christ.

Praying earnestly that the endeavours of the Society may be blessed to the establishment of His kingdom in the hearts of men,

I remain, &c.

W. G. AUSTRALIA.

The Committee hail with strong satisfaction those tokens of regard and confidence between the Bishop and the members of the Mission, to which his Lordship alludes in the closing paragraph of his Letter.—Two Addresses are here subjoined, which feelingly express the mutual sympathy and regard drawn forth by this visit of the Bishop.

Address of the Missionaries to the Bishop.

We, the Clergy and Catechists labouring in connexion with the Church Missionary Society in this part of New Zealand, beg, on the part of ourselves and our Brethren, to express to your Lordship our high sense of the favour conferred upon us by your visit to this country. We hail, with much thankfulness, the landing of the first Protestant Bishop on these shores; and we trust that your pastoral advice and exhortations, under God, will be made instrumental in promoting the cause of Christianity, both among the European and Native Population.

Though dwelling in a country independent of Britain, and which still, for the most part, is in a state of barbarism, we rejoice that the intimacy of union between ourselves and the Church, of which your Lordship is a Prelate, is unimpaired. Nations may draw boundary lines of separation, but the Church knows no distinction between Jew and Greek, Englishman and New Zealander; and although our civil relations be different from those of members of your Lordship's immediate diocese, yet we are thankful that the way is now open for us to look to your Lordship for all the benefits and privileges belonging to our Church, and which your Lordship has so kindly undertaken to afford. Indeed, contemplating your Lordship's visit at the present juncture, we cannot but recognise the kind Providence of our Heavenly Father; who, when he had removed the respected and beloved Founder of this Mission, inclined your Lordship to take a paternal interest in its welfare.

We much regret that your many engagements and other circumstances do not allow your visit to be extended to the

whole of our Stations, and that the sickness now prevailing will not permit us to place before you satisfactorily the real state of our Mission.

We trust, however, that your visits to this island will be renewed, and that your Lordship may have abundant reason to rejoice in the progress of that work which is now but in its infancy.

Praying that your Lordship may be returned in safety to your family and to your diocese, through the guardian care of our gracious Master, and that an abundant blessing may continue to rest upon your labours, we remain, &c.

H. WILLIAMS.	W. COLENSO.
J. KING.	W. WADE.
J. KEMP.	C. BAKER,
G. CLARKE.	S. H. FORD.
R. MAUNSELL.	W. WILLIAMS.

Paihia, Jan. 5, 1839.

Reply of the Bishop to the Address of the Missionaries.

To the Rev. the Clergy and the Missionaries in connexion with the Church Missionary Society in New Zealand.

My Rev. Brethren, and Brethren—

Considering the relation in which we stand toward each other, our meeting here upon the present occasion is a remarkable and providential occurrence. None of us, surely, can fail to regard it as forming a stage of gradual advancement toward the accomplishment of our Saviour's purpose, that His Gospel should be preached to all nations. I am gratified by your reference to my coming among you, in succession, as it were, to that justly venerated man, and faithful servant of Christ, the late Rev. Samuel Marsden; upon whom, during many years, the principal superintendence of this Mission devolved, and to whose zeal for the glory of his Maker, and unconquerable perseverance, under great personal privations, sacrifices, and dangers, it owes, next to God, its original establishment. Mr. Marsden was permitted to continue a sufficient length of time amongst us, to witness, in the establishment of the See of Australia, a certain provision made for extending to its infant Church the full benefit of those gifts, which Christ ascended up on high that he might give to men, for the work of the Ministry, and for the edifying of His body, which is the Church. Through the blessing of its Great Head upon your

Missionary Labours, and by the operation of the Holy Ghost giving the increase, a visible body of believers is here collected out of the dark places of Heathenism, to whom none of the outward ordinances and means of grace are now wanting. May they, being thus assisted, be doers of the Word, not hearers only! At the same time a great door, and effectual, seems to be opened for the future progress of the doctrine of the Cross; though here, as elsewhere, we are warned to expect, and must be prepared to encounter, many adversaries. O let us labour cordially and zealously, that there may be in this place, not only the outward and visible form of the Church, but an effective pledge of its influence, in the increase of the fruits of the Spirit; which are, goodness, righteousness, and truth, adorning the lives of all who make profession of the faith of the Gospel!

For myself, my Brethren, I come among you without other commission or authority than that which, being first lodged in the Apostles, is derived in succession from them unto every one rightly and canonically consecrated to the Episcopal Charge. Whatsoever directive functions I may exercise here are traced to no other origin than this; and your acceptance of me in this character is an unconstrained, purely spiritual act. In this I rejoice; as it may have the effect of rendering more apparent the true Apostolical foundation, constitution, and character of this blessed Church of England, to which we all belong; which I firmly believe that God has raised up, and am persuaded that He will preserve, if we be but true to our own engagements, to be a counterpoise to those perils on the right hand and on the left, by which—it requires not the gift of prophecy to foretell—every portion of the Church Militant upon earth must expect, sooner or later, to be tried. In connexion with the duty of watching over the Churches more peculiarly under my charge, I trust that time and opportunity may be afforded me, occasionally at least, to set in order the things that may be wanting here. With this assurance let me unite my thanks to you all, for the kindness shewn to me since my arrival, and my earnest prayers for the welfare of the flock committed to your charge. On behalf of all connected with this Mission, and especially of yourselves and families, I offer my supplication, that the Lord will

bless you and keep you; the Lord make His face to shine upon you, and be gracious to you in forwarding your work and labour of love; the Lord lift up the light of His countenance upon you, and give you peace, both now and evermore.

Let me, I beseech you, enjoy the benefit of your continual prayers; and believe me to remain, My dear Brethren and Fellow-labourers,

Your very faithful friend,

WILLIAM G. AUSTRALIA.

Paihla, Jan. 5, 1839.

Not less affectionate and touching is the following Address, which expresses his Lordship's paternal regard toward those who, in that distant land, have been gathered into the Fold of Christ.

Address of the Bishop to the Baptized Natives.

To the Native Inhabitants of New Zealand, who are baptized into the Fellowship of Christ's Church.

DEARLY-BELOVED IN THE LORD—

Though you are sprung from a different family, and your forefathers long continued strangers to us and we to them, it affords me great satisfaction to call you Brethren, because you have entered into the fellowship of the same Gospel with ourselves. *Ye are all the Children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* It is with us a perpetual cause of joy, and a sufficient reward for all the labour that has been bestowed upon you, that you are become partakers of the common salvation through faith in the Son of God, Jesus Christ, who was preached among you by those Ministers through whom ye believed.

And surely it is impossible but that you must offer most devout and continual thanksgiving to God, when you reflect on the greatness of His mercy toward you, and on the wonderful change which He has thereby accomplished in your state, and in your hopes and prospects. For you may use exactly, in application to yourselves, those words of the Apostle: *We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful,*

and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs, according to the hope of everlasting life. Wherefore, having come among you as the Bishop or Chief Pastor of the Church of which you are made members, I exhort you to remember all things that you have read in the Holy Scriptures concerning Jesus Christ our Lord, the only Son of God, "who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended" to the place of departed spirits; "the third day he arose again from the dead; he ascended into heaven, and sitteth at the right hand of" the Father; from thence he shall come again to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Remember, also, what Jesus Christ has enjoined you to practise, that you may prove that you have a true faith in Him, and are His Disciples indeed; that you love the Lord your God with all your heart, and soul, and mind, and strength; and love your neighbour as yourself: the proof of which is to be afforded by your being merciful as your Father which is in heaven is merciful, and by doing to all men as you would that they should do unto you. Remember, that you are not your own, to live as you please, as you did before you named the name of Christ; but you are bought with the price of His precious blood, which He paid as a ransom for you, and therefore has a just claim to your obedience and services. It is my duty, and a principal part of my office, to remind you, that in your baptism you made a solemn promise that you would renounce the world, and the flesh, and the devil: and, by the laying on of my hands upon such of you as were suitably prepared and disposed, according to the custom practised by the Apostles of our Lord, I have endeavoured to stablish, strengthen, and settle you in this faith; praying, on behalf of every one of you, that God will defend

you with His heavenly grace, that you may continue His for ever, and daily increase in His Holy Spirit more and more, until you come to His everlasting kingdom.

And now, with this prayer for your welfare, I bid you, my Christian Brethren, very heartily farewell; beseeching you to have these words of mine imprinted upon your heart; to pray to God daily; to hallow His Sabbaths; to read His Holy Word; to continue steadfast in attending to the instructions of those Teachers from whom you first learned the words of Eternal Life; not to dissemble before God, or them, but to live in the sincere practice of holiness, truth, and charity, which they have taught you. Bear always in mind the coming of our Lord to judgment, and be in preparation for it: and, while you thus study to adorn the doctrine of God our Saviour in all things, may He sanctify, and bless, and preserve you, in body and soul, now and for ever. Amen.

W. G. AUSTRALIA.

Great Advantages of the Appointment of a Bishop of New Zealand.

It is exceedingly gratifying to the Committee, to perceive that the statements of the Missionary Labourers themselves are so powerfully confirmed and elucidated by the enlarged views of the Bishop, as communicated in his Letter. The Committee most cordially concur in the judgment of his Lordship, "that the Church of England requires to be planted in New Zealand, in the full integrity of her system." This consideration induced the Committee to request the Bishop of Australia to visit the Mission, anticipating such information and suggestions as would promote that object. Since the receipt of the Bishop's Letter, other steps have been taken by the Committee, directed to the same end. Should it please Divine Providence to favour their views, and to raise up an individual eminently devoted, and thoroughly right-minded, to exercise his paternal authority in the midst of this Infant Flock, the blessings to be anticipated to New Zealand would be truly great. Our Readers, therefore, will clearly perceive how deep an interest this Mis-

sion should have in their prayers.—*God be merciful to us, and bless us, and cause his face to shine upon us in this most holy and blessed work.*

The endeavours of Protestant Missionaries, to propagate and perpetuate the True Faith among the New Zealander, call loudly for enlarged support; as they are now no longer left to labour in these seas, unmolested by the systematic opposition of professed Christians, but have everywhere to encounter the

Seductions and Assaults of Romanism.

The See of Rome has, of late years, begun to send forth its Missionaries, to disturb and weaken, so far as it may be permitted, the Missions established by Protestants in various distant regions. In order, however, more distinctly to exhibit the state of the case, we collect together several communications from the Missionaries. Each one of them, according to his particular means of information, or according to the nearness with which the evil approaches him, expresses his own individual feelings; but all concur in viewing with alarm and grief the entrance of this corruption of the Gospel into New Zealand. It is, surely, one of the most dark and distressing signs of the times, that the Popish Superstition should again be attempting to claim the mastery of the world; planting one foot on the civilized nations of Europe, the other on countries just emerging from barbarism and hailing the dawn of the pure Gospel. Whether, in the dispensations of Divine Providence, Popery will ever again acquire anything like ascendancy, or whether the measures which she is now taking may not lead more rapidly to her utter exposure, downfall, and extinction, are questions which pertain not to this place. We perform a simple yet important duty, in recording the following facts and views forwarded by the Missionary Labourers in New Zealand.

Dec. 1839.

The Rev. W. Williams, having urged the importance of occupying a new Station at the East Cape, proceeds to observe:—

You may expect to hear, in a few months, that the Roman Catholics are there, and exerting much influence, unless active means be speedily used. The Roman-Catholic Bishop receives, we are informed, an income of 1500*l.*; which he will not fail to use to the utmost in promoting his influence among the poor ignorant Natives. The additional Priests, whom he is expecting, he would send forth immediately; and engage to accompany them any European Papist who may know the language, of whom there are many, as interpreter.

Under date of Feb. 26, of this year, he adds—

The Popish Bishop and his two Priests are all activity, expecting shortly nine more Priests; and wherever there is any prospect for them, there they will be.

Mr. Williams also remarks—

The Bishop and his Priests are applying with assiduity to the language.

Mr. Davis at Waimate writes, in December 1838—

The Popish Missionaries are, I fear, too successfully employed: their manner of worship is too agreeable to the native habits and customs, not to be received by many. The Natives have, I believe, a wish in general to become religious; but they want a religion which is in agreement with human-nature. This, I fear, they will find in Popery. Some have already become members of that persuasion, and are using their formalities. Benjamin Wahanga, one of our Native Teachers, told me, a few days ago, that he had heard them pray to the Virgin, and that they had baptized several people—that their ceremony of baptism consisted in suspending a piece of copper from the neck—this, they were told, would constitute them Christians till death; and, after death, by their presenting that piece of copper at the gate of heaven, it would procure for them admittance there. This sentiment, so much in agreement with their ancient usages, is likely to ensnare them, at least some of them, for a time. The old usage was, when a Chief died, or any one whose relatives could afford it, to place a gun or two with the dead body, in order

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that the spirit might not go unarmed into the other world.

Again, in the course of this year, Mr. Davis writes, with much feeling—

April 4, 1839—This is, My dear Sir, a time of trouble and rebuke: my soul is quite weighed down within me, on account of the progress which Popery is making among the Natives. We have long heard of its progress at Hokianga; but now it is brought in among us. Yesterday, a party of our neighbours arrived from Hokianga, where they had been on a visit, wearing the usual badge, and reported that they had been baptized by the Popish Bishop. They are now, it is said, actively engaged in procuring materials to build the Bishop a house at their place, and that is within two miles of our Settlement. Next week, they say, the Bishop is to come over, when he will go to the Bay to baptize there. Popery is well adapted for the people of this country. I fear it will make sad inroads among us. May the Lord, in mercy, deliver the Natives from the iron grasp of this fatal delusion! The people who have been thus baptized are some of the worst and most ignorant characters among us: they have long rejected the counsel of God against themselves; and now I fear they will be given up to this strong delusion, to believe a lie.

April 7: Lord's Day—I spoke to the Natives on the privileges of Believers, in being brought into possession of a present Salvation; and compared it with the Popish Purgatory. The Christian Natives appeared to hear the Word with much interest; and I trust the Spirit of the Lord will be at hand, to lift up a standard against this subtle enemy.—James visited Toutoka, Mawe, and Kaikohi. It is indeed necessary for Missionaries to be diligent and watchful.

April 11—The Popish Bishop has not yet visited his party; but I understand that they are making preparations for him. I hope it may be the means of rousing us to diligence, and also of a stir among the Natives. The Lord has a Church and people here, against which Satan and his emissaries will never be able to prevail. Never did I see the value of that blessed passage of Scripture, *The Gospel is the power of God unto salvation, to every one that believeth*, so fully as I do now. God's work must proceed, and will proceed: it must and will triumph:—in this I will rejoice.

Mr. C. Baker, at Paihiā, writes—

The French Catholic Bishop has been very industrious in propagating his Tracts, both among Natives and Europeans. He has made several visits to the Bay; and has at length secured a piece of land in the neighbourhood of Kororarika. He has stated, that ten or twelve Priests from France are likely to join him. We hear that he has spent some time at Kaipara and Mangakahia. The Natives at Kororarika do not appear, at present, to be favourable to the Roman-Catholic Religion. The Bishop, while trying to adapt his doctrine to suit with their superstitions and usages, commits himself rather awkwardly, inasmuch as the Natives conclude that they may as well remain as they are. The faction of Papahurihia is still fresh in the recollection of the people. This system consisted in forms and ceremonies; but it left the poor deluded creatures just in the same state as before. Contrasting their systems of religion with that which the Bible teaches, the Natives are struck with the amazing difference. These systems leave them, as they found them, in gross ignorance and darkness, and under the influence of every sinful passion: that which the Bible teaches works a thorough reformation of character, making the man anew in Christ Jesus.

Mr. Shepherd, at Kerikeri, writes—

The worshippers of images have set up their standard in New Zealand. Proselytes have been made. It does not appear that much more is required than an acquiescence in modes of worship.

That no distance will deter those who are prepared to *compass sea and land to make one proselyte*, is a fact sufficiently proved by the history of the Romish Church. An illustration of this may be found in the following passages, by Mr. J. Matthews, from the remote Northern Station of Kaitia: he writes at the close of 1838—

I trust that the work of Divine Grace is going on, though but slowly, in the neighbourhood around us: the means of grace are well attended, and there is a growing desire to be possessed of the Holy Scriptures. This we are glad to see; as the Papists have already visited some of our people, and told them that it was wrong to read the Word of God.

In the beginning of March he adds—

The Roman-Catholic Bishop has been within nine miles of us, and is coming again. He was sent for by one of three Chiefs, two of whom wished to gather their large numbers together on the Lord's Day, for Divine Worship. This may, in the end, cause serious consequences; and we need to be very cautious as to how we act, or what we say. We must pray that the Lord would turn the counsel of Ahithophel into foolishness. The Natives, as a body, are a discerning people, and they can already see that Pikopo's religion is a farce. They call him Pikopo, because he bends his back in prayer from morning to night. The Bishop said, at Waro, that he should like to see us. We, however, thought it more prudent to keep at a distance. Our Brethren have since told us that we acted wisely.

Mr. Puckey writes from the same Station—

Roman Catholicism is endeavouring to raise its head in New Zealand; but although several have been baptized, I do not think it will prosper. The wiser Natives see the fallacy of its doctrines too well to embrace them.

West-Indies.

LONDON MISSIONARY SOCIETY.

BERBICE.

THE Directors have circulated the following notices of the

Liberality and Love of Enfranchised Negroes.

Among the many pleasing results of the efforts of British Christians on behalf of the Coloured Population of the West Indies, it is truly gratifying to notice two striking traits of character frequently, and especially of late, adverted to in the communications from the Mission Stations; viz. the increasing disposition manifested by the people to honour God with their Substance, and the affectionate attachment which they evince toward their

Pastors. The following extract of a Letter from Mr. Haywood, dated Orange-Chapel House, Berbice, June 14, 1839, will forcibly illustrate both these points:

I must now come to Orange Chapel. The people are doing wonders. At the commencement of the year, the people were exhorted to meet all the Chapel expenses of whatever kind, so as to assist the London Missionary Society: and, to do this, it was suggested that the people work one Saturday in every month for God, *i. e.* to give the proceeds to the Chapel. On examining the accounts, I find they have given to the Chapel 350*l.* sterling during the past five months; and though I do not think they will do so much during the next five, still I make no doubt at the end of the year we shall have enough for all purposes without troubling the Society. In addition to this, they gave me sufficient money in January to buy a new gig and harness.

On the second of this month (Sunday) we had been in the Colony five years; and we set that day apart as a Thanksgiving-day to our Heavenly Father for all His mercies toward us: had a large congregation at eight o'clock—at twelve much larger, when I preached from the words of the Apostle, *I have no greater joy than to hear my children walk in truth.* A deep impression was made on the minds of all present, while I inquired, Who were the Apostle's children; and, secondly, the evidence which they gave that they were such; and applied it to our own case.

After preaching to the people on the Thursday Evening following, all the Deacons followed me into the house; and after standing a few minutes, one of them, in the name of the Church and Congregation, begged me to accept a bag of money which he held in his hand, as a small token of love, in remembrance of five years' faithful services rendered as their Minister. They all said a great deal, but I only answered with tears. It was too much for me; and even now I weep for joy, while I mention the circumstance to you. I will not attempt to describe my feelings the next day, when we counted the money, and found it to be between sixty and seventy pounds sterling. Almost half the congregation are holy and consistent Church Members, and others are literally pressing into the kingdom. All glory be to God's Most Holy Name—all honour to the Lamb that was slain!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members, in January 1839; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	897	486	Magdalen Hall.....	179	88
Brasenose.....	390	218	Magdalen.....	171	130
Oriel.....	37	161	New.....	153	71
Exeter.....	326	137	Lincoln.....	147	70
Balliol.....	309	136	Jesus.....	135	61
Trinity.....	289	119	Merton.....	133	64
Queen's.....	276	181	Corpus.....	120	83
Wadham.....	215	87	All Souls.....	105	77
Worcester.....	228	107	St. Edmund Hall.....	101	87
University.....	231	117	St. Mary Hall.....	65	20
St. John's.....	230	121	New-Inn Hall.....	42	4
Pembroke.....	187	111	St. Alban Hall.....	22	9

Total Members on the Boards.....5321

Total Members of Convocation.....2684

University of Cambridge—Summary of Members, in January 1839; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....	1754	907	Magdalen.....	189	79
St. John's.....	1123	575	Jesus.....	183	80
Queens'.....	348	128	Clare Hall.....	164	77
Calus.....	283	129	Trinity Hall.....	140	47
Corpus.....	231	90	Pembroke.....	128	46
Christ's.....	217	101	King's.....	107	76
Emmanuel.....	214	112	Sidney.....	91	47
Catherine Hall.....	211	80	Downing.....	82	27
St. Peter's.....	104	91	Com. in Villa.....	0	10

Total Members on the Boards.....5628

Total Members of the Senate.....2705

Church Miss. Soc.—The Rev. James F. Schön and his companions (see p. 518) embarked at Gravesend, on the 24th of November, in the "City of Edinburgh," Capt. Wright, for Sierra Leone, and sailed the following day. By a Letter from Mr. Schön, dated near Deal, on the 29th, we regret to learn that Mr. Denton had fallen from the poop of the vessel, and injured his head: medical advice was immediately procured, when he was considered to have sustained no serious injury, and to be capable of proceeding on his voyage.—The Rev. C. C. Menge left Bombay, on board the "Johnstone," Capt. Spence, on the 8th of August, on a visit home, and arrived in London on the 28th of November.

Wesleyan Miss. Soc.—Mrs. Tindall, wife of the Rev. John Tindall, of the Hayti Mission, (whose return home was stated at p. 518), died in peace, at Havre, on the 25th of October.—The following Labourers have lately sailed:—Rev. James Horne, Oct. 24th, from Liverpool, in the "British Queen," on his return (see p. 309) to the West Indies: Oct. 26th, Mr. David Jchu, in the "Capt. Cook," for Sierra Leone: Oct. 30th, Mr. Josias F. Browne, in the "William Fulcher," and Nov. 1st, Mr. James Banfield, in the "Berkeley," for the West Indies: Nov. 15th, on board the "George," Mr. W. J.

Davis, with Mrs. Davis and four children, on his return to the Caffre Mission, after an absence occasioned by family affliction: he was accompanied by Mr. and Mrs. Smeeth, for Cape Town; Mr. and Mrs. Pearse, for Faku's and Capai's Tribes; Mr. and Mrs. Gladwin, for Clarkebury; Mr. and Mrs. Holden, for Lishuani; Mr. and Mrs. F. Taylor, and Mr. and Mrs. Thornley Smith, for Mating and Inkatla, among the Mantatees; Mr. John Smith and Mrs. Smith, for Fort Beaufort; and Mr. J. Stewart Thomas and Mrs. Thomas, for Wesleyville and Mount Coke.—On the 10th of November, the Rev. Dr. Alder arrived in London, with Mrs. Alder, on their return (see p. 270) from the North-American Missions.

Church-of-Scotland—From the communications which have been published, we collect the following account of the *Route of the Deputation to Palestine*: see pp. 173, 270:—

The Deputation left London on the 4th of April: and arrived at Leghorn, by way of Paris and Genoa, on the 26th: embarking on the 2d of May, they reached Alexandria, by way of Malta, on the 13th: leaving on the 16th, they travelled by land to Jerusalem in 23 days: quitting the Holy City on the 18th of June, they reached Mount Carmel on the 21st.—Arriving at Beyrout on the 2d of July, it was found necessary that the Deputation should separate. Dr. Black, unable to encounter the great heat of further travelling in Palestine, sailed, on the 7th, accompanied by Dr. Keith, for Smyrna and Constantinople; returning home, by the Danube, through Wallachia and Moldavia.—In the mean while, Mr. Bonar and Mr. M'Cheyne, with the view of completing the Survey of Palestine by visiting Galilee, left Beyrout on the 8th of July: after traversing Galilee, they returned to Beyrout; and embarking there on the 28th of that month, reached Smyrna on the 1st of August: sailing up the Black Sea in the last week of that month, they followed their associates up the Danube.—Mr. Bonar and Mr. M'Cheyne arrived in Edinburgh on the 14th of November: Dr. Black and Dr. Keith had been detained by illness in crossing the continent, and reached home after their associates.

The Deputation had everywhere, both in Syria and in going and returning, much intercourse with Jews; and are prepared to suggest very promising plans for conducting the Assembly's Mission to the ancient but now outcast People of God.

Church-of-Scotland Collections—The Church-of-Scotland has taken upon itself, as a Church, the support, by special Committees, of great religious objects at home and abroad. In an Act of the General Assembly, of May 25, 1839, the following recommendation appears:—

The General Assembly . . . earnestly recommend to all the Ministers of this Church to make Collections every year on behalf of each of these objects; viz. (1.) Education; (2.) Foreign Missions; (3.) Church Extension; (4.) Colonial Churches—upon the following Sabbaths: viz. upon the second Sabbath of July, the second Sabbath of October, the second Sabbath of January, and the second Sabbath of April—commencing, this present year, with the Collection for the

Education Committee, on the second Sabbath of July: the Collections for the other Schemes following in the order above written: viz. for Foreign Missions, on the second Sabbath of October; for Church Extension, on the second Sabbath of January; and for Colonial Churches, on the second Sabbath of April: and, in future years, in the same order, but commencing, on the second Sabbath of July in each year, with the Scheme next in order to that for which the Collection had been made in the year preceding; as, for instance, in the year 1840, with Foreign Missions; and so on through the year, and from year to year: Provided always, that whenever the celebration of the Lord's Supper happens to fall on any of the said Sabbaths, the Collection shall be made on the Sabbath immediately preceding.

The advantages of this arrangement are thus stated in the Monthly Record, published by authority of the Committees:—

It is very desirable that this arrangement should receive a fair trial; and that the days named for the several Collections should, as far as possible, be observed. It may happen, indeed, that in some places a particular Collection will fall on an unfavourable season of the year: but the plan provides for a corresponding advantage being given to that Collection in another year: and, on an average, places all on an equal footing. And it is hoped, that by a distribution of the Collections, at regular intervals, throughout the year, more will be subscribed on the whole, than when they are crowded into one small portion of it: while the fixing of a particular day by the Assembly may be felt by many Ministers as an additional warrant and reason for appealing to their people: and the pleasing and hallowed thought of a large proportion of our congregations being simultaneously engaged in testifying their zeal in the same great Cause, on the same day of prayer, may contribute to enhance the fervency of devotion, and may stimulate those who have been liberal before to devise still more liberal things now.

To these Four Committees another has been added, as our Readers are aware, in the cause of Jewish Conversion.

WESTERN AFRICA.

Wesleyan Miss. Soc.—The Rev. J. Parkinson and Mrs. Parkinson, of St. Mary's in the Gambia, have both fallen under severe attacks

of malignant fever: he died on the 8th of September, and his wife a few days afterward.

SOUTH AFRICA.

United Brethren—Br. J. Adam Halter departed from his labours, at Enon, on the 3d of August, in the 54th year of his age.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Foster Rogers, and Mrs. Rogers, left Madras (see p. 519) for Mayaveram, and the Rev. Stephen Hobbs for Palamcottah, on the 9th of October.

NEW ZEALAND.

Church-of-Scotland—It is stated in the Monthly Record—

The Rev. Mr. M'Farlane, of the Martyrs' Church, Paisley, has agreed to accompany the first Scotch Colony to New Zealand. The Committee very cordially availed themselves of his willingness to go forth on so important an undertaking; and, from Mr. M'Farlane's tried faithfulness and success, they anticipate the very best results, in regard to the religious prosperity of that Colony. This is, we believe, the first instance in which a System of Colonisation, on commercial principles, from our country, has been begun with any thing like a due regard to the spiritual welfare of the emigrants.

SOUTH SEAS.

Wesleyan Miss. Soc.—The "Triton" (pp. 438, 479) arrived at Madeira on the 16th of October, on her way to the South Seas, after sustaining heavy gales on her passage from Milford Haven.

GUIANA.

United Brethren—Br. J. Hen. Phil. Voigt, of the Surinam Mission, died of fever, on the 17th of August, in his 49th year.

LABRADOR.

United Brethren—Br. Samuel Stürman, of Okkak, departed to his Rest, on the 1st of May, by means of an apoplectic seizure: he was in his 64th year; and had spent 37 years in the service of the Labrador Mission.

* * Vol. for 1836: p. 498, col. 1, l. 25, for 1812 read 1832

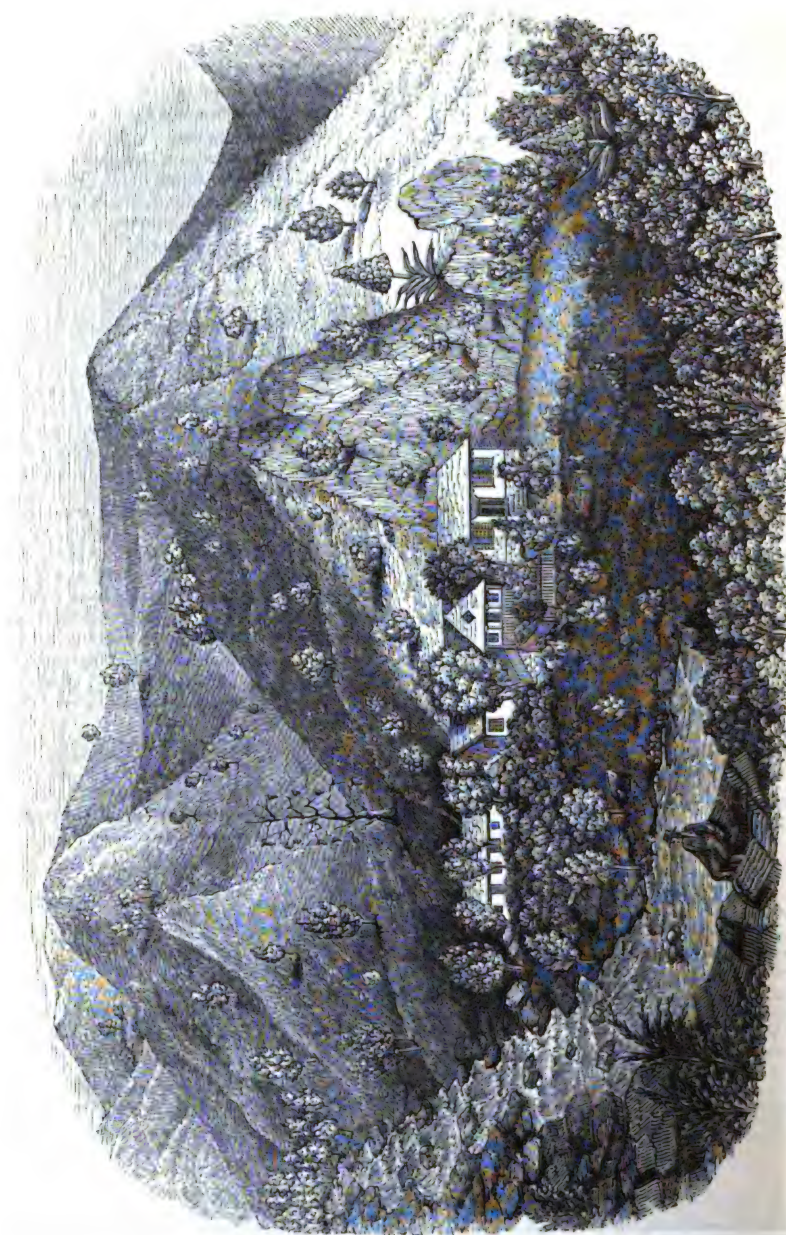
Vol. for 1837: p. 161, col. 2, l. 16, for *Lucas*, read *Lucas*: so read in Vol. for 1838, p. 184, col. 1, l. 31: and in the Index.

Vol. for 1838: p. 64, col. 1, l. 9 from the bottom, for *Rev. Thomas Wolters*, read *Rev. John Theophilus Wolters*—p. 105, col. 2, l. 2 from the bottom, for *Hull*, read *Hull*—p. 106, col. 2, l. 21 from the bottom, for *Mr. Shaw*, read *Mr. Sean*—p. 120, col. 2, under Mediterranean, for *Mr. Brownings*, read *Mr. Brown*—p. 125, col. 2, l. 18 from the bottom, for *Stations*, read *Stations*—p. 130, col. 2, l. 1, for *make*, read *make*—p. 161, col. 1, l. 21, after 100 put a full stop—p. 165, col. 1, l. 38, for *George Lacey*, read *Charles Lacey*: so read at p. 384, col. 2, l. 41; and in the Index—p. 182, col. 2, l. 33, for *Kalis*, read *Kalis*: and so read in the Index—p. 242, at the District-Visiting society, for *Fourth Anniversary*, read *Tenth Anniversary*—p. 282, col. 2, l. 10, for *pp.* 193–196, read *pp.* 196–198—p. 422, col. 2, l. 9 from the bottom, for *New Zealand*, read *New South Wales*.

Vol. for 1839: p. 7, col. 1, l. 11, Mrs. Graf died on the 13th, not the 18th of March—p. 64, col. 2, l. 12 from the bottom, for *Siberia*, read *Siberia*—p. 242, col. 2, last line, for *Natives*, read *Natives*—p. 245, col. 1, the Total Receipts of the Prayer-Book and Homily Society 93311 11s. 6d.—p. 247, at Religious-Tract Society, for *fourteenth Anniversary*, read *fortieth Anniversary*—p. 248, col. 1, l. 20, for *the*, read *the*—p. 255, col. 1, l. 14 from the bottom, for 18911, read 1601—p. 256, the Anniversary of the Aborigines' Protection Society was held in the Lower Room, Exeter Hall—p. 374, col. 2, dele the second line from the bottom—p. 383, col. 2, l. 26, for *mercifully*, read *mutually*—p. 388, col. 2, lines 15, 16, place upon after the semicolon—p. 510, col. 1, l. 8, dele *State of the Mission*.

CHURCH-MISSIONARY GROVE, JAMAICA.

THE Engraving on the next page represents the Church-Missionary Normal or Training School in Jamaica. Hopeful Youths are prepared in this School to become Schoolmasters and Catechists, and—should their piety and abilities recommend them to the Bishop—Ordained Ministers of the Gospel to their countrymen. The Hope River flows near, over its bed of solid rock. The building on the right is the School House: near to it is the Dwelling House; and to the left are the Out-Offices.



CHURCH-MISSIONARY GROVE, JAMAICA.

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